

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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* * For terms, &c., see last page.



THE MEDIATOR.

"As the greatest of all sacrifices was required, we may be assured that no other would have sufficed."—*Essay on the Atonement.*

How high Thou art! our songs can own
No music Thou couldst stoop to hear!
But still the Son's expiring groan
Is vocal in the Father's ear.

How pure Thou art! our hands are dyed
With curses, red with murder's hue;
But He hath stretched His hands to hide
The sins that pierced them from thy view.

How strong Thou art! we tremble lest
The thunders of thine arm be moved—
But He is lying on thy breast,
And thou must clasp thy best Beloved!

How kind Thou art! Thou didst not choose
To joy in Him for ever so;
But that embrace thou wilt not lose
For vengeance, didst for love forego!

High God, and pure, and strong, and kind!
The low, the foul, the feeble, spare!
Thy brightness in His face we find—
Behold our darkness only there!

Anticipation and Contrast.

BY THE REV. JOHN CUMMING, D. D.

"And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Rev. 21: 18-27; 22: 1-5.

Scenes that are developing themselves around us have suggested the reading and study of the exquisite imagery prefixed to this chapter. I have examined these words, "God be merciful unto us, and bless us; and cause his face to shine upon us;" i. e., make us a truly Christian people, that, in the language of the Psalmist, "thy ways may be known upon the earth, and thy saving health among the crowds of nations from the ends of the earth that are gathered together in this great city."

The very perusal of the apocalyptic picture suggests, by way of contrast, the evanescence of all that is an approximation to it. Man tries to imitate the heavenly, but his brightest and most beautiful approximation is only the more

splendid failure. Whatever man attempts upon the earth, however great, is only an evidence that he has yearnings in his soul after a perfection, a beauty, a glory which this world cannot furnish; yet every one of these yearnings are Divine instincts—indomitable instincts, not to be disappointed or denied, but to the utmost gratified when the New Jerusalem shall come down from heaven, and the splendid picture that is here set in prophecy shall be fulfilled in fact, in the world's history, and in the Christian's grateful experience.

Earth has been often the scene of great gatherings. Many of these are familiar to us. Sometimes men have met in countless crowds to battle; sometimes to celebrate the Olympic games, and races, and wrestlings; one time, familiar to you all, they came as the Crusaders of old, when, under the auspices of a Pope, who was foolish enough to consecrate such folly, and at the instigation of Walter the penniless, and Peter the hermit, who had nothing better to do, they set out to recover the desolate tomb of a dead Christ, instead of going forth to preach the risen glory of a living and interceding Christ. Incidental evils have accompanied all great gatherings; but if there have been incidental evils, as there will be in this great city at this remarkable time, I believe there will be permanent, I hope, everlasting good. I do not believe that the evil will anything like counterbalance the good. There are afloat many prophecies of evil; many auguries of mischief offered in all shapes from all quarters on the present gathering in this metropolis. I will never gather dead leaves from my garden if I can find beautiful roses; I will not look on the dark side of the picture, which may not be, but rather on the bright side, which possibly will be: at all events, I will not anticipate evil; I will rejoice in expecting good; and if I am disappointed, I can only then patiently submit. Scepticism has had its conferences, superstition its conclaves, Rome has had her jubilees; why should not England have an enjoyment, if it be only for a day? Consecrated it has been; blessed let us hope it will be; and instead of prophesying evil, like birds of ill omen, let us rather help on the good that is possible, and avert the evil that is contingent. The present is the greatest and most miscellaneous gathering that has been since the days of Pentecost itself. The tares and the wheat are together; the gold and the alloy; the good and the bad; the frivolous and the serious; the gay and the grave. Their inner hearts are not more diversified than are their outer costumes and expression of countenance.

That gathering, however, is no accident. I do not believe there is such a thing in all God's universe as accident. Not the fall of the tiniest insect on its wing is an accident, any more than the fall of a monarch from his high throne. All are emissaries, all are missionaries, and great good the issue. Optimism, in my judgment, is the grand guarantee of the gospel of grace. This gathering of the nations is eloquent in lessons to us, and ought to call for serious thought and solemn prayer. It is to the pulpit and to the pew an opportunity of doing good, the highest good, everlasting good to the souls of mankind.

Every such attempt is an effort of man to reach that perfection which was his first destiny; and it is a confession upon man's part that he feels the want of something, and that he is anxious, and that he will labor, if possible, to recover it. The most beautiful painting we can look at; the most finished poem we can read; the most glorious structure I can contemplate, are all efforts of man to reach a perfection of which he has vague and inextinguishable recollections; a perfection, too, the very attempt to reach which is not only a prophecy, but an augury of the fulfilment of God's promise, that this air shall not always resound with the tramp of battle-steeds, the rolling of the war drum, and the sound of the clarion, and that this earth shall not always be steeped in tears, and torn with graves—that sick-beds, and sorrows, and crosses shall not always be; that

one day, and I believe sooner than some imagine, the New Jerusalem will come down from heaven, and the world shall close as the world began,—with Paradise itself.

The prediction which I have read from the book of Revelation, describes a descent upon the earth, not an erection upon it. We perceive in the opening of the 21st chapter, that, in apocalyptic vision, "John saw the holy city, New Jerusalem, coming down from heaven as a bride adorned for her husband." It did not grow out of the earth like a flower made of the earth's materials, and destined with the earth to decay, but it comes down from heaven. Its origin is heavenly, its destiny is heavenly; its character is therefore essential and unmingled purity. It comes down, it is said, from heaven, and is planted on the earth, and it shall exhibit a glory the very reading of whose record is music. When one listens to some one reading these two last chapters of the Apocalypse, it is as if we listened to the sweetest strains of the most majestic oratorio. The thoughts are so magnificent, the language so poetical, that all that Shakspeare wrote, or Milton conceived, sink into insignificance in comparison with these grand accents of the son of Zebedee, the fisherman of the lake of Genesareth: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven," presenting a glory, a magnificence, a splendor without comparison, as it is without companion.

The reading of it suggests contrast. That great structure raised in Hyde Park, beautiful as it is, is nevertheless full of flaws and imperfections. The rains will pierce it; it is liable to a thousand contingencies. An earthquake may gulp it down; the hurricane may sweep it away; a single flash of lightning from God's cloud may leave it, and all its glory, a miserable wreck; a disorderly mob—though there is no reason to anticipate that—may break it up; decay will lay its ten thousand wasting fingers upon it by-and-by; and if decay do not, the men that built it will be required to take it down; so that it will have started up to show what man can do, and it will have gone away to tell us that all that man does is evanescent, and that we should look not here but beyond for "a house not made with hands, eternal in the heavens;" a fabric that shall not know decay, that shall endure for ever and ever. The palace I have spoken of is doomed to decay; the palace of the age to come shall last for aye. Ruby rocks will be its foundation; the quarried gems of the earth will be its stones; the very dust that lies upon it will be the dust of diamonds; and all there will be perfect as it will be pure. There will be no element of decay; no hostile power from without; its origin is from above; its guardian will be Omnipotence; its duration will be eternity!

One cannot pass without asking, have we any hope of being citizens of that no mean city? Have we any prospect of entering into that palace not made with hands, and of admiring what the nations will bring into it—their glory, their magnificence, and their riches, throned upon which shall be no earthly, though beloved monarch, but the Prince of the kings of the earth, whose crown is an everlasting crown, and whose dominion knoweth no end?

This divine creation, this crystal palace on the earth—and I believe it will be on the earth, for it is said to "come down from God out of heaven," and "like unto clear glass"—hath no need of the sun or of the moon to shine in it, as stated in the beautiful chapter from which I have selected my motto. There will be no obscuring cloud; there will be no overhanging shadow; there will be no exhaling mist; there will be no portion on which bright light shall not shine, and no object that will not bear the brightest light to be concentrated on it. Solomon's temple, I believe, is a blot in comparison with this; and the most magnificent creation of human genius, the concentrated splendor of all the combined cathedrals of England and of Europe, will only be to this great temple of the universe as the tiny light of the lamp is to the sun's, when he shines from his meridian throne.

The palace in Hyde Park was opened the other day by prayer. That was a noble feature. That was the Great Exhibition. The only sad thought I had about it, some months ago, was, lest this should not be the case. On the Continent of Europe, they will not open a railway till the priest comes to bless it; nor will they start an engine until the Archbishop says a mass for its welfare. And what they do in their superstition, surely we, who have a brighter and purer faith, and nobler hopes, ought not to leave undone; and therefore I am thankful that the edifice was opened with prayer. But this great edifice described in the Apocalypse, will not be opened with prayer, but with praise. It will be consecrated, not by the presence of an earthly, but by the glory of a heavenly King; and the hymn that shall be sung at the opening of this palace will not be a prophetic, but an accomplished hallelujah—"The Lord God omnipotent reigneth; and the kingdoms of this world are"—not will be—"become the kingdoms of our God and of his Christ." It shall have "no need," we are told, "of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." A Sabbath calm shall repose on it perpetually; every acre of it shall be holy, every pulse of every inmate a Sabbath bell, every breath shall be fragrance, all sounds shall be music, all scenes beauty, and this earth shall yet be the holy chancel of that grand temple which is composed of the whole universe of God; and Christ, the High Priest, in the midst of it, shall minister to us, and we serve and praise him without ceasing. Such is a Christian's hope. Not a poet's dream is this, but a Christian's hope, guaranteed by the oath and unfulfilling promise of our God.

It is added, as a characteristic of this future temple, that "there shall be no night there." Night is used in the Scriptures both in the sense of physical darkness and of moral ignorance, or of both. Now, in that future temple there shall be no night; no dark pall shall be spread over it; none of its inmates shall be ever compelled to leave it; no bird of night shall hover over it; no haze or mist shall conceal its splendors: the Sun of righteousness himself shall shine upon it; and the sun that shines day by day from his meridian throne, shall be of no more use, amid the present and immediate splendors of the fountain from which he is filled, than the glow-worm at noon-day, or the farthing candle amid the blaze of the now noontide sun. There shall be no night there, in this sense, that there shall be no need for resting. We cannot do without night now. If it were ceaseless day, this frail machine of ours—this wonderful machinery—this strange mysterious engine—this harp with a thousand strings, would be worn out, wasted, and done up. Night comes with its broad, cool shadows, and we lie down to obtain rest for our exhausted limbs, and repose for the over-excited and wrought-up mind; but in that better land, in that great palace not made with hands, we shall never weary examining the glories that the nations bring into it; we shall need no night for the repose of the limbs, or to repair the exhaustion of mind. The body shall be a wing, not a weight to the soul; and on unwearied pinion, we shall move from space to space, ever striking out new glories, ever smitten with new admiration, ever giving utterance to new praise, ever magnifying him who is throned on the riches of all, and to whose glory, and for whose pleasure, all things are and were created. There will also be no night in that better rest, in the sense that there will be no ignorance there. Let any of the uninitiated and unartistic go into the beautiful creation in Hyde Park, and look upon the exquisite gems from one quarter, the intricate machinery from another, and the textile fabrics from a third, and he will neither understand their meaning, nor history, nor object, nor how and by whom they were originally made. We have but a narrow horizon for our minds to move in; we have but weak eyes to examine, and partial light, or rather, ignorant minds, to

bring to bear on the investigation of the subjects submitted to us. And as we walk through this earthly palace, we shall meet with many we do not know, some disposed to plunder us, others willing to help us; most of them men of strange tongues, strange dresses, manners, and habits. But when we shall meet in the palace that shall glow in the splendors of an unsetting sun, all there shall speak their own tongues, but they shall be to our ears only as different dialects of the same catholic tongue. We shall all praise the same God, and we shall be able each to say "Amen" to the praise of all. And those costumes which are now so various, shall all be exchanged for robes white and clean, washed in the blood of the Lamb; arrayed in which, we shall hold palms of victory in our hands;—the mother meeting the babe she lost in infancy; the friend recognizing in the resurrection features the long-severed friend; circles broken up on earth, meeting again, and all made happy in the affection of each other, because all are happy in the presence of God and of the Lamb. "There shall be no night there."—(To be continued)

Geological Theorizers.

When we commenced, six or eight years since, to question the tendency of the teachings of many writers on Geological science, we are not aware that the editor of a single religious journal had called attention to the subject—i. e., to show that the authority of the Scriptures is being thus undermined by many professed Christians. Since then, however, we have been pleased to notice that one and another are seeing the boldness of geological pretensions. We have before shown that known geological facts harmonize with the letter of Scripture, while geological theories are in opposition; and that geological facts cannot be harmonized with these anti-scriptural theories. The following article from the *Panoplist*—a well conducted periodical in this city, takes the same general view.

The science of geology has lately become very bold in its pretensions. In the hands of President Hitchcock, it has abated nothing of its claims. On the contrary, those views of geology which in our view subtract materially from the authority of the Scriptures, are viewed by Dr. Hitchcock with evident complacency. We do not mean to say that he *intends* to weaken the claims of the Bible, but we think this is the necessary effect of his teachings and speculations on this subject. It is impossible for us to avoid this conclusion.

Dr. Hitchcock thinks that the facts of geology warrant the belief, that innumerable tribes of animals inhabited this earth, prior to the creation of man. They lived and died on its surface; their history is written with "the point of a diamond, and is graven with an iron pen upon the rock forever." Now this theory, in our view, comes directly in conflict with the Bible. We think it has no claims in the matter of analogy to the argument drawn from the Copernican system, which is often quoted in its support. That system was said to be in connexion with the Bible, because it asserted that the sun and stars did not actually rise and set; and the argument was that if the system were true, that the world goes round the sun, it is contrary to the Bible, which being the word of God, must be true, in opposition to any and every system. Therefore the world could not revolve round the sun. But when the Copernican system was announced, there was still an *apparent* rising and setting sun, which sufficiently answered the objection and warranted the use of such language in the Scriptures—it was *practically* true that the sun rose and set, it was *really* true, that in respect to this earth, the sun was stationary.

But is there any such principle of harmony, between what are called the facts of geology, and the facts of the Bible? Geology asserts, that death preceded the creation of man, that in the animal kingdom, death reigned for ages, before man was formed. The Bible declares, that by one, man, "sin entered the world and death by sin." Geology asserts, that this world was one vast sepulchre; that its rocks and caverns were filled with memorials of death *before* man was created. But the Bible declares, that *after* man's creation, "God saw every thing which he had made, and behold it was very good."

Where then was the garden of Eden? Did it spread its walks of beauty over the domain of death? Did its tree of life and the forbidden tree of knowledge spring up from the abodes of corruption? Is it possible to conceive of such a paradise, in a world already the empire of death? The Bible expressly informs us, that life or death were to be the fruit of obedience or disobedience, and that immediately upon the fall of man, the ground was cursed for his sake, the face of nature was changed; thorns and

thistles succeeded the fruits of Eden, and the sentence of death went forth against Adam and all his unborn posterity. And we have abundant reason to believe that this judicial curse extended to every living thing—"the creature was made subject to vanity, not willingly," as well as man; and "the whole creation groaneth and travaileth in pain *together* until now."

The science of geology, as presented by President Hitchcock, is full of attractions, and full of dangers. We think Dr. Hitchcock has no suspicion of the unhappy influence his book is exerting, and notwithstanding its religious aspects, we hazard nothing in saying that a latent skepticism in regard to the supreme authority of the Bible has been awakened by it in many a mind, hitherto reposing in undisturbed faith in the oracles of God. We think the remarkable phenomena presented by geology, may be solved without the skeptical idea, that death was before sin. The lapse of six thousand years, must make creation hoary, and the convulsions of earth, especially those of the general deluge, furnish the solid stepping-stones, by which we may solve the mystery appertaining to the imbedded tribes of the animal kingdom. Although the skeletons of men, may be supposed wanting to complete the chain of evidence, further discoveries may reveal this evidence. But it is enough for us, that the Bible has disclosed the fact, that death is the fruit of sin, and we have on belief that geology has any other revelation, on this point, which can for a moment be trusted.

We are sorry to see, that so good a journal as the "Puritan Recorder," puts in its plea, for the daring assumptions of geology. It speaks indeed with caution, but it leaves no doubtful impression on the mind of the reader, as to its confidence in the deductions of geology, and what are called its facts. We would earnestly commend to all who search the mysteries of nature, that profound humility, which overawed and subdued the mind of Newton, as he traced the foot-prints of the Creator that supreme reverence for his word, which accompanied him in all the excursions of his unrivalled genius. It is only thus, that the word of God preserves its ascendancy over the mind, and guards it from the onsets of unsanctified science, and a vain philosophy.

The Bible.

The question naturally arises, Why is such interest felt and manifested for the circulation of the Bible? What mighty interests adhere to this household volume? Why is it to be sown, as by the winds, over the length and breadth of our country; nay, of the world? What claim has it upon the gratitude of the race, that it should be singled out from all the productions of the human mind, and receive this pre-eminent glory? Why is not our zeal equally awakened for the circulation of other works of genius? the great productions of master minds of different ages; works of poetry and history, of art and science, of government and religion? The answer to these questions is to be found in the character and nature of the Bible. It is unlike all other books. It bears a relation to human wants and destiny, rendering it wholly unique and of such absorbing interest as places every other book at a measureless moral distance from it. In one word, the Bible is not a human production. It is a special and miraculous revelation from God to man. As such, it is manifestly of the last importance that all men should as speedily as possible be made acquainted with its contents. No one will doubt this. To entertain any other view would be to charge its infinite Author with folly. It is consequently obligatory on those who possess this sacred treasure to communicate it to others.

We presume there are few present (we should hope none) who are disposed to deny to the Bible the sublime character here attributed to it, and which is implied by the Christian faith.

"The fool," and, as has been shrewdly remarked, the fool only, "hath said in his heart, there is no God." For everything around us and within us testifies his existence; and I have no hesitancy in saying, that to deny the divine authenticity of the Christian Scriptures is evidence of an ignorant head or a corrupt heart. We make this assertion not without a full view of the proofs by which it is sustained. The evidences of revealed religion are various and abundant, and rest on the soundest principles of philosophy. In proof of this it is enough to say, that Bacon, and Newton, and Locke were Christians—not merely in name, but made such by a thorough examination of the foundations on which our holy religion rests—Christians in belief, in heart, and in practice. We mention these names, not because a thousand others could not be enumerated, which have adorned the Christian profession, and stand conspicuously on the pages of history; but because Bacon, and Newton, and Locke, were not only men of transcendent genius and profound learning, but may be styled the fathers of modern science. And who are the votaries of infidelity, that alone claim to

have sufficient penetration to discover the insufficiency of the Christian evidences? Who are to fill up the shallowness of these illustrious men, and, after so many ages of darkness under the teachings of prophets and apostles, are at length to show mankind the true wisdom? They are men generally destitute of moral principle, and of openly profligate lives. And if they are sometimes found intoxicated, it is not chargeable on their having drank copiously at the pure fountains of philosophy. The true secret of their infidelity is to be found in their wickedness. But in the language of the great Phillips, (the Irish barrister.) "In despite of all their scoff and scorn and menacing, I say of the sacred volume they would obliterate, it is a book of facts, as well authenticated as any heathen history,—a book of miracles, incontestably avouched,—a book of prophecies, confirmed by past as well as present fulfilment,—a book of poetry, pure, natural, and elevated, even to inspiration,—a book of miracles, such as human wisdom never framed for the perfection of human happiness." Such is the character of that incomparable volume which we commend to the notice and offer for the reception of our fellow men.

The ancient Greeks had one sentence, which they believed, though without evidence, to have been inspired, to have descended from heaven; and they inscribed it in letters of gold upon the front of the most splendid of their temples.—They endeavored to fix it under the gaze of every eye; and that he who ran might read it. We have an entire volume, not of doubtful, but of certain inspiration. What gratitude, then, should we show to God for this unspeakable gift; and what efforts should we make to impart it to our fellow men. Whatever there is of sage wisdom in that heaven-descended precept of the Delphic oracle, "*Guathi scantori*"—know thyself; if it be the consummation of all human attainment to know ourselves, and to know the nature and extent of our obligations to ourselves, to society, and to God; you need not be told that this knowledge never was, nor never can be, derived from the intellectual and moral absurdities which constitute every system of heathen religion. This boasted revelation, therefore, of the Greek had but little influence upon human life and manners, and none at all upon human destiny. It is truly valuable only when read in the light of the Christian Scriptures.

And we now ask, what is wanting in the character of the Bible to render it worthy of its divine original, and worthy of universal acceptance among men? In what is it wanting to adapt it to its purpose, and render it subservient to human welfare? Is it defective in the range of its subjects? In this respect it is limited. Had it treated upon all subjects—had it discussed and answered questions of curious import, or only of subordinate interest to man—it would have been useless, by the number and extent of its details; "the world could not have contained the books which must have been written." The wisdom and goodness of God are then displayed in confining revelation to questions vital to our peace and happiness. And this appears from another view. Other knowledge was attainable by the use of our own faculties; and the desire and pursuit of this knowledge was designed to supply motive and activity to the mind; scope for its exercise, and the means of its development. The Bible does not prohibit any useful knowledge; but it adapts itself to man's present state, as initiatory and progressive; one of activity and pursuit, rather than of contemplation and enjoyment.

The truth which lay beyond the reach of man's faculties, and which it most behooved him to know, was moral and religious truth; and here the Bible is full and complete. In regard to other knowledge, its language is, "What thou knowest not now, thou shalt know hereafter." But it gives us present knowledge of all that relates to duty, and to man's chief good.

To begin with the great truth which lies at the foundation of every moral system, the existence of God, and his nature and character—is the Bible defective in information upon these all-important subjects? These truths emblazon every page from Genesis to Revelation. And the reader of the Bible is the only human being that has any just conceptions of the nature and character of him who made him, or even of his existence. Creation and Providence, without the aid of a divine teacher, never communicated this knowledge to man. Hence, as the light of revelation faded away from those lands where it first shone, these truths became less and less distinct, till they were utterly lost. And the knowledge of them can only be restored to those lands by restoring to them the Bible.—There is not an instance of this knowledge being regained through any other means than the gospel. And even in Christian lands it is only such as are familiar with the sacred oracles that entertain worthy views of the Divine Being.

And are the Scriptures defective in information respecting the human soul? Certain it is that such knowledge is to be found nowhere

else. What was the knowledge of heathen antiquity on this subject? Just as satisfactory as their whole system of metaphysics—without first principles, and spreading out into an endless maze of errors; an interminable field of wild and bootless speculations, where the hardy adventurer was sure to lose himself, or stick fast amidst the fogs and quagmire of his own reasonings. Who does not know that all rational ideas respecting the nature, condition, and immortality of the soul, may be traced directly to divine revelation, and chiefly to the gospel? The glorious dispensation of grace and truth, by Christ and his apostles, is the grand instrument of discovery in making known to man a future life, the existence of the soul after death, and the conditions which abide it. It hence challenges to itself the honor of having brought life and immortality to light. And laying aside the Bible, we challenge the world to show us any other source of light sufficient to dispel the darkness of the grave. Who, without this inspired volume before him, could answer the question of Job, "If a man die, shall he live again?" It is not to be answered by gazing at the heavens, or by looking into the mechanism of the earth, or the mechanism of the soul itself. It is to be learned by looking into the Bible. Here it is revealed and authenticated. Here we learn that "whosoever liveth and believeth in me," says Jesus, "shall never die." Nay, we are here taught the astonishing doctrine, that the body itself is to be rescued from the power of death, and to be re-united to the soul in a glorious immortality. "I am the resurrection and the life; whosoever believeth in me, though he were dead, yet shall he live." This doctrine was revealed at a very early period of the world, as long ago at least as the days of the Idumean patriarch. We hear him exclaiming, in the confidence of that faith which is the substance of things hoped for, and the evidence of things not seen, "Though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and not another." The language of the poet drew its inspiration not from Parnassus, but from Mount Zion:

"Corruption, earth and worms
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh."

Words.

The late work of Trench on etymology, history, and change of the meanings of words, is one of the most interesting and curious works of the kind ever published since Horne Tooke put forth his diversions of Purley. We give the following as specimens:

DEGENERATED WORDS.

How many words men have dragged downward with themselves, and made partakers more or less of their own fall! Having originally an honorable significance, they have yet, with the deterioration and degeneration of those that used them, deteriorated and degenerated too. What a multitude of words, originally harmless, have assumed a harmful as their secondary meaning; how many worthy have acquired an unworthy! Thus "knave" meant once no more than lad, (nor does it now in German mean more;) "villain" than peasant; a "boor" was only a farmer; a "varlet" was but a serving-man; a "churl" but a strong fellow. "Time-server" was used two hundred years ago quite as often for one in an honorable as in a dishonorable sense, "serving the time." "Conceits" had once nothing conceited in them; "officious" had reference to offices of kindness, and not of busy meddling; "moody" was that which pertained to a man's mood, without any gloom or sullenness implied; "demure" (which is "des mœurs," of good manners) conveyed no hint, as it does now, of an overdoing of the outward demonstrations of modesty. In "crafty" and "cunning" there was nothing of crooked wisdom implied, but only knowledge and skill; "craft," indeed, still retains very often its more honorable use, a man's "craft" being his skill, and then the trade in which he is well skilled.

And think you that the Magdalen could have ever given us "maudlin" in its present contemptuous application, if the tears of penitential weeping had been held in due honor in the world? "Tinsel," from the French "*etincelle*," meant once any thing that sparkles or glistens; thus "cloth of tinsel" would be cloth inwrought with silver and gold; but the sad experience that "all is not gold that glitters," that much which shows fair and specious to the eye is yet worthless in reality, has caused the word imperceptibly to assume the meaning which it now has; and when we speak of "tinsel," either literally or figuratively, we always mean now that which has no reality of sterling worth underlying the glittering and specious show which it makes. "Tawdry," which is a word of curious derivation, though I will not pause to go into it, has undergone exactly the same process; it once conveyed no intimation of mean finery, or shabby splendor, as it now does.

THE WORD DUNCE.

We may all know what a "dunce" is, but we may not be as well acquainted with the quarter whence the word has been derived. Certain theologians in the middle ages were termed schoolmen; being so called because they were formed in the cloister and cathedral schools which Charlemagne had founded; men not to be lightly spoken of, as now they often are by those who never read a line of their works, and have not a tithe of their wit, who moreover, little guess how many of the most familiar words which they employ, or misemploy, have descended to them from these. "Real," "virtual," "entity," "nonentity," "equivocation," all these, with many more unknown to classical Latin, but which now have become almost necessities, were first coined by the schoolmen, and, passing over from them into the language of those more or less interested in their speculations, have gradually filtered through the successive strata of society, till now they have reached, some of them, to quite the lowest.

At the revival of learning, however, their works fell out of favor; they were not written in classical Latin; the form in which their speculations was thrown was often unattractive; it was mainly in their authority that the Romish Church found support for its perilled dogmas; on all which accounts, it was considered a mark of intellectual progress and advance to have broken with them and altogether thrown off their yoke. Some, however, still clung to these schoolmen, and to one in particular, *Duns Scotus*, the great teacher of the Franciscan order; and many times an adherent of the old learning would seek to strengthen his position by an appeal to its great doctor, familiarly called *Duns*; while the others would contemptuously rejoin, "Oh, you are a *Dunsman*;" or, more briefly, "You are a *Duns*;" or, "This is a piece of *dunsery*;" and inasmuch as the new learning was ever-listening more and more of the genius and scholarship of the age on its side, the title became more and more a term of scorn. "Remember ye not," says Tyndal, "how, within this thirty years and far less, the old barking curs, *Dunce's* disciples, and like druff called *Scotists*, the children of darkness, raged in every pulpit against Greek, Latin, and Hebrew?"

Seem as You are, or as You would be.

Those men commit a dreadful mistake, who undertake to *seem* what really they are not.—Every man, sooner or later, is understood—in-avoidably and without fail in the great apocalypse to come. Then, it is true, *all the time*, that God knows all things. If men realized this, how could they ever attempt to play false? The games of life are not circumscribed in their scope and in their results to the revolution of the hour, the duration of place, the bounds of mortality, the cycles and epicycles of time. Eternity is before us. They all strike into it. 'Tis distressing to see men wearing masks—attempting to feign what really they are not. Yet it is a very common thing seen. Alas! that it is ever seen in high or sacred places! Life is too often not only a masquerade of folly, but of pretence. Like their God who made them, so far as they manifest themselves, men should be transparent—*seem* what they really are.

But eternity or time is not necessary to reveal men. They generally manifest themselves, willingly or unwillingly, consciously or unconsciously, in *their own lifetimes*. They acquire a character, and it is not always such a character as they suppose they have acquired. It is often very much unlike, or entirely antipodal to, the one they entertain of themselves. Many men seem or fancy to know others better than they seem to know themselves.

At the mention of a man's name, not only the outlines of his person, but even the *tout ensemble* of the man within appears before us—the embodiment we have entertained of his character. It is, therefore, useless to disguise. The mask, sooner or later, drops off, or is forcibly removed. The man betrays himself in his speech, in his gait, in the glance of his eye, the quivering of the muscle, a thousand times a year, and when he little suspects it. There is nothing secret that shall not be revealed.—Some men will talk like angels, but act like fools; will preach righteousness, but serve the devil.

The business of men is with men. Other things being equal—mind, education, moral worth, and leaving Providence out of view—no man can obtain more than his natural portion of these things but at the expense of his neighbor. But such cannot be acquired by open seizure. That would be highway robbery. They must, then, be gotten by the jostle in the crowd of life; by the strife of mind; by false issues; by using them, if possible, for their purpose. Men, therefore, study each other—their idiosyncrasies—their passions and prejudices. Such a man can be flattered. It is done. One can be bribed. He is secured. Another loves place. It is given to him. One is controlled by his

prejudices. They are worked upon. Another loves in his soul to do good. A pretended opportunity is furnished. By such means are men swayed, and thrust hither and thither on the chess-board, by the solitary aspirant or the selfish conclave. One man would fain have it understood he is a very brave man. He will bluster, and declare, and positively *clinch*, with his accent, tone, gesture, cast of his countenance, what he says. He is known, by his acts, to be one of the greatest cowards in the world. Another would, by his soft, bland tones, his righteously-appearing demeanor, palm himself on you as a saint. But look out. Another will fulminate and browbeat, and declare he hates oppression, and is one of the most disinterested of men. Give him power, place him in the circumstances, and he would prove to be an audacious tyrant, as, in fact, he is, and woe to the race! Another, as he is from time to time suspected, will change his position, according to the circumstances, *wrap himself up*—*wrap himself up*; retire, deeper and deeper, into the supposed impenetrable *arcana* of his soul, and fancy he is not known. Perhaps he is not to some men—to most men. Alas, he is to God, and some men know him. He will be known by everybody, by and by. His acts will speak for themselves. Generations are reviewed by their successors. The relation of individuals to the mass—the responsibility of their acts are estimated; history is written; men have time for it, and will have ample materials for it. Every man who has acted a prominent part will have his appropriate niche.

On the other hand, it is doubtless equally true that other men suffer for a time, perhaps during their entire lives, perchance throughout all time, in the estimation of their fellow men, because they are not truly known—are misunderstood. But truth will ultimately triumph, prejudice be overcome. Men often reverse their judgments as they better understand each other. Let a man fear God and work righteousness, and not be concerned about himself. God will take care of his character. "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the paths of thy feet, and let all thy ways be established. Turn not to the right hand, nor to the left; remove thy foot from evil." In other words, be a man, be a Christian man; be as you should be, and by all means, *seem* as you be.

Journal and Messenger.

The Doomed Land.

We passed *Edfoo* and its temples at night, and the next morning were aroused by a rattling of musketry, which would have done honor to a small battalion. Our worthy dragoman was saluting with all his might the little town of *Assorean*, or *Syene*, to which we are fast approaching; amid a scenery too, the wildest we have ever witnessed; high jutting rocks of Syriate granite lined each side of the channel, and immense columns of black basalt, which reminded one of the Giant's causeway, and these mountain rocks here interlined and girt about with sand of a deep mustard yellow, and over the whole the rising sun was throwing such a soft and mellow glow, as only an Eastern atmosphere can produce; and before us lay the town, like every Northern Egyptian town, full of naked children and men, donkeys and dogs, and women whose only covering was a rag about the loins. I wish I could give a perfect picture of the desolation of this place and region, but the attempt I fear would be futile.—There are scarcely any noble ruins of palaces or temples; hardly anything which would denote this as the one grand frontier city and fortification of ancient Egypt; whose mart was stored with the rich products of Ethiopia and the East, and whose inhabitants stood high for valor and wisdom in the ancient world. A part of the old quay still remains, covered with hieroglyphics, from some of which are resolved the name of *Psammiticus*—a portal to the temple of the Pharaohs. A horribly mutilated statue of *Osiris*, and this is all, if we may except a thick stratum of pottery and half-buried granite remains which covers the country more or less around. Fearfully wild and jagged as is the natural scenery, the black basalt which every where abounds, ramparted with the sterile yellow desert sands, gives to the whole country a most cursed appearance, for this is the very expression that formed itself in my mind, as I first gazed upon it from a lofty summit, and then turned to my Bible and read how the pride of the "Tower of Syene should be laid low, and this border of Ethiopia desolate." How often have we wished that we had some sceptical companion, that we might see the effect of all this upon his mind! that he might accompany us throughout the length and breadth of this doomed land, and see it in all its wretchedness, and poverty, and filth, and vermin, as we have. Then we would turn to the twenty-ninth and thirtieth of Ezekiel's prophecy, that he might see what a perfect and faithful daguerreotype the prophet has drawn—how every jot and tittle has found its fulfilling counterpart here. We

would walk together to those once renowned quarries which fill the suburbs of this town, and there we would see where the hammers of a thousand workmen had been briskly at work—the mighty chiselled blocks, and great obelisks lying there as fresh and perfect as if the workmen were only at dinner round the other side of the mountain—and it is long before the mind can divest itself of the illusion; but, reader, the men that hewed these stones have been mummies for two thousand years, and for two thousand years naught but the scream of the wild eagle, and the howl of the jackal, has broken the death-like stillness of this spot, where once rose some of Egypt's grandest temples and noblest obelisks.

We left our *dahabeeh* at Syene, and started for Nubia and Philæ by the desert route. A broad highway opened before us lined with jutting rocks of most fantastic forms. Strange castles, and giant forms of Anakims, horrid and fearful, projected themselves against the evening sky. And these rocks were many of them inscribed with the hieroglyphical names and exploits of kings, who three thousand years ago led their dark battalions along this route for the conquest of Ethiopia and the South. A strange country this, where the very rocks by the roadside preach sermons, and tell tales which even history has failed to utter. And I can never forget, when exhausted and almost fainting through the heat, for the sun's rays were yet scorching hot, how grateful to me was the shadow of one of these great rocks in this weary land, nor how cheerfully we reined up our restless animal, and luxuriated in its welcome shade. Soon the road narrowed to a simple pass, and our little cavalcade proceeded in single file through one of the strangest and dreariest passes through which it has ever been my lot to pass. We had scarcely seen a human habitation since we left *Assorean*, and the one or two human beings that we met grinned and stared upon us most insultingly. A little naked urchin had brought us a beautiful specimen of an *Ammonite*, and a woman offered us some glass beads for *baksheesh*. But when we had gone a little further, and saw before us a running stream of crystal water foaming upon its banks, and vases of the richest emerald green, scattered with palm trees, and partly covered with an Arab village, with groups of merry children, and herds of goats and camels browsing, we forgot our heat and toil, and stood, and gazed, and wondered at the strange contrast. It was called *Mahatta*, and near by flowed the Nile, upon whose waters we are again embarked, with our head full of *Philæ* and *Osiris*.

Correspondence of the N. Y. Observer.

Persecution of Protestants.

In the English journals full accounts may be seen of the progress of despotism in poor Tuscany. We learn from good authority, that the Grand Duke has said that he will exterminate Protestantism in his dominions if his name be sent down to infamy. This remorseless bigotry of the Grand Duke, fostered by all the cunning zeal of Rome, is the secret of the destructive measures now introduced into Tuscany. In a political point of view, there was not a shadow of apology for them. The Jews, for instance, showed themselves every way worthy of their civil rights, granted them in 1848; not a complaint against them was sent up to the Government. The Pope's nuncio has been the prime mover of the suppression of the constitution.

The Court of Rome has not ceased to remonstrate against the mildness of the late laws toward this unfortunate race; and at the growing disposition of the people toward Protestant doctrine. At last Rome is triumphant. Not an obstacle now exists in Tuscany to the execution of her will.

To show what Protestants have to expect, I need only point to the case of the *Madia*s now in progress. They (husband and wife) were imprisoned last August for having allowed meetings at their house for the reading of the Scriptures. The indictment against them was finally made out under the title of blasphemy. The trial, deferred again and again, was at last commenced on the 21st of April; thirty-seven witnesses were summoned to testify against them; thirty-six were present at the call; but one, a servant woman whom they had employed, was sick and unable to attend. For this cause the trial was again deferred, and the truly worthy people were remanded to their cells, to linger on in a painful suspense. The man bears the disappointment calmly; but poor Mrs. *Madia*, who has suffered two severe fits of sickness during her solitary confinement of eight months, was very much overcome. They will probably be sentenced at last to a term of years. Very possibly the sentence may be commuted to exile, after they have been taken in chains with common criminals to the fortress of *Piombino*. A physician, who was recently sentenced to six months hard labor there, for consenting to call in the Swiss Protestant pastor to visit a dying

Italian who wished for his services, was released after a few days, and exiled for a year; but nothing could dissuade the authorities from the petty vengeance of sending him down to the galleys in chains in the prison van, with some malefactors. So they will probably do with Mr. and Mrs. *Madia*.

These religious persecutions are only digging the grave of Popery. The Tuscans now see they can have no civil liberty without being independent of Rome; and that independence they will declare upon the first opportunity.

Fire in the Woods.

One who has not seen an extensive conflagration in the forests, can hardly conceive the majesty of the scene. The writer has often been exposed to mighty tempests in winter voyages across the Atlantic, but he regards a wide-spread fire in the pines as excelling in solemn grandeur. There is an awful awakening of the conscience, and remembrance of God's denunciations against the finally impenitent, which fill the mind with indescribable emotion.

On one occasion, the alarm of "fire in the woods" was given while the congregation was attending afternoon service in church. Quietly all the male portion of the audience retired—for a little delay is fatal—and hurried to the scene of destruction, about two miles distant, with shovels and matches, to throw up a line of sand far ahead of the flames, against which to "back fire." This is, to start a line of fire, which is prevented from advancing by the freshly thrown up sand, or the occurrence of a wood road, and which draws back gradually towards the advancing flames, both columns soon feeling the influence of mutual attraction, and coming together with appalling fury.

We were thus engaged, when looking behind, to our dismay we beheld another fire making fearful progress about a mile distant, and near to which was a large rank of about two thousand cords of cut wood ready for market. Immediately one-half our force was detached to meet this new enemy, while the remainder, with desponding hearts, struggled against the advancing foe. Quick as thought the fire leaped over the feeble barrier erected against it, flew among the tree-tops, and drove the whole company before it, causing each one to seek safety in sudden and rapid flight. Onward came the roar of the tempest, and with almost the rapidity of a horse, carrying swift destruction in its path. A wide and somewhat deep stream lay immediately before us, across which we were forced to dash, and which we hoped would interpose a barrier to its further advance. Not so—it leaped across, appearing to fly upon the top of the shrubs which lined its banks, and did not cease its ravages until it passed over a distance of four miles in length and by a mile in breadth, causing an immense loss in timber and fences.

We could multiply the description of these exciting scenes, and tell of many hair-breadth escapes from instant and awful death, but the above must suffice. Such exhibitions of the power of the Almighty and of man's utter impotence, are calculated deeply to impress the mind. Have you "a refuge from the storm, a shadow from the tempest," to shield you when the great day of his wrath shall come, and when none shall be able to stand but "they who are written in the Lamb's book of life?"

American Messenger.

THE PAPACY, OR THE STATE OF EUROPE.

The destiny of modern Europe was sealed as long ago as A. D. 606, when the Bishop of Rome was made head of the universal church by the edict of a man stained with the double guilt of usurpation and murder. Religion is the parent of liberty. The rise of tyrants can be prevented in no other way, but by maintaining the supremacy of God and conscience; and in the early corruptions of the gospel, the seeds were sown of those frightful despotisms which have since arisen, and of those tremendous convulsions which are now rending society. Look at the Europe of our day. What is the Papacy but an enormous cancer, of most deadly virulence, which has now run its course and done its work upon the nations of the continent. The European community, from head to foot, is one festering sore. Soundness in it there is none. The Papal world is a riggling mass of corruption and suffering. It is a compound of tyrannies and perjuries, of lies and blood-red murders; of crimes abominable and unnatural; of priestly maledictions, socialist ravings, and atheistic blasphemies. The whine of mendicants, the curses, groans, and shrieks of victims, and the demoniac laughter of tyrants, commingle in one hoarse roar. Faugh! the spectacle is too horrible to be looked at; its effluvia is too fetid to be endured. What is to be done with the carcass! We cannot dwell in its neighborhood. It would be impossible long to inhabit the same globe with it: its stench were enough to pollute and poison the atmosphere of

our planet. It must be buried or burned. It cannot be allowed to remain on the surface of the earth: it would breed a plague, which would infect, not a world only, but a universe. It is in this direction that we are to seek for instruction; and here, if we are able to receive it, thirty generations are willing to impart to us their dear-bought experience. Lessons which have cost the world so much are surely worth learning.

Edinburgh Witness.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 3, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

THE SABBATH.

The word Sabbath signifies *rest*. It was instituted at the close of God's six days' work of creation, when "he had rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work."—Gen. 2:2, 3.

To sanctify, in the sense of the word here used, is to separate, set apart, or appoint to a holy sacred or religious use. By formal appointment, God thus distinguished one day in every seven, from the other six, and gave commandment that it should be observed as a day of rest. It was a *commemorative* observance—commemorative of God's having rested from all his labors after six days' work in the creation; and it has also been held to be typical of the final rest which God hath prepared for his people. (Heb. 4:1-11.) Because of this, the belief has been generally prevalent that at the close of six Chiliads in the work of redemption, the seventh millennium would usher in the eternal state.

Whether there was an observance of the Sabbath during the period from ADAM to MOSES, has been a subject of much dispute. In Gen. 7:4, 10 and 8:10, 12, the days are numbered by *sevens*, which is of some significance. And in Gen. 29:27 the *week* is known as a division of time. The earliest Greek poets, make distinct reference to the week as a cycle of time, as do the ancient Chaldeans, Romans, and Egyptians. It is inconceivable how a period not marked by any natural division of time, should have become universally known, unless it was observed from the creation.

"The Sabbath was made for man," says the SAVIOUR, (Mark 2:27.) And when he so says, he clearly refers to its original institution, as a universal law. It was made for man; not as he may be a Jew, or a Christian, but as man, a creature on trial for eternity, and under obligation to love worship and obey his Creator. It was made for man's comfort, and convenience. It gives him opportunity for that physical rest which his bodily nature imperatively demands, and without which the race would speedily deteriorate; and it gives him opportunity to call his thoughts away from earthly cares and objects, and to centre them on God. His well-being in this world and the next, is thus subserved by God's having blessed the seventh day and hallowed it. Says Dr. CLARK: "God has spoken well of the Sabbath, and good to them who conscientiously observe it." And Dr. PATRICK remarks: "the more pious any people were, the greater respect they had to this day."

As men became wicked, the observance of one day in seven, doubtless became mostly if not entirely disregarded; and even the Jews in their Egyptian bondage, must have been unable to gain the time from their "task masters" for its observance. They could not however have been entirely ignorant of it; for when the command is given: "Remember the Sabbath day and keep it holy," there is an implied reference to an observance of which they had some knowledge, but of which they had become careless and indifferent.

The children of Israel came out of Egypt on the fourteenth day of the first month, reckoning from even to even, (Ex. 12:6), when they journeyed from Ramses to Succoth, (13:37), and there encamped. They took their journey from Succoth, probably on the fifteenth of the month, and encamped in Eham, in the edge of the wilderness. (13:30.) They next journeyed and encamped before Pi-hairoth, between Migdol and the sea, over against Baal-zephon, probably on the sixteenth. (14:1.) At this place they

were overtaken by the Egyptians, who pursued them into the sea, which parted and gave the Israelites a safe passage across on dry land, but drowned the Egyptians. They probably began to pass over at the commencement of the night v. (21), which was the beginning of the seventeenth, and in the morning (v. 27), the LORD overthrew the Egyptians, in the midst of the sea. Thus on the seventeenth day, which commenced the preceding evening, they rested and praised the LORD, in the song of Moses the servant of the LORD.

Whether this day coincided with the seventh day of the paradisiacal week, or not, we have no means of determining; but it was the first day which it was in their power to observe: and the Sabbath with the Jews commemorated their deliverance from Egypt, as well as the resting of God from his works of creation. Moses said to all Israel: "Remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the Sabbath holy."—Deut. 5:15.

There being to the Jews a two-fold significance in the observance of the Sabbath, there could be no more appropriate *epoch* from which to count these weekly cycles than the day on which they rested from their pursuing task masters. How sweet to them must have been that first resting day,—the first they had ever enjoyed from their cruel trials and fatiguing flight.

From the Red Sea the children of Israel went out into the wilderness three days (15:22), and found no water. Then they came to Marah where the waters were bitter, but were miraculously made sweet, (v. 23.) Then they came to Elim (v. 27), where they remained till the fifteenth day of the second month. This day, in the regular succession would have been the fourth Sabbath from their resting on the shores of the Red Sea; but its observance does not seem at this time to have been formally commenced. Or, it is possible that they had observed other days of the seven. God had not, it would seem, thus far commanded the observance of this specific day; for on this day the children of Israel "took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt."—Ex. 16:1. This journey was taken by the LORD's appointment; for "at the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents."—Num. 9:18.

When they reached the wilderness of Sin, "the whole congregation of the children of Israel murmured against MOSES and AARON in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the LORD unto MOSES, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. . . . And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost upon the ground: and when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And MOSES said unto them, This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating: an omer for every man according to the number of your persons, take ye every man for them which are in his tents. . . . And they gathered it every morning, every man according to his eating: and when the sun waxed hot it melted; and it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told MOSES. And he said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning, as MOSES bade: and it did not stink, neither was there any worm therein. And MOSES said, Eat that to-day; for to-day is a sabbath unto the LORD; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto MOSES, How long refuse ye to keep my com-

mandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."—Ex. 16:2-5, 13-16, 21-30.

Here is the first recorded instance of a formal rest on the seventh day being observed by the people. On the preceding seventh day they took a long journey at the command of the LORD; on the six following days the manna fell, and on the seventh beginning to count from the day on which the manna fell,—the people rested. This would be the fifth Sabbath, in order, reckoning from the day of triumph over the defeated Egyptians.

In the third month, the observance of a seventh day for rest, after six days' labor, was incorporated into the law delivered on Sinai, in these words: "Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt do no work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it."—Ex. 20:8-11.

The words of this command, are positive and unequivocal, that after six days of labor, the seventh is to be set apart as a day of rest. But no intimation is given of the point of time, at which the enumeration should set out and the weekly cycle begin. Had the command designated this, it would have been accompanied by some rule for the reckoning of days themselves, so that all nations might observe the same astronomical hours. But the law is not fettered with that circumstantial exactness which would have required difficult and sometimes astronomical calculations to insure its uniform observance, and without which it is impossible, owing to differences of Lat. and Lon. to determine the precise hours to be observed in all places. And there are no means of learning the day that corresponds with the original sabbath. But not a syllable is added respecting the order and number of the days; and it cannot be reasonably disputed that the command is truly obeyed by the observance of the seventh day, after six days of labor, independent of any particular method of computing the septenary cycle.

It is not however left to every individual to decide for himself where his week shall commence, and at what point his seventh day of rest shall fall. The day has its *public* as well as its *private* uses; and these require that the same day shall be recognized by the same community. Among the Jews God interposed, and designated the day by the withholding of manna. Their week began to be reckoned from the first day on which the manna fell, with no apparent reference to its agreement with the first weekly cycle of time, and without any evidence of its correspondence with it. Indeed, there is evidence to the contrary; for if there had been a regular succession of sevens in the order of days from the creation, God would not have disregarded that order, by leading Israel the long journey from Elim to the wilderness of Sin on the seventh day preceding the one on which the manna was withdrawn. As God would never have disregarded the observance of one day in seven, when he had expressly hallowed and sanctified it, we are obliged to conclude that that was not the day which he had thus previously consecrated.

But the Sabbath having now become to the Jews of two-fold significance, there was a reason for the designation of the day which was thus set apart.—God's day of rest after his six days of creation, and that type of the final rest prepared for the people of God, would be commemorated, and the great end kept in view, by the observance of *any* seventh day. But in addition to this, their signal deliverance from Egypt (Deut. 5:15), when their long years of slavish toil had ended and they sang for joy over their deliverance from bondage—was to be commemorated; and that was no insignificant type of the final overthrow of all God's enemies, and the deliverance of all the redeemed. To keep this in remembrance there was no day more appropriate to be observed as the *Jewish* Sabbath than that which corresponded with the one on which they rejoiced over the slaughtered Egyptians. And on the day corresponding with this, we have seen that the manna was withdrawn. There the Sabbath was doubly a sign to them, as God said: "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. It is a sign between me and the children of Israel for ever; for in six days the LORD made heaven and earth, and on the seventh day he rested and was refreshed."—Ex. 31:13, 17. "I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover, also I gave them my sabbaths, to

be a sign between me and them, that they might know that I am the LORD that sanctify them."—Ezek. 20:10-12.

As observed by Israel the Sabbath had a national, as well as a universal significance. It was national inasmuch as it was commemorative of their deliverance from Egyptian bondage; and it was universal inasmuch as it was commemorative of God's resting from his works. As the particular day observed by the Jews, was necessary only for its national significance, it follows that when it should cease to be a national observance, its universal significance might be commemorated on any other succession of seventh days which should be regularly preceded by six days of toil. As God had selected a day adapted to the national observance, should he ever make it commemorative of any event, more significant and of more general interest, than the deliverance of Israel from Egypt, it would be expected, that, either by precept or by his providence, he would designate the day for its observance, by which the new event would be commemorated, and its original significance retained.—(To be continued.)

EMIGRATION vs. POPERY.

"Among the various singular phenomena now visible in Ireland, and the divers results arising from emigration, there is one for which the public were not prepared, but which is now beginning to excite very general attention. When Popish peasants repair to the British colonies, they are both accompanied and preceded by priests, by whom special care is taken to retain them in the fetters of Romish superstition; so that emigration is not a loss but a gain to the empire of Antichrist. With improved means of subsistence, while they cease not to increase and multiply, they can afford to pay the priesthood on an ampler scale. Thus the cause goes on prosperously in the British colonies; but it is much otherwise in the United States, where they are poured into the heart of an active, reading, thinking, independent community, and thus placed in an atmosphere which penetrates to their utmost soul, rousing within them a spirit of manhood issuing in their spiritual emancipation. It has been asserted, that the vast majority of Popish emigrants to the United States have renounced their fathers. This fact has become known in Ireland, and is engaging the serious attention of the priests, who heretofore encouraged, but now denounce emigration. They are reported to be utterly confounded by the revelations of the American Missionary, Mr. MULLEN, who has transmitted to Ireland the true state of the case. The result is, that the priesthood are banding together to check the progress of the Exodus. Nothing is being left undone, by altar denunciations and otherwise, to stay the progress of the mighty movement across the Atlantic. Even the more moderate priests and bishops among them, as the Right Rev. Dr. Haly, are manifesting the utmost dread of the consequences, and resorting to practical methods to avert them. The subject seems to have come home with special force on Dr. Haly and his clergy, since the emigration from that diocese has been enormous, whereby their flocks are thinned, and their gains diminished. To the praise of the emigrants, it is stated, that they are sending home large sums of money to their relatives to aid them in effecting their departure,—an event which is taking place in every part of Ireland. Thus help is coming to truth, and the friends of truth, from a quarter least thought of. It remains to be seen, how far the power of the priests will succeed in checking the spirit of emigration. Reasoning from the past, there is ground to fear that the success may be but, unhappily, too great; nevertheless, already the best results have been effected. It will be in the memory of many of our readers, that Dr. Dyer stated, at the recent meeting of the Sunday School Union, in Exeter-hall, that if the priests and the Pope were wise, they would beware of sending their people to the New World, since the inevitable result was, to a large extent, that they at once doffed the badge of their thralldom, and asserted their rights as men to think for themselves."

British Banner.

A correspondent of the London Times thus writes concerning the same matter:

"The letter of the Rev. Mr. Mullen, with its candid admissions of the gradual extinction of the Roman Catholic faith, as soon as its votaries set foot on American soil, continues to create a perfect *fièvre* among the Irish clergy of both creeds. The Protestant party have had the letter reprinted and circulated throughout several districts, as strong presumptive evidence of the decline of Popery, and of the progress of the principles of the Reformation. The Romish clergy, from the 'lord primate' on his throne down to the humblest curate, appear to be perfectly astounded by the revelations of the American missionary, and the whole machinery of mother church has been set in motion with the view of checking a system which has led to such disastrous results as those vouched for on the competent authority of one high in the confidence of Archbishop Cullen himself. To stay the flight across the Atlantic is the first great object of the counter movement just now at work.—As well might it be attempted to stop the tide with a pitchfork; but the trial is, nevertheless, being made, with what success time alone can tell. For the last month the subject of emigration has been the theme of altar eloquence throughout the length and breadth of the kingdom, and arguments of all kinds have been used to dissuade the people from abandoning the 'old country' and the religion of their forefathers. The text was taken up on Sunday last by the

Right Rev. Dr. Haly, the respected titular of Leighlin and Ferns, a prelate who deservedly possesses the good will and confidence of all creeds and classes, but who, upon this occasion, has, I learn, failed to convince the remnant of his flock of the dangers they must be prepared to encounter, should they persist in the resolution formed by many of them to follow their relatives to their new homes in the Western world. The emigration from the district over which Dr. Haly presides has been enormous, and the gross amount of the sums of money transmitted by the emigrants, either for the immediate relief or for the purpose of defraying the expenses out of their friends in Ireland, almost exceeds the limits of belief."

"WATCH."

BY J. C. RYLE.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy ye for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour when the Son of man cometh."—Matt. 25:1-13.

(Concluded from our last.)

Is there a man or a woman among the readers of this article who ever laughs at true religion? Is there one who persecutes and ridicules vital godliness in others, and dares to talk of people being over-particular, and righteous over-much? Oh! beware what you are doing; again, I say, beware. You may live to alter your opinion, but perhaps too late. Ah! reader, there is a day before us all when there will be no infidels, no! not one. There is a day when the disciples of PAINE, and VOLTAIRE, and EMERSON, shall call on the rocks to fall on them, and on the hills to cover them. Before the throne of Jesus every knee shall bow and every tongue confess that he is LORD. Remember the day, and beware.

Is there among the readers of this article some dear child of God, who is mocked and despised for the Gospel's sake, and feels as if he stood alone? Take comfort. Be patient. Wait a little longer. Your turn shall yet come. When the spies returned from searching Canaan, men talked of stoning CALEB and JOSHUA because they brought a good report of the land. A few days passed away, and all the assembly confessed that they alone had been right. Strive to be like them. Follow the LORD fully, as they did, and sooner or later, all men shall confess that you did well. Never, never be afraid of going too far. Never, never be ashamed of desiring to go to heaven, and of seeking to have a great crown. Millions will lament in the day of CHRIST's return, because they have not got religion enough;—not one will be heard to say that he has got too much. Take comfort. Press on.

And now, reader, it only remains for me to close this article by three words of application, which seem to me to arise naturally out of the parable of which I have been writing. I heartily pray to God to bless them to your soul, and to make them words in season.

1. My first word of application shall be a question. I take the parable of the ten virgins as my warrant, and I address that question to every one of my readers. I ask you, "Are you ready?" Remember the words of the Lord Jesus, "They that were ready went in with the bridegroom to the marriage,"—they that were ready, and none else. Now here in the sight of God, I ask every reader, Is this your case? Are you ready?

I do not ask whether you are a churchman, and make a profession of religion.—I do not ask whether you attend an evangelical ministry, and like evangelical people, and can talk of evangelical subjects, and read evangelical tracts and books. All this is the surface of Christianity. All this costs little, and may be easily attained. I want to search your heart more thoroughly, and probe your conscience more deeply. I want to know whether you have been born again, and whether you have got the Holy Ghost dwelling in your soul. I want to know whether you have any oil in your vessel while you carry the lamp of profession, and whether you are ready to meet the bridegroom,—ready for CHRIST's return to the earth. I want to know, if the LORD should come this week, whether you could lift up your head with joy, and say, "this is our God; we have waited for him; let us be glad, and rejoice in his salvation." These things I want to know, and this is what I mean to say, "are you ready?"

"Ah!" I can imagine some one saying, "this is asking too much. To be ready for Christ's appearing! this is far too high a standard. This is extravagance. There would be no living in the world at this rate. This is a hard saying. Who can bear it?" I cannot help it. I believe this is the standard of the Bible. I believe this is the standard PAUL sets before us when he says the Thessalonians were "waiting for the Son of God from heaven," and the Corinthians "waiting for the coming of our Lord Jesus CHRIST." (1 Thess. 1:10; 1 Cor. 1:7.) And the standard PETER sets before us when he speaks

of "looking for and hasting unto the coming of the day of God."—2 Pet. 3:12. I believe it is a mark that every true believer should be continually aiming at, to live so as to be ready to meet CHRIST. God forbid that I should place the standard of Christian practice a hair's breadth higher than the level at which the Bible places it. But God forbid that I should ever put it a hair's breadth lower. If I do, what right have I to say that the Bible is my rule of faith?

I want to disqualify no man for usefulness upon earth. I require no one to become a hermit, and cease to serve his generation. I call on no man to leave his lawful calling and neglect his earthly affairs. But I do call on every one to live like one who expects CHRIST to return, to live soberly, righteously, and godly in this present world; to live like a pilgrim and a stranger, ever looking to Jesus;—to live like a good servant, with his loins girded, and his lamp burning;—to live like one whose treasure is in heaven, with his heart packed up and ready to be gone. This is readiness. This is preparation. And is this too much to ask? I say unhesitatingly, that it is not.

Now, reader, are you ready in this way? If not, I should like to know what good your religion does you. What is it all but a burdensome form? What is it but a mere temporary cloak that will not wear beyond this world? Truly a religion that does not make a man ready for everything,—for death, for judgment, for the second advent, for the resurrection,—such a religion may well be looked on with suspicion. Reader, if your religion does not make you ready for anything, you may depend the sooner it is changed the better.

2. My second word of application shall be an invitation. I address it to every one who feels in his conscience that he has no grace in his heart,—to every one who feels that the character of the foolish virgins is his own. To every such person I give an invitation this day, in my Master's name. I invite you to "awake and flee to CHRIST."

Reader, if you are a man of this sort, you know that all within you is wrong in the sight of God. Nothing can be said more true about you than that you are asleep,—asleep not merely about the doctrine of CHRIST's second advent, but about everything that concerns your soul. You are wide awake perhaps about temporal things. You read the newspapers it may be, and are mighty in "The Times." You have your head stored with earthly wisdom and useful knowledge. But you have no heart-felt sense of sin, no peace or friendship with God, no experimental acquaintance with CHRIST, no delight in the Bible and prayer. And yet you are a sinner, a dying sinner, an immortal sinner, a sinner going to meet CHRIST, a sinner going to be judged. What, I would put it to your conscience as an honest man, what is all this but being asleep?

How long is this to go on? When do you mean to arise and live as if you had a soul? When will you cease to hear as one who hears not? When will you give up running after shadows, and seek something substantial? When will you throw off the mockery of a religion which cannot satisfy, cannot comfort, cannot sanctify, cannot save, and will not bear a calm examination? When will you give up having a faith which does not influence your practice,—having a book which you say is God's word, but treat as if it was not,—having the name of Christian, but knowing nothing of CHRIST? Oh! reader, when, when shall it once be?

Why not this very year? Why not this very day? Why not at once awake and call upon your God, and resolve that you will sleep no longer? I set before you an open door, I set before you JESUS CHRIST the SAVIOUR, who died to make atonement for sinners,—Jesus who is able to save to the uttermost,—Jesus willing to receive. The hand that was nailed to the cross is held out to you in mercy.—The eye that wept over Jerusalem is looking on you with pity.—The voice that has said to many wanderers, "thy sins are forgiven," is saying to you, "come to me." Go to Jesus first and foremost if you would know what step to take. Think not to wait for repentance and faith, and a new heart, but go to him just as you are. Go to him in prayer and cry, "LORD save me, or I perish. I am weary of sleeping; I would fain sleep no longer." Oh! awake thou that sleepest, and CHRIST shall give thee light.

Sun, moon, and stars are all witnessing against you; they continue according to God's ordinances, and you are ever transgressing them. The grass, the birds, the very worms of the earth, are all witnessing against you: they fill their place in creation, and you do not. Sabbaths and ordinances are continually witnessing against you; they are ever proclaiming that there is a God and a judgment, and you are living as if there were none. The tears and prayers of godly relations are witnessing against you; others are sorrowfully thinking you have a soul, though you seem to forget it. The very grave-stones that you see every week are witnessing against you; they are silently witnessing, life is uncertain,

time is short, the resurrection is yet to come, the LORD is at hand. All, all are saying, awake, awake, awake! Oh! reader, the time past may surely suffice you to have slept. Awake to be wise. Awake to be safe. Awake to be happy. Awake and sleep no more.

3. My last word of application shall be an exhortation to all true believers, to all who have the oil of grace in their hearts, and have fled for pardon to the blood of the Lamb. I draw it from the words of the LORD Jesus at the end of the parable. I exhort you earnestly "to watch."

I exhort you to watch against everything which might interfere with a readiness for CHRIST's appearing. Search your own hearts. Find out the things which most frequently interrupt your communion with CHRIST, and cause fogs to rise between you and the sun. Mark these things, and know them, and against them ever watch and be on your guard.

Watch against sin of every kind and description. Think not to say of any sin whatever, "Ah! that is one of the things that I shall never do." I tell you there is no possible sin too abominable for the very best of us all to commit. Remember DAVID and UURAH. The spirit may be sometimes very willing, but the flesh is always very weak. You are yet in the body. Watch and pray.

Watch against doubts and unbelief as to the complete acceptance of your soul, if you are a believer in CHRIST JESUS. The LORD Jesus finished the work he came to do:—do not tell him that he did not. The LORD Jesus paid your debts in full:—do not tell him that you think he left you to pay part. The LORD Jesus promises eternal life to every sinner that comes to him:—do not tell him, even while you are coming, that you think he lies. Alas! for your unbelief! In CHRIST you are like NOAH in the ark, and LOT in Zoar,—nothing can harm you. The earth may be burned up with fire at the LORD's appearing, but not a hair of your head shall perish. Doubt it not. Pray for more faith. Watch and pray.

Watch against inconsistency of walk and conformity to the world. Watch against sins of temper and tongue. These are the kind of things that grieve the Spirit of God, and make his witness within us faint and low. Watch and pray.

Watch against the leaven of false doctrine. Remember that Satan can transform himself into an angel of light. Remember that bad money is never marked bad, or else it would never pass. Be very jealous for the whole truth as it is in Jesus. Do not put up with a grain of error merely for the sake of a pound of truth. Do not tolerate a little false doctrine one bit more than you would a little sin. Oh! reader, remember this caution. Watch and pray.

Watch against slothfulness about the Bible and private prayer. There is nothing so spiritual but we may at last do it formally. Most backslidings begin in the closet. When a tree is snapped in two by a high wind, we generally find there has been some long-hidden decay. Oh! watch and pray.

Watch against bitterness and uncharitableness towards others. A little love is more valuable than many gifts. Be eagle-eyed in seeing the good that is in your brethren, and dim-sighted as the mole about the evil. Let your memory be a strong box for their graces, but a sieve for their faults. Watch and pray.

Watch against pride and self conceit. PETER said at first, "though all men should deny thee, yet will not I." And presently he fell. Pride is the high road to a fall. Watch and pray.

Watch against the sins of Galacia, Ephesus, and Laodicea. Believers may run well for a season, then lose their first love, and then become lukewarm. Watch and pray.

Watch not least against the sin of Jehu. A man may have great zeal to all appearance, and yet have very bad motives. It is a much easier thing to oppose anti-christ than to follow Christ. It is one thing to protest against error: it is quite another thing to love the truth. So watch and pray.

Oh! my believing readers, let us all watch more than we have done. Let us watch more every year that we live. Let us watch that we may not be startled when the LORD appears.

Let us watch for the world's sake. We are the books they chiefly read. They mark our ways far more than we think. Let us aim to be plainly-written epistles of Christ.

Let us watch for our own sakes. As our walk is, so will be our peace. As our conformity to Christ's mind, so will be our sense of Christ's atoning blood. If a man will not walk in the full light of the sun, how can he expect to be warm?

And above all, let us watch for our LORD JESUS CHRIST's sake. Let us live as if his glory was concerned in our behavior. Let us live as if every slip and fall was a reflection on the honor of our King. Let us live as if every allowed sin was one more thorn in his head, one more nail in his feet, one more spear in his side. Oh! let us exercise a godly jealousy over thoughts, words, and actions, over motives, manners, and walk. Never, never let us fear being too strict. Never, never let us think we can watch too much. LEIGH RICHMOND's dying words were very solemn. Few believers were ever more useful in their day and generation. Of few can it be said so truly that he "being dead yet speaketh." But what did he say to one who stood by while he lay dying? "BROTHER, BROTHER, WE ARE NONE OF US MORE THAN HALF AWAKE."

To Correspondents.

W. L. C.—We do suppose the wicked will be raised from the new earth at the end of the 1000 years. The new creation and descent of the New Jerusalem at the commencement of that period, and the resurrection of the wicked at its close, being in our opinion clearly taught, we arrive at no other conclusion. And without this view we could find no period when the ashes of the wicked will be trodden under the feet of the saints. (Mal. 4:3.)

M. M. M.—Because we do not embrace what others deem light, it is not to be supposed we "close our eyes to the light," that we are "determined to adhere to our views," &c., &c. We have not arrived at our views hastily or without examination. We have confidence in their soundness. The views you present have not been discussed by us merely once, or twice, or thrice, but scores of times during the last twelve years. The subject not being a new one to us and our readers, may be the reason why we and they ever remain unmoved by what is advanced to prove the restoration of the carnal Jew. We however claim to be perfectly honest in our convictions; and we expect to be credited for sincerity in our belief, and for a desire to know the mind of the Spirit respecting all scriptural declarations, by those who communicate through our columns. We are of course our own judges, whether we have refuted, in our own estimation, whatever we reply to. Whether we convince others is another matter; but when we have said all we think is necessary respecting any point, we take the liberty to refrain from further comments.

"Sketches of Travel."—Owing to not receiving the Ms. in season, the continuance of these able and interesting articles is deferred to the next number.

Gethsemane.

Lieut. Lynch, of the United States Exploring Expedition to the River Jordan and the Red Sea, in 1848, visited the garden of Gethsemane, about the middle of May. He says:

"The clover upon the ground was in bloom, and altogether the garden, in its aspects and associations, was better calculated than any place I know to soothe a troubled spirit. Eight venerable trees, isolated from the smaller and less imposing ones, which skirt the Mount of Olives, form a consecrated grove. High above, on either hand, towers a very lofty mountain, with the deep, yawning chasm of Jehoshaphat between them. Crowning one of them is Jerusalem, a living city; on the slope of the other is the great Jewish cemetery, a city of the dead.

"Each tree in this grove, cankered and gnarled, and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. The olive perpetuates itself, and from the root of the dying parent stem, the young tree springs into existence. These are accounted one thousand years old. Under those of the preceding growth, therefore, the Saviour was wont to rest; and one of the present may mark the very spot where he knelt and prayed and wept. No caviling doubt can find entrance here. The geographical boundaries are too distinct and clear for an instant's hesitation. Here the Christian, forgetful of the present, and absorbed in the past, can resign himself to sad, yet soothing meditation. The few purple and crimson flowers, growing about the roots of the trees, will give ample food for contemplation—for they tell of the sufferings and the ensanguined death of the Redeemer."

SABBATH SCHOOLS.—A correspondent inquires respecting the best mode of arranging and conducting a Sunday school. We have no thoughts on this subject which we regard as of particular value on this point. According to our notion, every school needs a superintendent, who should see that the school is opened by singing and prayer. The teachers and scholars should be so proportioned that the classes will correspond in numbers and age to the capacity of the scholars and adaptation of the teachers. We think that each teacher can best manage his class according to his own plan and skill. Our own method with a Bible class is to take some consecutive portion of scripture, and get all the information obtainable respecting its meaning from all other scriptures—the same as we are illustrating the book of Hebrews—asking various questions, and illustrating as the subject may demand.

The New York Evangelist says, on the "authority of the Congregational Journal," in an article on the state of religion in New Hampshire, that within the period of ten or twelve years, twenty-eight Orthodox Churches in that State have become extinct, and ten new ones have been organized. All but three of these ten were formed from others. This decline is probably more sensible in New Hampshire than any other State, as that sterling region has always been proverbially a fine state to emigrate from; but there is some little reason to doubt that a similar census of other Eastern States would also exhibit a melancholy decline, both in numbers and religious efficiency, of the Orthodox churches."

CORRESPONDENCE.



CONFIDENCE AND TRUST IN GOD.

BY O. R. FASSETT.

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley and shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psa. 23:1-4.

David, in this Psalm, expresses his firm trust and confidence in the Lord; and the words of the text are truly beautiful, and calculated to inspire the heart with the same trust and confidence in the same great Source of all comfort and joy. The sentiment, too, can be heartily responded to and adopted by every child of God: for such put no trust in an arm of flesh, but in the living God, who "made the world, and all things therein, and giveth to all life, and breath, and all things."

"The Lord is my Shepherd."—Reference is here had more especially to the Redeemer. Like Abraham, he saw "his day and was glad." All the prophets saw by faith the "coming One," and under the direct agency of the Holy Spirit, spoke and wrote of him. Jesus says to the Pharisees: "David in spirit called him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool;" and their inquiries, "If David call him Lord, how is he his son?" and they were unable to answer him. This exhibits their great ignorance of the true character of the expected Messiah, notwithstanding all their advantages, and their boasted knowledge of Moses and the prophets. How distinctly David saw his true character, may be seen by a careful study of the Psalms, many of which are prophetic of him. He saw Christ in his humility, sufferings, and death; in his burial, resurrection, and ascension; in his mediatorship, and as Judge and King. He saw him clearly in all his prophetic offices,—as Prophet, Priest, and King. Thence Christ says: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."—Luke 24:44.

"My Shepherd."—Our Saviour bears this title, from the fact, that, like a shepherd, he leads, protects, and governs his people, and provides continually for their welfare. His guardianship and divine care over them is thus beautifully expressed by the prophet Isaiah: "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."—Isa. 40:11.

Our Lord styles himself "the Good Shepherd:" not as an hireling, that feels no especial interest in the flock, "because he is an hireling, and careth not for the flock," and who, when "he seeth the wolf coming, leaveth the sheep, and fleeth: and the wolf catcheth them and they are scattered;" but as one that regardeth the flock, and perileth his life for their safety, as did David his prototype.—"And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear."—1 Sam. 17:34-36. So with "the Good Shepherd:" he delivers his people out of the hand of "the adversary the devil, who as a roaring lion walketh about, seeking whom he may devour."—1 Pet. 5:8. Yea, he even lays down his life for his sheep: "I am the good shepherd: the good shepherd giveth his life for the sheep. . . . I lay down my life for the sheep."—John 10:11, 15. This he did when he suffered and died on the cross, a curse and a sin-offering for us. What an expression of his love and regard is this!

The apostle Paul calls him "the Great Shepherd." "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect."—Heb. 13:20, 21. Peter styles him the "Chief Shepherd." "And when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away."—1 Pet. 5:4. There are under shepherds, he says, who are to feed the flock of God, "taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—1 Pet. 5:2, 3. Such have promise of this "crown of glory," when "the chief Shepherd shall appear." The great apostle of the Gentiles, faithful in his calling to the day of his death, could say, "There is laid up for me a crown of righteousness, which the Lord, the

righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. 4:8. We, too, labor in hope of that incorruptible and glorious crown, to be given at his appearing. And finally, our Saviour, to illustrate the fearful separation that will ultimately take place between the righteous and the wicked at the judgment, represents himself as a shepherd dividing his sheep from the goats, thus: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left."—Matt. 25:31-32.

"I shall not want."—Here is the expression of his trust and confidence in his Redeemer and Lord. As the faithful and good shepherd seeks the supply of his flock, and leads them forth to luxuriant pastures, and beside the living streams, so he expected his Lord to supply all his need. The saint need not fear, for he shall not want.

1st. *In the present life.* Says David: "I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. 37:25. And who have ever seen them forsaken or begging their bread from door to door,—

spending their days in begging? Not but that they have seasons of trial, and at times are destitute of the necessities of life,—this they have had to endure; but often at such times God has miraculously come to their deliverance, and so supplied their wants, as to show them that he was their guardian and protector. Their poverty and the trial of their faith have been designed to bring them to see and experience the richer supplies of his grace and mercy. His people are not promised the luxuries of this life, though some may enjoy them; but they are certainly promised with its comforts; and our Saviour would quiet the apprehensions of any who would think that they were to be so far reduced as not to enjoy them in future: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, What shall we eat, or, What shall we drink, or, Where-withal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Matt. 6:25-34. This passage does not teach idleness, nor that we make no calculation to supply our wants, or that we are to be the mere recipients of God's merciful bounty, as the vegetable, or inanimate creation; but that we have no undue care, or anxiety, in reference to the future; that after we have done all that is in our power to supply the wants of nature, He who clothes the grass of the field, and feeds the fowls of heaven, will assuredly open his hand and supply our wants. Think of the fact, that the cattle upon a thousand hills are his, that he knows all the fowls of the air, and that the treasures of the earth are his; and will not he supply his people with his bounty from his rich and inexhaustible store-houses? He will! He set a table in the wilderness, and for forty years spread it to meet the wants of the thousands of Israel! In that dark, howling wilderness, where there were no cultivated fields, nor vineyards, he gave them bread from heaven, and man did "eat angels' food!" He quenched their thirst from the smitten rock, and the bitter waters of Meribah. When they lusted for flesh, he sent quails, "as it were a day's journey on this side, and a day's journey on the other side of the camp," and six feet in height! He sent the ravens to feed Elijah, multiplied the widow's oil, and her handful of meal, which was to be the last for herself and son, wasted not for a whole year, but was an abundant supply. It was the Shepherd of Israel that fed the "five thousand men," beside women and children, with the five loaves and two small fishes, and afterwards they gathered the fragments, and found them to be twelve baskets full; also the "four thousand," beside women and children, with seven loaves and a few small fishes, and they took up seven baskets full of the fragments! Shall we want with

such a Shepherd? No; he will amply supply all our need in this life. His people shall not want the true spiritual bread, nor the true spiritual drink, so long as they confide in him.

2d. *They will not want in the future.* As the Chief Shepherd, he will gather his flock into one fold, and be their "one shepherd," seeking their full and abundant supplies. "Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out, and gather them from the countries, and will bring them into their own land, and feed them upon the mountains of Israel, and by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel."—Ezek. 34:11-15. This will be in the resurrected and glorified state, for in a subsequent chapter, we have the vision of the "valley of dry bones," which is explained to be the "whole house of Israel."

"Then said he, Son of man, these bones are the whole house of Israel: Behold, they say, our bones are dried, and our hope is lost: and we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my Spirit in you, and ye shall live, and I shall place you in your own land."—Ezek. 37:11-14.

In the teachings of our Saviour, he says to the Jews: "Other sheep I have, which are not of this fold: them also will I bring, and they shall hear my voice: and there shall be one fold, and one shepherd. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand."—John 10:16, 27, 28.—(To be continued.)

LETTER FROM T. M. PREBLE.

BRO. HIMES:—Having been requested to give my views on the Sabbath, and why I give up the observance of the seventh day, I will briefly state them.

From the summer of 1844, to that of 1847, I conscientiously observed the seventh day—or Saturday—for the Sabbath. The principal reasons why I did so, are the following:

1. In early life I was taught by my parents and others, to "Remember the Sabbath day to keep it holy," &c.; and I subsequently found that in every instance where this command was found, it always referred to the seventh day—never to the first day.

2. In Bro. Miller's views of the great Sabbath, he argued that the Sabbath was a sign of the seventh thousand year of the world. And on reflection I saw that the first day could not be a sign of the seventh thousand year, but rather of the eighth, reckoning in successive order from creation. These points being settled in my mind, and believing that Gentiles as well as Jews were included in the command, I was compelled to observe the seventh day till my views underwent a change.

But on more mature reflection and investigation, I found to my satisfaction that the seventh-day Sabbath was never designed for the Gentiles—or in other words—was never intended to be observed after the resurrection of Christ; as the observance of all types, and shadows, &c., were to cease after that time.

The Sabbath was a sign (Ex. 31:13, 17; Ezek. 20:12,) or "shadow of things to come; but the body is of Christ."—Col. 2:17.

The Gentiles are not a typical people, and therefore they are not bound to observe the Sabbath as the Jews did.

If the Sabbath—among other things—was a shadow of things to come, but the body was of Christ, we cannot make the shadow go beyond the body! All shadows may be traced to the body which casts them, but no further! The sign or shadow was to be observed, or traced till Christ—the body—was reached; then he became our rest, or surety for the rest, as set forth in Heb. 4:1-11.

The question may here be asked;—"Is the seventh-day Sabbath abolished? I answer, yes. It may again be asked;—"Were the ten commandments all abolished? I answer again, yes. (See 2 Cor. 3:1-11.) Says the objector;—"Are none of the commandments binding upon us?" Oh, yes, all that are incorporated into the New Testament, and no more. Let me illustrate. Suppose the reader, the writer, and some five hundred others, belong to a Temperance Society, having a constitution of ten articles. After a lapse of time, the society wish to disorganize, and form a new one on better principles. Now when they have disorganized, the old constitu-

tion is dead! But if in the formation of the new society, they are disposed to incorporate six articles of the old constitution into the new one, then those six articles so incorporated are binding,—the other four are not. Now all the commandments found in the New Testament are binding, and no others. Christ observed the Sabbath in a manner to please himself—but not the old Jews—till his death; and he also was circumcised, and kept the Passover till his crucifixion, but these things were all taken away, or ceased, when he was nailed to the cross. (See Col. 2:14.) Nowhere in the New Testament, can we find that Christ, or the apostles, ever taught the observance of the Sabbath after the resurrection of the Saviour. Could we find evidence in the Scriptures, to prove that any one day is more holy than another, it would lead us to the seventh day, and we should have to observe it now, for it is the only day that God ever sanctified and made holy, as a day of rest. But this being a "sign," or type, we believe it ceased when other types and shadows ceased.

In relation to the first day of the week being the Sabbath, I think it is the proper day for us to observe as the Sabbath, not, however, because I believe it particularly holy, more than any other day of the week, but because I believe it right to abstain from secular labor one day in seven, and devote the day to such religious exercises as has been the practice of our forefathers and early Christians, in commemoration of the resurrection of our Saviour. I believe the laws of our land, in this respect, should be strictly regarded.

I wish it understood that I still believe the seventh day was a sign of the seventh thousand year, and was to be observed as such till types and shadows ceased; and I believe we shall soon realize the thing signified by it, not, however, by observing the seventh day for the Sabbath, but through Christ, who has become our rest—or in other words, by obeying the gospel, but not the law.

East Weare, (N. H.), June 10th, 1852.

REMARKS.—As there is a certain kind of responsibility resting on editors, and as we do not wish to be misunderstood respecting our position as to the Sabbath, we have given an article on this subject in another column. We should express our views on many parts differently from that here given.

We do not understand that any portion of the ten commandments were ever abrogated, or that the Sabbath has been. We regard the command to consecrate one day in seven to the service of God, as binding on all Christians, and that the first day's observance is well pleasing in the sight of God. But while we regard one day above another, we leave others to the persuasions of their own minds. What we aim at in this, is to avoid being supposed to endorse what we do not. On all Bible questions we deem it important to avoid the use of any language liable to a misconception.—Ed.

SERMON.

Preached by J. Litch at the Conference in Hartford, June 10th.

"Therefore said he unto them, The harvest is great, but the laborers are few."—Luke 10:2.

The time had nearly arrived for the Messiah to come, as predicted in Zech. 9th, "Behold thy King cometh," &c. Before he should come, it was necessary that the people should be notified.

The apostles preached "The kingdom of God is at hand." This work needed to be fully done; and in view of it used the language of the text, "Pray ye, therefore, the Lord of the harvest, to send forth laborers." In the ninth chapter of Luke, the twelve are sent forth. In the 10th chapter, we have a record of the appointment of the seventy; but he still taught them to pray for an increase.

He taught the twelve that they would not go over the cities of Israel until the Son of man be come; therefore he appointed the seventy to go forth to those cities and towns where he himself came. Their message to the Jewish nation, and that nation alone, was, "Know that the kingdom is come to you." Their message was to communicate what belonged "to their peace"—i. e., what related to Jesus as the Messiah.

Soon after this work was consummated, Christ fulfilled the prophecy in Zech. 9th: "They thought the kingdom of God would immediately appear;" therefore he spoke the parable in Luke 9th: "A nobleman went into a far country," &c. Jesus was welcomed king of Israel, and son of David, by the disciples and the people; and even the children in the temple cried hosannah!

They expected Jesus to become king at that passover, and the multitude went out to meet him. But Jesus, as he progressed toward the city, paused and wept over it, and pronounced its doom. (Luke 20:37-44.) The disciples asked, "When shall these things be, and what shall be the sign of thy coming?" Christ then told them—the gospel shall be preached again to the Jews? No, but "to all nations—then shall the end come." Then shall they say, "Blessed is he that cometh in the name of the Lord,"—when Jesus returns.

We will turn our attention to the second announcement of the coming of the kingdom. Could we see Christ, should we not hear him say to us, "Pray ye therefore the Lord of the harvest, to send forth laborers into the harvest; for the harvest is great, but the laborers are few?"

1. We will consider our work. If this gospel is what it was at Christ's first advent, we know our message: "The kingdom of God is at hand; repent and believe the gospel." That such a work has been commenced, we cannot doubt, by the preaching of the historical prophecies relating to the coming of the kingdom. In different parts of the world, God has moved on the minds of men by his word, and Spirit, and providence. These do not all agree with us in all their views. I refer to the millenarians, who hold to probation and the conversion of the nations of the earth, and the Jewish race. With this subject I have no quarrel; but I cannot see it to be truth. The influence which this doctrine has excited on Adventists, is my chief objection to it. All these have abandoned the Advent cause throughout the land. Why it is so, I cannot tell; but that it is so I am certain; and I have therefore felt constrained to oppose it, not because I love controversy, but because I love the truth, and the cause of God. Let these do their work, and with their own tools.

The time was when this Advent doctrine went forth on the wings of the wind, not only throughout this land, but in other lands. Much has been done, but still the work is vast.

The great obstacle to the success of this doctrine is the prevailing doctrine of the churches, that the kingdom of God spoken of in the prophets, is the gospel Church, and that the world will all be converted. We are to show when this kingdom will come, how it will come, &c. But we must be ready to answer questions, and illustrate the Scriptures, in respect to that kingdom.

We shall be asked what the second Psalm means—"Ask of me, and I will give thee the heathen for thine inheritance." We must show them. The people are famishing for the truth on these questions. They feel a vacuum, but do not know what they need. They are not satisfied with the preaching which they hear. Is not Jesus interested for them? They are famishing for the bread of life. Make people to understand that Jesus will reign on earth, and they naturally ask, "When will this be?" It is our duty to answer, though we may not be able to tell the exact time. We must not use this doctrine as a mere speculation—without any practical influence.

John called them to repentance, in view of the coming kingdom. The Lord Jesus did not content himself with a mere announcement of the time, but told the people to repent, and believe the glad tidings. He is our example, we must follow his steps. The 14th of Rev. is parallel with the 24th of Matt., and in that passage men are called upon "to fear God and give glory to him, for the hour of his judgment is come." God has his servants in the field, but few in comparison with the number who are needed.

It is one thing to get men to believe in Christ, but is another to build them up in their most holy faith, and present them faultless before Christ at his coming. This was Paul's work, and we have no right to dispense with any of those things which the apostles taught and did.

We are to watch over the flocks, and lead them into green pastures, and beside the still waters. We must, as Paul did, admonish them against grievous wolves, which shall not spare the flock.

The apostles did up their work, and left behind them pastors, teachers, &c.; and now Christ has the same—pastors and teachers to build up the flock. Some can teach at the fireside, others are evangelists, and go forth to the world. Each has his own gift.

We have found it is a small thing to go and break up new fields. From many scores and hundreds that have been converted by us, have been left, and being alone, have backslidden, and now you can find scarcely any who will acknowledge the Advent faith in many of these places. But where the work has been followed up by subsequent efforts, there the cause of God flourishes.

How few there are for this work. How few compared with the one thousand millions of the earth, who are embraced in this mission! The number is small indeed. We must cry to the Lord of the harvest, to raise up laborers. We must not trust in our own energy and capabilities alone, but we must look to God for help.

I have been asked what will be the issue of the Advent movement. I have only to say, that "this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come." I have no fears for the Advent cause—it will live—it must live. We have not been faultless,—we have doubtless erred in many things; but God has been with this work.

2. We will now look back at what has been done. Fifteen years ago, I do not know that half a dozen ministers in the country taught these views. Now

there are many ministers, of various denominations. In all parts of our wide-spread country, there are believers in the second coming of Christ at hand.

A brother who resided in Wisconsin, found in a retired place fourteen persons, who were full of faith in this doctrine. Some of them were Virginia planters, who having received this doctrine, had forsaken their wealth and pleasures, and gone to the wilds of Wisconsin to labor with their hands.

We have no reason to faint or be discouraged. I have some knowledge of the Advent cause, and I believe it to be in a better condition to-day than at any time during the last eight years. The standard of piety has been advanced. In Pennsylvania, there is more praying for God's blessing than there has been for years before. There is a disposition to come up to the help of the Lord—to the help of the Lord against the mighty.

I trust we shall have the spirit of our work. Like weeping Jeremiah, may we go forth from this Conference. And like Moses, may we throw ourselves between God and the people, and say, "If thou wilt not hear me, then blot out my name from thy book."

LETTER FROM H. ROBBINS.

BRO. HIMES:—I have tried since I have been in this city to find some Advent believers, but as yet have found none. I have been several times on Sundays to the old chapel in which they formerly held their meetings, hoping to find some of the brethren, and to listen to the word of God as presented by some faithful Advent minister.

A short time since, I listened to a discourse from a minister of much celebrity in this city, in which he gave a clear and truthful sketch of this world's history, down to the present time. He dwelt at some length upon the Papacy, clearly proving it to be the Man of Sin predicted by the apostle Paul, and the usurping little horn of Daniel's vision. He showed its present state as agreeing with prophecy, and that its end is certainly near—that it would shortly be destroyed by the brightness of Christ's second glorious coming. He endeavored to impress upon the minds of his hearers the certainty of the near approach of this event, both from scripture prophecy and from the fact, that the impression prevails the world over, that some great change or event is at hand,—that men have always had a sort of spiritual apprehension of the approach of all great events, or changes, just before they transpired, quoting the truthful adage, that "coming events cast the shadows before." He was quoting so much Scripture and presenting it in so clear a light, that I began to hope that a truthful impression in relation to the nature of the second coming of Christ would be left upon the minds of his hearers. But you can judge of my feelings, when he closed his discourse by transforming the second glorious personal coming of Christ to consummate the work of redemption, into the spiritual coming to convert the world, and return the Jews to Palestine. I could scarcely refrain from shedding tears to think that the minds of men should be thus misled, and the truth of God so mutilated by a man of such learning and eminence. But as you well know, this is but a specimen of the prevailing preaching, which suits, and is sought after by the great mass of professing Christians. The personality of the Son of God is thus entirely done away with. And should he now appear, would not the prediction inferred from these words, "When the Son of man cometh, shall he find faith upon the earth," be fulfilled?

How difficult to live properly in these perilous times of spiritual darkness and death. May they soon end by the dawning of the glorious resurrection morn, and the ushering in of that bright Sabbath of rest, which remains for the people of God. Your brother in the fellowship of the gospel.

Cincinnati, (O.), June 3d, 1852.

Letter from J. P. Mallory and S. R. Glenn.

BRO. HIMES:—Although personally we are strangers to each other, yet, by the love of God we are acquainted. We are happy to inform you and the brethren of kindred faith, that a glorious work is begun here in these ends of the earth under the labors of our beloved Bro. S. Chapman. This is the third time Bro. C. has been with us during the past year. Previous to his late visit here he had been in Hancock county, doing much good. From thence, he went to Pike county, and performed considerable labor in the "high ways and hedges" there. But while in Hancock, we addressed him a letter desiring him to visit us again. He consented to our request, and has now completed his labors here. The Lord has been with him of a truth. As John the Baptist preached in the wilderness of Judea, so Bro. C. come to us, saying, "Repent ye, for the kingdom of heaven is at hand." Praise God, the message was well received, and the word had the desired effect, much good has been done in the name of the Lord. Sinners began to inquire, "What shall we do to be

saved?" They were instructed to look to Christ, were converted and baptized. On Thursday the 20th inst., the friends convened at the meeting house in this place, and after a season of solemn prayer to Almighty God, a brief article was presented by Bro. C. for the consideration of the brethren, containing select portions of Scripture, and finally embracing the entire New Testament, which, after mature reflection, was adopted as a church covenant by fifteen brethren and sisters, who were present on the occasion. Last Sabbath, previous to participating together in the Lord's Supper, seventeen others were added to our number. On the following day, eight more united with us, making in all, forty happy souls, twenty-four of whom have recently been baptized by Bro. C., the other sixteen came in from other churches. The work is still going on. Bro. C. has left us, making his way back to Hancock county, from which we believe he intends to go North. This, dear brother, is a great work. It far exceeds our expectations. To God be all the glory. Amen.

We sympathize deeply with you, dear brother, in your trials. The Lord sustain you, is our prayers. Yours in the blessed hope.

P.S. When Bro. C. came to this place last Sept. there was not an Adventist here; but under his labors at that time three or four of us heartily embraced the faith, and established meetings of public worship. Since which we have endeavored, in our way, to preach the doctrine to others.

There is something extraordinary in this doctrine. Men that never before attended public worship at all, now turn out night and day to hear the word. An impression is produced on the minds of this community, which doubtless will remain till the Lord comes.

[We have received letters of a similar tenor, from C. N. Ford, of Mendon, Adams county, Ill., and Moses Winslow, of Perry, Pike county, Ill., speaking very encouragingly of Bro. Chapman's labors in those sections. We are pleased to hear of his success and trust that he may be continued an able, useful and humble minister of the New Testament.]

Letter from M. Fall.

BRO. HIMES:—I am still in the land of the living, and yet in the land of the dying, looking confidently for our Lord and Saviour, when there shall be no more death, neither sorrow nor crying. I can truly say, that I think the evidence is plain, that we are living in perilous times, when men are lovers of pleasure more than they are lovers of Christ. We see it in the worldling, and in the churches; and we that love Christ and his appearing, should keep close to the cross, watch unto prayer, and be sober.

I sympathize with you in your trials; but through much tribulation we are to enter the kingdom of God. Like Joshua, be of good courage, for we shall soon enter into the promised land.

We do not hear much on the Advent. Bro. Brown preached for us this spring. He was heard with much satisfaction. I think if he would give himself up to work in the vineyard of the Lord, he would do much good, and be an instrument in saving souls, and have many stars in his crown. Some are finding fault with the Adventists, on account of not speaking against the sin of slavery. How is it, brother! Yours patiently waiting for the blessed hope.

Greenbush (Ohio), June 14th, 1852.

Letter from P. Powell.

BROTHER HIMES:—It is now more than a year since I was called home from Vermont, by sickness in my family; since that time it has not been consistent for me to leave home more than a few days at a time. I have preached most all of the Sundays in the vicinity where I live. My sick ones are now recovering, and I hope I shall be able to go to Vermont again the latter part of the season, which I am very anxious to do. I hope to be remembered in the prayers of all the faithful. Yours in the hope of the gospel.

Three Rivers, June 25th, 1852.

OBITUARY.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DEPARTED this life, May 20th, 1852, Bro. ISAAC WILLOUGHBY, of Holderness, N. H., aged 62, with lung complaint. He leaves a companion and six children who mourn his loss, but they are supported with the hope that it is his gain, and with the prospect of meeting soon at the resurrection, in hope of which our brother rejoiced. The proclamation of the Saviour's soon coming found our brother a sinner, and reading the evidences, he felt that he was unprepared for the event. He cried to God and found peace, and ever after was willing to bear the reproach of the truth. As he drew near his dissolution he could rejoice and praise the Lord, exhorted his friends and neighbors to prepare to meet him at the judgment. His funeral was attended on the 22d, when some remarks were made on the occasion from Rev. 14:13: "Blessed are the dead who die in the Lord."

S. G. SMITH.

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NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

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THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palatable, and sometimes effected cures, but none has ever so fully won the confidence of every community where it is known. After years of trial in very climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

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The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients.

The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this. Very truly yours, G. W. UNDERWOOD."

HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. Principal Mount Hope Sanitarium."

"Haverhill (O.), April 3, 1850."

"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefited by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect, JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral. Joseph Dean, Haverhill, Mass."

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement. SAMUEL C. VAN DERWENT, Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., and sold by S. W. Fowle, Boston; Brown & Price, Salem; W. F. Phillips, Newburyport; W. R. Preston, Portsmouth; Durgin & Co., Portland; Cushing & Black, Augusta; G. W. Emerson, Bangor; W. O. Foss, Beloit; Allison & Gault, Concord; J. A. Perry, Manchester; James H. Good, Worcester; H. Brewer, Springfield; Lee & Butler, Hartford; Lee & Osgood, Norwich; C. S. Gosham, New Haven; W. E. Bissell, Norwalk; Balch & Son, Providence; E. Thornton, New Bedford; L. Clapp, Pawtucket; J. T. Hall, Plymouth; T. A. Peck, Burlington; S. K. Collins, Montpelier; H. Wadsworth, Windsor; and by all druggists everywhere. (17-3m)

FOREIGN NEWS.



The American steamship *Atlantic* arrived at New York on Saturday last.

England.

The Earl of Malmesbury announced in the House of Lords on the 14th of June, that the Government had determined to suspend for the present the bill for the extradition of French criminals. This measure excited much indignation among the public, who looked on it, not unnaturally, as a means to give the French police power over political refugees.

The Queen has issued a proclamation, prohibiting the public exercise of the Roman Catholic religion elsewhere than in places of public worship. The Queen will protect the religious rites of the Roman Catholics, but other denominations must not be disturbed.

The *Fifehire Journal* says that Sir David Brewster has demonstrated that the immense diamond which figured in the Exhibition, is not the genuine Koh-i-noor, but a very fine diamond, nevertheless, and is the one Shah Soojah gave up to the British as the real "mountain of light."

The Government of Denmark has refused to acknowledge the loans raised and debts contracted by the insurrectionary government of 1848, amounting to 17,824,566 marks.

France.

Credits have been asked, to complete the tomb of Napoleon; another for a monument to the late Archbishop of Paris, accidentally shot in the insurrection of June; and lastly a credit of 300,000 francs, destined to afford pensions to the servants of Louis Philippe.

The procession of *Corpus Christi* took place on Sunday. At Paris the ceremony was conducted with much magnificence.

Some other public functionaries have refused the oaths, among them M. Courgeon, Professor of History in the College of Bordeaux. But one naval officer has refused to swear allegiance.

The Government has decided to withdraw the allowance granted during the past twenty-two years to Polish refugees in France.

The stamp returns show a falling off in the circulation of the Paris newspapers of 239,000 copies for May, as compared with that for April, caused, no doubt, by the restrictions imposed on the press with regard to the publication of news and of leading articles.

Switzerland.

The Neuchâtel question becomes more complicated. On the 7th of June the Federal Flag of Switzerland was brought from Basle to the city of Neuchâtel, and set up in the centre of a square formed by officers of the canton. The major of the Neuchâtel rifle corps then addressed the officers, calling on them to be true to that flag, and, if necessary, the Federal Government would assist them in maintaining their independence. A large crowd witnessed the ceremony.

Egypt.

Said Pacha has fallen under suspicion since his departure for France, where he is at present. His palace has been searched, and a quantity of arms found, and over one hundred persons, supposed to be his accomplices in political conspiracy, have been arrested and sent to the citadel at Cairo. A tribe of Bedouins, one thousand strong, who are in his interest, have escaped to Bengazi, and placed themselves beyond the reach of pursuit.

Progress of "Spiritualism."

The rappers out West are getting into the pulpit, as the following from the *Marshall (Wis.) Democrat* will show:

"Some of the clergy in the eastern part of the county (Clarke) say that they are inspired by the spirits, and that their sermons delivered out of the pulpit are not their own, but that they are the instruments through which the spirits operate upon the mass of the people. We understand that these divines, or the spirits through them, say that the millennium has commenced, and that in less than five years the wicked are to be swept from the face of the earth, and the righteous are to inherit it forever. It is reported that one of the ministers said, on Sunday last, while preaching to a crowded house, that not more than a dozen of his audience would ever pass through the shades of death. It is also said that the spirits have informed the people, through the mediums, that the old way of baptizing is all wrong, and that they should use water instead of wine for sacramental purposes; and we are informed that the people are following the directions to the letter. A new church has been organized, called the Church of Christ, and a meeting is now being held, which commenced one week ago, and is to continue until the spirits tell them to stop. We are told that some are so infatuated with this new religion, that they do not do a single thing without first consulting the spirits. The excitement in the neighborhood is great, and some of the best men in the county are strong believers."

The Fire Department of London.

An American gives an explanation of the manner of extinguishing the fires in London, which must be interesting to our readers, since there are no organizations for attending to fires, as in this country.

Several insurance companies unite and provide a disciplined band of firemen, who act as leaders; for the crowd which gather to see a fire are made to assist. These bands have their rendezvous at convenient places, and are always ready for any calamity.

One of these spots is a singular scene. At all hours of the day and night, you will find several fire engines well mounted upon strong cars, to which are attached two or four powerful horses. The gates are always open, the horses harnessed, and the lines in the hands of a driver. Besides

the driver, there are to each team several firemen, dressed and ready for action, and there they stand ready in a second's notice to fly to the scene of conflagration. A large number of engines and horses are on hand for use, and several are constantly harnessed and manned for service. There are several depots scattered over the metropolis, from which the engines start. The costume of the firemen is fine, the horses are always spirited, and the sight, when they are in motion, is one of life and spirit.

To insure the quick transmission of news of fires to headquarters, the policeman who, on observing a fire, first gives notice at an engine station, receives a reward, amounting to about \$2 50. And still another reward is given to the engine which first appears on the ground.

Arrived at the scene of the fire, at once the hose of the engine is applied to the street plug; for the water companies only obtain charters on condition of giving all the water which is needed for fires free of cost. A suitable band of men for working the engines is soon gathered from the crowd, by offering twenty-four cents for the first hour, twelve for the next, and so on, besides a feast of bread and cheese, and ale to wind off with. Twenty or thirty men are needed to work each engine, but a fire never yet occurred in London where there was a lack of men for hire on these terms.

The trained firemen attend to all the dangerous parts of the service, and the common laborers merely work the engines. The brigade men, as they are called, wear a compact dress, with a stiff leather helmet to protect the head, and often make courageous and dangerous attacks upon the devouring element. If it is necessary to enter a room full of smoke and flames, a fireman with a smoke-proof dress enters at once to the rescue of the perilled object. The work goes on coolly, but with wonderful despatch; and when all is over, all parties who have worked adjourn to the nearest public house, to partake of the before-hand bargained-for bread and cheese and ale.

The fire brigade belongs to some eighteen or twenty insurance companies, and has fifteen or sixteen stations. There are a superintendent and captains, and the men are promoted according to their energy and trustworthiness. We need not add that they are paid well, and those employed who are stout, strong, and full of expertness. Here is one of the great advantages they have over the members of the fire companies in American towns, who do not make it their business. They are generally persons of ordinary strength, and can never be so skilful as men who make the putting out of fires a profession.

The Editor.

The fable of the miller, who on his way to a neighboring fair, to sell his ass, took everybody's advice, until at last by his folly, the ass was lost in a river, affords a special warning to editors. Many that can just handle a pen, think themselves abundantly competent to manage a journal, and rather than hide their light under a bushel, volunteer criticism and advice very freely. One suggests one thing, another precisely the reverse; and if the editor stopped to consider all the various contrarieties of opinion, he would be very much like the sagacious animal who starved between two bundles of hay. A Toronto paper thus depicts the editorial fraternity in this particular:

"It is told of a celebrated painter, that having finished a picture, upon the design and execution of which he had bestowed much pains, he was desirous of obtaining a free expression of public opinion upon the merits of his work. To effect this, he mounted his picture in a conspicuous part of the market-place in his native town, and concealing himself behind the canvass, heard the remarks of those who paused to criticize it. He was forcibly struck with the incongruity of the observations which were freely and abundantly made, and resolved to adopt a device by which he might expose the injustice of such wholesale condemnation, and the folly of seeking to please the tastes of a multitude. Accordingly, on the following day the picture appeared in its former position, by its side were placed a pallet of colors, and some brushes, and over it a large placard, inviting the passerby to obliterate any defect, and making any alteration or improvement which his judgment or fancy might suggest. The result of this was, that which had been a very creditable painting in the morning, was at night a mass of blotches and daubs."

"The moral of this fable has a direct and personal application to ourselves. We hear various suggestions daily offered as to the manner in which our paper might be made more useful and more attractive. Our extracts are not well selected; our style is too polemic; we are too high, we are becoming evangelical, we are too discursive, we do not give news, we trench too much upon politics, &c., &c. Now we ask every candid reader to run his eye over the arrangement of our paper, and say honestly whether, in so limited a space, we could well bring together a greater variety of material to please and instruct persons of all ages, professing our principles, and looking for information on points connected with the progress and welfare of the church and empire."

Extraordinary Adventure.

One of the most extraordinary adventures of a child of which we ever heard, occurred in this vicinity last week.

On Thursday, the 10th of June, a son of John Keenan, of this place, aged only three and a half years, disappeared from his home, and no tidings of him could be obtained by his parents. On the following day, bills were circulated soliciting information respecting him. It was at length ascertained that a child answering to his description had been seen in an easterly direction from the village, and an active search was immediately instituted for the missing boy. It appears that he was seen by several persons, but in one instance only under circumstances that excited suspicion that he was lost, and in this instance the person neglected to take charge of him immediately, and when followed, he had disappeared in the woods, and could not be found.

The course of the child was followed in part by the information of those who had seen him, but mainly, we understand, by his foot-prints in ploughed fields and muddy places. He was at length found on Saturday evening, at half-past five o'clock, near the boundary line between Seekonk and Rehoboth, five and a half miles in a straight line from his home, and fifty-four and a half hours after his disappearance, and fifty-nine after he ate his breakfast on the previous Thursday morning. He left home barefooted and very thinly clad, having nothing on but a thin calico dress, and an apron, and these were wet when he was found. In this condition

he had wandered to the place where he was found, through ploughed fields and woods, and across ditches and swamps. So far as is known or believed, he had not eaten a mouthful of food since the previous Thursday. Two nights the little fellow must have slept in the open air, on the cold, damp ground, and they were cold nights too, there being a frost on each, if our memory is correct. His feet were badly lacerated by stones, briars, &c., and much swollen, but he appeared to be otherwise in good condition, and is doing well. His greatest anxiety, on being found, was to be taken to his mother, for whom, he said, he had been looking. When asked if he did not sleep cold the previous night, he replied that he did.

The latter part of the strange adventure of this child was in and through an extensive swamp, in which people have been lost, and where, some forty years ago, a woman, unable to find her way out, perished, and her body was not found until nine days afterwards. In this swamp is a stream of water five or six feet wide, and of considerable depth, and the mud in its bed and on its banks is so deep and soft, that it is difficult to cross it. But this child did cross it—how, every one who has seen it is puzzled to conjecture.

From the appearance of his tracks in this swamp, it is supposed that he wandered about therein several miles. He was found on the margin of the swamp, but was supposed to be in between it, and one and two hundred men were engaged on Saturday in searching for him.

We question whether there is another instance on record in which a child of so tender years survived so much fatigue, privation, and exposure. If this little Keenan lives, and does not make a tough specimen of a man, his age will belie the promise of his spring. —*Pawtucket (R.I.) Gaz.*

THE ADVENT HERALD.

BOSTON, JULY 3, 1852.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

"Youth's Guide."

The July number (No. 3, Vol. 6) of this interesting and beautiful little monthly paper is published.

CONTENTS.

Richard Bakewell.	A Warning to Boys.
A Sensible Landlord.	Nobility of Mind.
Use of Cat's Whiskers.	Keep out of Debt.
Suffering in London.	Youthful Neglect.
Parental Government.	The Atmosphere.
A Dream of Death.	The Gold Sovereign.
Carelessness.	The Schoolmaster at Home.
For the Curious.	Enigma, &c. &c.

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Single copies 25 cts. a year.
Twenty-five copies (to one address) 5 00 "
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"The Phenomena of the Rapping Spirits, &c.": A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures: Shown by an exposition of Rev. 15—18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. "For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14.

This is the title of a pamphlet, which we have in course of publication. It will be about the size and price of the tract called the *Approaching Crisis*. It will be out in a few weeks, when we can determine more accurately its cost. Orders for it are solicited, that we may know the amount to publish, to meet the supply wanted.

Sunday School Libraries.

The Sunday School Union has recently published two new libraries. The first contains one hundred volumes, from 72 to 288 pages, substantially bound, with muslin backs; each volume is regularly numbered and ready for use, and with each library a catalogue of the same is furnished. Price, \$10.

The second library contains one hundred books, bound in seventy-five volumes, from 52 to 172 pages, with muslin backs and marbled-paper sides; each volume is regularly numbered, the whole accompanied by twelve catalogues. Price, \$5.

The books composing the above libraries have been se-

lected with excellent taste and judgment. Sunday Schools desiring libraries, will find in the above just what they want. If any of the Advent Sunday Schools wish to procure either or both of them, if they will transmit their orders to us, we will see to the forwarding of the books.

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. Himes will preach in New York and Brooklyn Sunday, July 11th—Brooklyn in the A. M., Hester-street P. M., and Seventh Avenue in the evening; Philadelphia, Sunday, July 12th, as Bro. Litch shall arrange. Intermediate places—Newark, N. J., Monday evening, July 12th; Morrisville, July 13th; Yardleyville, 14th.

Bro. L. Kimball will preach in Low Hampton, N. Y., Sunday, July 4th at Addison, Vt., Sunday, 11th—will Bro. Smith, or Bro. Whitford meet him at the Vergennes' depot afternoon of the 15th? Bristol, Sunday, 15th.

A meeting will be held in the barn of Bro. Franklin Gale, Newton, N. H., July 5th, commencing at 10 A. M. Bro. Edwin Burnham, John Pearson, myself, and other preachers, will be present.

Elder Isaac Adrian will preach in Fitchburg, Mass., Sunday, July 4th; Providence, R. I., Sunday, 11th and 15th.

I will preach at Dunham, Vt., C. E., Tuesday, July 13th, at 5 P. M.; Stanbridge, 16th, 10 A. M., and over the Sabbath.

Bro. W. H. Eastman will preach in Grantham, N. H., Sunday, July 13th.

Bro. O. D. Gibson will preach in Shrewsbury, Vt., Sunday, July 4th at Mount Holly, 6th.

Bro. A. Merrill will preach in Richford, Vt., Sabbath, July 4th; Fairfield, Sabbath, 15th.

Bro. Daniels will preach in Providence, R. I., the first Sunday in July; Newark, N. J., the second; Morrisville, Pa., the third.

Bro. I. C. Wellcome will preach in the Town-house in Athens village, the third Sunday in July.

Bro. I. Adrian will preach in Conway the third Sunday in July.

I will preach at Nashua, N. H., evening of July 2d; Manchester, Sabbath, 4th.

Bro. Sutherland will preach in Wallingford, Ct., the second Sunday in July.

BUSINESS DEPARTMENT.

Business Notes.

J. M. Orrock.—If D. A. was only acknowledged to \$47, as you say, it was wrong; he is credited on our books (now changed to W. M. Atwood) to No. 623, nearly a year ahead. S. Foster and D. White should have been acknowledged to \$65. We have now charged S. Foster \$1 35, and credited him \$10. The credit to O. R. Fasset was designed for O. R. Foss.

D. W. Johnson.—Sent you books the 24th by Thompson & Co.

J. Taylor.—Your paper has been mailed regularly every week—we cannot tell you you have not received it. We send you the back numbers.

E. Crowell.—Sent you books the 25th by Jackson & Co.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

M. A. GORDON, of Bridgeport, Ct., has removed from that place without giving the proper notice. She owes .. 1 20

Total delinquents since Jan. 1st, 1852. 67 68

FOR THE DEFENCE.

Previous donations 738 46

J. D. Wheeler 1 00 M. Clark 1 00

D. H. Merrill 2 00

PLEDGES

To defray the expenses of publishing the Report of the late Trial, to be paid in case \$800 shall be pledged, and to receive pay in books.

Herald office 100 00 Chas. Wood, Worcester. 10 00

S. C. Berry, Rye, N. H. 10 00

The Advent Herald.

TERMS—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 1/2 cts. per volume, or \$2 25 cts. per year. \$2 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 3 cents. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

For Canada papers, when paid in advance, \$1 20 will pay or six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 20 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12 1/2 at the end of six months, brings the Herald at \$1 35 to Canada East, and \$1 65 to Canada West.

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ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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PROPRIETOR AND EDITOR.

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* For terms, &c., see last page.



THE SABBATH.

O day most calm, most bright,
The fruit of this, the next world's bud,
The indorsement of supreme delight,
Writ by a friend, and with his blood;
The couch of time: care's balm and bay;
The week were dark, but for thy light:
Thy torch doth show the way!

The other days and thou
Make up one man: whose face thou art,
Knocking at heaven with thy brow;
The working-days are the back part;
The burden of the week lies there,
Making the whole to stoop and bow,
Till thy release appear.

Man had straight forward gone
To endless death; but thou dost pull
And turn us round to look on God,
Whom, if we were not very dull,
We could not choose but look on still,
Since there is no place so alone
The which He doth not fill.

Sundays the pillars are,
On which heaven's palace arched lies
The other days fill up the space
And hollow room with vanities.
They are the fruitful beds and borders
In God's rich garden: that is here
Which parts their ranks and orders.

The Sundays of man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the eternal glorious King.
On Sunday heaven's gate stands ope;
Blessings are plentiful and free,
More plentiful than hope.

This day my Saviour rose,
And did enclose this light for his:
That, as each beast his manger knows,
Man might not of his fodder miss.
Christ hath took in this piece of ground,
And made a garden there for those
Who want herbs for their wound.

The rest of our Creation
Our great Redeemer did remove
With the same shake, which at his passion
Did the earth and all things with it move.
As Sauson bore the doors away
Christ's hands, though nailed, wrought our salvation,
And did unhinge that day.

The brightness of that day
We sullied by our foul offence:
Wherefore that robe we cast away,
Having a new at His expense,
Whose drops of blood paid the full price
That was required to make us gay,
And fit for Paradise.

Thou art a day of mirth:
And where the week-days trail on ground,
Thy flight is higher, as thy birth;
O let me take thee at the bound,
Leaping with thee from seven to seven,
Till that we both, being tossed from earth,
Fly hand in hand to heaven!

Herbert.

Anticipation and Contrast,

BY THE REV. JOHN CUMMING, D. D.

(Continued from our last.)

It is predicted that the gates of it shall not be shut. There will be no thieves to keep without; and there will be no chance of plunder within. No police force will watch that city that hath foundations; no possibility of what is dishonorable or dishonest can be there. But shut gates does not mean defence, or merely not being open for admission. The expression is a classical phrase: "Shut gates" was a declaration of war, and "Open gates" a technical phrase that proclaimed the existence of peace. And when it is here said that "the gates of it shall not be shut," it simply means that there shall be no warfare, but perfect, perpetual, and pervading peace. How sadly does this contrast with what we see now! Our present festival of nations, beautiful as it is, is yet kept amid battalions of soldiers. What a significant symptom is here that the era of peace is not come! And men that walk with olive branches in their hands, know that the barracks are charged with soldiers, lest the very possibility of war might occur to disturb a peace which is conventional, not real; temporary, and by truce, not perpetual, and never to be disturbed. The greatest peace that exists in Europe at the present moment is a peace made up by compact: nations have not gone to rest, they are only bivouacked;

they are ready each for the battle again. Who does not know that in Europe every man stands with his hand on his sword-hilt, or with a lighted match by the cannon or great gun, ready for a battle which looms in the distance, the havoc and issue of which a statesman can calculate? All things show that the era and age of peace, real peace, lasting peace, peace passing understanding, is in the future, not here. The gates are still open: the soldier is still a reality: war is still a possibility: but the true way to put an end to war, and to make the army obsolete, is not, as some most foolishly imagine, to refuse the supplies to the Secretary at War, but to give men something better to do, something nobler to think upon. You can drive out a bad passion only by bringing a good one to bear on it; and, after all, if bad men were kept from war, they would only enter into something more mischievous. It is only in and from the truths of this book (the Bible) that permanent, real peace can be given to the humble heart. "Great peace have they that keep thy law."

But it is further added that there shall be no curse there. It seems severe language to employ, but however severe it may seem, it is true that we are all born under the curse. 'This is our state by nature: the world was cursed when man sinned: the instant that man lost his innocence, creation lost its beauty, its harmony, and its blessing. And that curse is to be seen by an inquisitive mind on every product that shall be exposed as the glory of the earth in the wonderful structure to which I have alluded.—There is not a rare or beautiful product of the forge; there is not an exquisite web or lace wrought with the greatest elaboration of the fingers of skill, that has not seen, in the history of its manufacture, tears, aching fingers, bowed-down backs, ay, and sickness, and famine, and consumption, and death! Little do we think, as we contemplate the beautiful creations of skill, how many heads have ached, and how many graves have been opened, whilst these were being manufactured, by the weary and worn-out makers of them all! It needs this to temper our excessive idolatry of these things. The curse rests upon the earth; it rests upon man that walks it; it rests upon all that man does. But in that better state there will be no curse. True, its glory is the purchase of blood, but that blood was shed eighteen hundred years ago, and the agony of him that shed it was ended when he cried aloud, "It is finished;" and the recollection of the price of glory will not make us mourn, but cause us to praise the love of him who shed his blood to restore forfeited paradise to man, and lost happiness to the human heart.

It is also added, that there shall be no more death; i. e., decay, disease, waste, wear, or tear. Blessed prophecy! "There shall be no more death." The most beautiful fabrics that we examine in the Exposition of all Nations, are decaying while we are looking at them. There is rust on the purest gold; there is tarnish on the brightest steel; there is a worm in the loftiest cedar; there is moth in the fairest and most costly robes. And if one looks to the history of the past, death shows that he has been the great agent in the era of that history. The purple of Tyre, and the cunning hands that made it, are all gone; the Phœnician weavers and the artisans of Memphis are all passed away, and nothing but their name is left; the products of the looms of Sidon, and the creations of the workshops of Tyre and Nineveh, have all disappeared, and nothing but the mere memorial remains; the skill, the secrets, and the creation of the artisans that Cambyes brought captives into this country, and whose factories filled the whole valley of the Euphrates, from Nineveh to Persepolis, have all perished from the earth: the glory of illustrious Venice is gone; the blades of Toledo and Damascus have ceased to command the admiration of the world; the carved work of Verbruggen, and the lace and embroidery of Brussels and Valenciennes, are fading. Death, decomposition, decay, are carrying on their processes in the Crystal Palace, while we are expressing to our neigh-

bors the admiration that we feel as we view these wonderful structures. Death rides on the railway, walks amid the glories of the nations, breathes on the brightest, gathers the fairest: graves are his footprints, decay is his work, and disappearance from the earth and forgottenness the experience of all. But in that better rest there shall be no death. Its fairest things will not be its fleetest; its brightest things shall be its longest. Death shall wither no flower there: he shall not still one bounding heart; he shall not leave or show any traces of his presence. There shall be no spider to weave his web amid the branches, or caterpillar to gnaw the leaves of the tree of life: there shall be no interruption of that river of life which makes glad the city of our God, nor one element of sin, decay, death, sorrow, or tears in that New Jerusalem which cometh down from heaven.

It is further added, that "the nations of them that are saved shall bring their glory into it." "The nations of them that are saved," is the characteristic of those that shall be inmates of that better rest. The present great assemblage of the nations cannot be called an assemblage of the nations that are saved: would to God it could be really called so! They are met, it is true, not for battle, but in peace; and one regards this as a contribution towards permanent and lasting peace. But they are the nations, we fear, of some that live in scepticism, of others immersed in superstition, and of others that have no creed, or conscience, or faith, or hope, or holiness of any sort at all. There is wheat, but we fear there will also be many tares. Turk, and Greek, and Syrian, and Russian, from the east; English, Irish, Scotch, German, Portuguese, French, from the west, meet together, not on the ground of a common faith, but on the ground that we can applaud—a common brotherhood, sympathizing with the beautiful which God has made us to admire, and with the useful that God has made us to employ. And so far we rejoice at it. But if one could open the inner chambers of imagery, and look upon that heaving mass that rolled like a mighty torrent through the streets of London on the 1st of May, and could analyze every motive, object, thought, feeling, imagination, that were to be found there, alas! shall I be thought uncharitable if I fear, that, if God looked down, he must have seen, in a vast proportion of it, what he saw in the antediluvians of old, "that the imagination of man's heart was only evil, and that continually?" But the worse they are, the more need have they to be prayed for; the more needful it is that they should see a beautiful example in us: and he who feels their moral and spiritual condition the saddest, is just the man who will set before them the example of whatsoever things are just, and beautiful, and true, and who will contribute most liberally to provide means for their spiritual instruction, regeneration, and amelioration. But these nations of them that are saved shall bring their glory into this new palace. At present, the glory of the nations is not true glory; but then the chief glory of the nations will be that which is indeed their glory. Lyons and St. Etienne are bringing their glory, namely, their silks; Bohemia brings its glory—its glass; Brussels and Valenciennes bring what they think their glory—their lace; Prussia is bringing its pottery; Italy its beautiful mosaics; Algiers its arms; and America—interesting peculiarity!—is bringing in a ship of war the trophies and the monuments of peace. Each nation brings what it thinks its glory, and perhaps that glory is a foretaste of the true glory that shall be. Is that sixtieth chapter of Isaiah a poet's dream? Is it a mere transcendental prediction? I believe that these glories, these literal glories, will be in that future state. I do not believe there is anything in a beautiful flower inherently evil; or that there is any iniquity in a brilliant gem; or that there is anything of God's curse inseparable from a precious diamond. All this earth wants is, not to have its matter annihilated, or transformed into something airy, visionary, spiritualized; but to have sin, and its corrosive poison, entirely and utterly purged from it, and to have the consecrating

footsteps of the King of kings upon its bosom, and then its deserts shall rejoice, and its solitary places shall blossom as the rose.

While the nations are bringing into this palace made with hands, what they think their glory, and what in its place is beautiful enough, let us try to bring a more excellent glory—not our bullets, and swords, and muskets from Birmingham; not our cottons from Manchester; not our pottery from Staffordshire; not our silks from Spitalfields—though in these things that nation that has the noblest religion, the open Bible—that has none it fears, and none to gain whose favor it would sacrifice truth—will bear its products to be compared with those of any nation in the world, and will carry off the palm too; thus demonstrating to all mankind that the nation that has the grace of God in its heart, shows the greatest cunning in its fingers, and the greatest skill in its artisans. Righteousness exalteth a nation in all its relations. But still we have something better wherein to glory. Those beautiful isles in the South Sea that the London Missionary Society has been instrumental in bringing to Christ—those enduring gems are worthy to be placed in the Crystal Palace, and fit to be compared with that magnificent diamond which is the admiration, the envy, the wonder of Asia and Europe. Those Hindoos whom our Missions have been instrumental in bringing to Christ are our gems and our diamonds; our Bible, our Missionary Societies, our City Missions, our Tract Society—these are rich fabrics, these are the true glories of Old England, which, alas! alas! France, and Spain, and Germany, and Asia, and China, and India, are not prepared to appreciate. These would be very dull specimens to them; they would have no significance, because Christ has no beauty that the unpurged eye should desire him, and no comeliness that the unsanctified heart can admire. It needs the regenerated heart to appreciate the trophies of grace; such hearts will one day be everywhere. A day does come when all shall be truly regenerated, and shall admire and appreciate that as the greatest glory which reflects the image and bears the superscription of the Lamb of God which taketh away the sins of the world.

Such, then, is a brief contrast between the palace that occupies the newspapers, the thought, the conversation of the country; and that better and brighter one which shall occupy the admiration of angels, the thoughts and hearts of a redeemed and glorified universe.—(To be continued.)

Every-Day Mysteries.

"I believe nothing that I do not understand," is the favorite saying of Mr. Pettipo Dapperling, a gentleman who very much prides himself upon his intellectual perspicacity. Yet ask Mr. Pettipo if he understands how it is that he wags his little finger, and he can give no reasonable account of it. He will tell you—for he has read books and "studied" anatomy—that the little finger consists of so many jointed bones; that there are tendons attached to them before and behind, which belong to certain muscles, and that when these muscles are made to contract, the finger wags. And this is nearly all that Mr. Pettipo knows about it. How it is that the volition acts on the muscles, what volition is, what the will is, Mr. Pettipo knows not. He knows quite as little about the sensation which resides in the skin of that little finger; how it is that he feels and appreciates forms and surfaces; why it detects heat and cold; in what way its papillæ erect themselves, and its pores open and close; about all this he is entirely in the dark. And yet Mr. Pettipo is under the necessity of believing that his little finger wags, and that it is endowed with the gift of sensation, though he in fact knows nothing whatever of the why or the wherefore.

We must believe a thousand things that we cannot understand. Matter and its combinations are a grand mystery—how much more so life and its manifestations! Look at those far off worlds, majestically wheeling in their appointed

orbits, millions of miles away; or look on this earth on which we live, performing its diurnal motion upon its own axis, and its annual circle round the sun! What do we understand of the causes of such motions? What can we ever know about them beyond the fact that such things are so? To discover and apprehend facts is much, and it is nearly our limit. To ultimate causes we can never ascend. But to have an eye open to receive facts and apprehend their relative value, that is a great deal; that is our duty; and not to reject, suspect, or refuse to accept them, because they happen to clash with our preconceived notion, or like Mr. Pettipo Dapperling, because we "cannot understand" them.

"Oh, my dear Kepler," writes Galileo to his friend, "how I wish that we could have one laugh together! Here at Padua is the principal Professor of Philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter we should have at this glorious folly! And to hear the Professor of Philosophy at Pisa lecturing before the Grand Duke with logical arguments, as if with magical incantations, to charm the new planets out of the sky!"

Put a stick of wax against your coat sleeve, and it emits sparks; hold it near to light, fleecy particles of wool or cotton, and it first attracts, then it repels them. What do you understand about that, Mr. Pettipo, except merely that it is? Stroke the cat's back before the fire, and you will observe the same phenomena. Your own body will in like manner emit sparks in certain states, but you know nothing about why it is so.

Pour a solution of muriate of lime into one of sulphate of potash—both clear fluids; but no sooner are they mixed together than they become nearly solid. How is that? You tell me that an ingredient of the one solution combines with an ingredient of the other, and an insoluble sulphate of lime is produced. Well, you tell me a fact; but you do not account for it by saying that the lime has a greater attraction for the sulphuric acid than the potash has; you do not understand how it is, you merely see that it is so. You must believe it.

But when you come to life, and its wonderful manifestations, you are more in the dark than ever. You understand less about this than you do even if dead matter. Take an ordinary, every-day fact; you drop two seeds, whose component parts are the same, into the same soil. They grow up so close together that their roots mingle and their stalks intertwine. The one plant produces a long, slender leaf, the other a short, flat leaf; the one brings forth a beautiful flower, the other an ugly scruff; the one sheds abroad a delicious fragrance, the other is entirely inodorous. The hemlock, the wheat-stalk, and the rose tree, out of the same chemical ingredients contained in the soil, educe, the one, a deadly poison; the other, wholesome food; the third, a bright, consummate flower. Can you tell me, Mr. Pettipo, how is this? Do you understand the secret by which the roots of these plants accomplish so much more than all your science can do, and so infinitely excel the most skilful combinations of the philosopher? You can only recognize the fact, but you cannot unravel the mystery. Your saying that it is the "nature" of the plant, does not, in the slightest degree clear up the difficulty. You cannot get at the ultimate fact; only the proximate one is seen by you.

But lo! here is a wonderful little plant; you touch it, and the leaves shrink on the instant, one leaf seeming to be in intimate sympathy with the rest, and all the leaves in the neighborhood shrinking up at the touch of a foreign object. Or take the simple pimpernel, which closes its eye as the sun goes down, and opens as he rises again; shrinks at the approach of rain, and expands in fair weather. The hop twines round the pole in the direction of the sun, and

"The sunflower turns on her god when he sets,
The same look that she turned when he rose."

Do we know anything about these things further than that they are so?

A partridge chick breaks its shell and steps forth into its new world. Instantly it runs about and picks up the seeds lying on the ground. It has never learned to run, or to see, or to select its food; but it does all these on the instant. The lamb of a few hours old frisks about full of life, and sucks its dam's teats with as much accuracy as if it had studied the principles of the air-pump. Instinct comes full grown into the world at once, and we know nothing about it, neither does the Mr. Dapperling above named.

When we ascend to the higher orders of animated being, to man himself, we are as much in the dark as before, perhaps more so. Here we have matter arranged in its most highly organized forms, moving, feeling, and thinking. In man, the powers are concentrated, and the thinking powers are brought to their highest point. How, by the various arrangements of

matter in man's body, one portion of the nervous system should convey volitions from the brain to the limbs and the outer organs; how another part should convey sensations with the suddenness of lightning; and how, finally, a third portion should collect these sensations, react upon them, store them up by a process called memory, reproduce them in thought, compare them, philosophize upon them, embody them in books, is a great and unfathomable mystery!

(For the Herald.)

Sketches of Travel.

No. XXIII.—THE PALACES OF ROME.

The Pope has also another palace for his summer residence on Monte Cavallo, the highest part of the Quirinal hill. It is called the "Palace of the Quirinal," or the "Palace of Monte Cavallo." "Cavallo" is the Italian for horse, and the name is given to the eminence on account of the colossal equestrian group, commonly called "Castor and Pollux," which stands by the side of the obelisk upon the summit.

A fine broad staircase leads from the court yard to the apartments of the palace. Over the door of the large chapel is a bas-relief of the Saviour, washing the feet of the apostles. This chapel is fitted up in the style of the Sistine chapel. High mass is performed in it on great festivals, when the Pope resides here. Here also the Cardinals meet in conclave to elect a new Pope. When there is no choice, the votes are put through a hole in the wall into a small furnace contrived for that purpose. The square below is full of the Cardinals' carriages, with their several friends anxiously awaiting the result. When the clock strikes twelve, all eyes are directed to the top of the funnel. If they see smoke coming out of it, then they know there is no Pope for that day, and they all go home. But if no smoke appears, all are in a flutter to know who the new Pope is. We stood in the balcony where the new Pope is first shown to the people by one of the Cardinals, after knocking down the temporary brick wall in front of the window.

The French eagle appears on the walls in many places, having been put there when the walls were decorated for Napoleon. Among the pictures were *Saul and David*, by Guercino, an *Ecce Homo*, by Domenichino, a *Madonna and Child*, by Guido, *St. Jerome*, by Spagnoletto, and the *Ascension*, by Vandyke. The gardens in the rear of the palace are a mile in circuit, laid out in a very stiff and formal style.

We also visited many of the private palaces for which Rome is celebrated. The plan is generally a quadrangle, with a large staircase opening into the court. The rooms of the first story are usually occupied as shops, or coach houses, or stables. The upper floors form suites running around the whole quadrangle, and often communicating with each other. Here are the apartments, and picture galleries, and audience rooms, and banquetting halls, wearing an air of faded magnificence, adorned with marbles, and frescoes, and gilding, but without much appearance of domestic comfort. Indeed, the greater part of the establishment seems designed for public exhibition, rather than family use, and some princely houses derive no inconsiderable part of their revenues from the fees paid by visitors.

The Palace of the COLONNA family has a fine saloon, upwards of one hundred and fifty feet in length, adorned with painting and sculpture, and having a raised throne at one end, with a gorgeous canopy overhead. Here we were shown a cannon ball thrown from the French batteries in Janiculum, in the revolution of 1849. The ball entered the windows, struck the marble steps of the throne at the opposite end of the saloon, shattered them somewhat, and then rolled about on the floor. The grey-headed old custode described the noise which it made, and the alarm of the family. It was two hours after midnight.

As we entered the large yard in front of the BARBERINI Palace, a company of French dragoons were crossing it. Six hundred of them are quartered here. It is celebrated for its winding marble staircase. The saloon of the first floor is remarkable for the frescoes on its ceiling, consisting of allegorical representations of the glory of the Barberini family. Through an iron door in the side of the stair-way, we were admitted into the private apartments, where among the paintings we saw three female portraits of exquisite beauty; the "*Fornarina*," by Raphael; "*L'Esclaire*," by Titian; and "*Beatrice Cenci*," by Guido Reni. Here were also some fine portraits by Holbein, and landscapes by Albano.

The BORGHESE Palace is an immense building, and has the finest collection of paintings in Rome. They are arranged in nine apartments, adorned with gilding and marbles, and sparkling fountains, and finished with lounges, and chairs, and catalogues, for the accommodation of visitors. Here are some of the choicest works of Raphael, Correggio, Domenichino, Rubens, Paul Veronese, Andrea del Sarto, Giulio, Romano,

&c. One of the most interesting is the *Entombment of Christ*, by Raphael. Two men are bearing the Saviour to the sepulchre. Around the corpse are Peter, John, and Mary Magdalene, with varied and characteristic expressions of intense grief. On the other side, the Virgin Mary has fainted in the arms of her attendants.

The Palace SCIARRA, has the most select gallery in Rome. One of the most beautiful pictures is "*Vanity and Modesty*," by Leonardo da Vinci. Another that generally fixes the attention is "*The Cheating Gamblers*," by Caravaggio.

The Palace DORIA DI PAMFILI is an immense building, entered from the "Corso," the principal street of Rome, and has a very extensive collection of paintings.

The Palace CORSI, in the Transtevere, is one of the handsomest in Rome. It looks out upon Janiculum. Here we saw where Garibaldi's house was destroyed, but afterwards rebuilt. Among the paintings, I have noted a fine "*Ecce Homo*," by Guido; another by Carlo Dolci, and still another by Domenichino.

The Palace SPADA contains the celebrated "*Statue of Pompey*," a colossal figure holding the globe. It is supposed to be the statue which originally stood in the Curia of Pompey, at whose base "great Cæsar fell," thus apostrophized by Lord Byron:

"And thou dread statue! yet existent in
The austere form of naked majesty,
Thou who beheldest 'mid the assassins' din,
At thy bathed base the bloody Cæsar lie,
Folding his robe in dying dignity.
An offering to thine altar from the queen
Of gods and men, great Nemesis!"

The adjoining walls were pierced by the balls from the French batteries in the late siege.

The Palace ROSPGLIOSI is famous for the "*Aurora of Guido*," a painting in fresco upon the ceiling of the casino, or garden-house. It was painted three hundred years ago, but is still bright and beautiful. In the adjoining room are "*The Expulsion from Paradise*," by Domenichino; the "*Triumph of David*," by the same artist, the "*Death of Samson*," by Lodovico Caracci, the "*Head of Guido*," by himself, and many others.

These may serve as specimens of the Roman palaces, of which no less than seventy-five are enumerated by Vasi.

"And he brought Him to Jesus."

What Andrew here did with Simon, we are to do with our fellow-creatures,—we are to bring them to Jesus.

But can men be brought to him now?—Did he not say, I am no more in the world? How happy were they who lived when he was on earth! They could repair to him in every trouble, and tell him every distress. Ye benevolent neighbors! you could carry the paralytic, and place him beneath the very eye of mercy. You, anxious father! you could go to him, and say, "Sir, come down, ere my child die." You, Martha and Mary, as soon as Lazarus was afflicted, you could send to him, saying, "Lord, behold, he whom thou lovest is sick." And cannot you, my dear readers, cannot you apprise him of your desire or grief? Have not you at your disposal a messenger, that you can dispatch to him in a moment, in the twinkling of an eye? "While they call, I will answer; and when they speak, I will hear." And has he not said, Lo, I am with you always, even unto the end of the world? and wherever two or three are met together in my name, there am I in the midst of you? If these words be true, he can be, he must be, he is with his ministers and people now. Though no longer visible he is accessible. We may apprehend him as to his essential presence, by which he fills heaven and earth. We may apprehend him also as to his peculiar presence by which he is nigh to them that are of a broken heart, and saveth such as be of a contrite spirit. He is to be found in the Scriptures; in his house, at his table; on his throne; in the garden and the field—

"Where'er we seek him he is found,
And every place is holy ground."

But can we bring souls to him? Not efficiently. This is the work of God only. "No man can come unto me, except the Father that hath sent me draw him." And the sooner we are convinced of this, the better. We shall then make all our attempts in dependence on the agency of his Spirit; and thus honoring him, He will honor us. But we may do this instrumentally. For God makes use of means; and he employs men, and employs them not only to do good to their fellow-creatures temporally, but spiritually—not only to relieve their bodies, but to save their souls. And various and many are the ways in which we may thus bring men to Jesus. We may do it by intercession; for he hears prayers for others, as well as for ourselves. We may do it by the influence of example. Nothing speaks so loud as the eloquence of a holy, consistent, and lovely life. By this, wives may win their husbands

without the word; and servants may adorn the doctrine of God our Saviour in all things. By this, all may be useful! All cannot be learned, all cannot be rich; but all may be exemplary. We may do it by instruction. Thus Andrew brought Peter. We have found, says he, the Messiah. And thus the woman of Samaria brought her neighbors, saying, "Come, see a man that told me all things that ever I did; is not this the Christ?" By a word fitly spoken—a letter—an invitation to hear the gospel—the commendation of a good book—the diffusion of the Bible—the sending forth missionaries, supporting the ministers, whose office is to turn men from darkness to light, by all these, and many more, we may be the means of introducing souls to Jesus.

But why should we be concerned to bring them? Four things should make us alive to this work. First: To feel a concern for it, is an evidence of grace. There cannot be a better. Indeed, every other evidence is fallacious without this; and this is always to be found in a real Christian. For, however he may walk in darkness, as to a knowledge of his own interest in divine things, and draw the conclusion that he has no part nor lot in the matter; he never is insensible and indifferent to the success of the gospel and the salvation of souls. This makes the eye sparkle upon whose lid hangs the shadow of death. Secondly: To attempt it is a duty. A duty that cannot be declined, without the greatest guilt. A duty arising from the relation in which we stand to our fellow-men, as bone of our bone, and flesh of our flesh. A duty enforced by the will of God, clearly made known in the injunction, "as we have opportunity, let us do good unto all men;" for what good can equal this? Thirdly: To accomplish it, is the most glorious enterprise. What is the rescue of a whole nation from civil bondage, compared with the deliverance of one soul from the power of darkness, and translating it into the kingdom of God's dear Son? Can a trifle throw heaven into ecstasy? But there is joy in the presence of the angels of God over one sinner that repenteth. The work, therefore, is its own motive; its success is its own recompense. And so the apostle deemed it, "If a man err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." Fourthly: To fail in it is no disgrace. Yea, failure here is infinitely more honorable than success in any other enterprise. But wise and good efforts are never in vain. If they are useless as to the direct object, they do good collaterally. If they relieve not the beneficiary, they bless the benefactor. His prayers and endeavors return not void into his own bosom. We are a sweet savor of Christ not only in them also that perish. The promise is not made to success—for this does not belong to us; but to exertion. "Be thou faithful unto death, and I will give thee a crown of life."

But while we endeavor to bring others to Jesus, let us see to it that we have come to him ourselves. It is awful to think of being the instruments of his grace, while we are not the subjects.

"Great King of grace! my heart subdue;
I would be led in triumph too,
A willing captive to my Lord,
And sing the victories of his word."

Religion.

Human happiness is the aim of every one; but it is attained by but few. This is caused by the violation of certain laws, upon which all happiness is suspended. Divine revelation assures us that God created man for his own happiness and enjoyment, out of pure and disinterested love. He placed him in a lovely garden, whose atmosphere was fragrant with sweet-smelling flowers, whose trees were loaded with delicious fruits; the birds of the air and the beasts of the field were his. Indeed, his happiness was complete. He and his spouse stood in the presence of Heaven, clothed in innocence and loveliness. Angels looked down and were glad. The birds sang the praise of God. Yet all this happiness was suspended upon their obedience to their Creator. It is hard to conceive of two such holy beings consenting to the enemy of God. Yet they did do it, and their ruin was complete. All their happiness vanished in a moment as smoke. They were driven from the garden, and were condemned to hard labor all their days. Terrible change! Man, by one act, has been transformed from a spotless creature and a dweller with God, to a vile wretch and a companion of demons. What must have been the feelings of our first parents as they looked back upon their past joy, and forward to their future sorrow! What wealth would have been given to reclaim their past pleasures! But the act was done, and justice was fulfilled, but with mercy; for had God consigned the world to oblivion, his character had remained the same, pure and unsullied. But he does not do this. He assures Adam of fu-

ture bliss if he but returns to him, and promises him an advocate in the person of Christ. But, notwithstanding this exhibition of God's goodness, man becomes more sinful, until God determines to destroy the world.

Then the Son of God, with his characteristic loveliness, descends from his throne, which fills all space, and which existed from eternity, and condescends to be born of woman, to be abused by his own creatures, and finally to be put to a cruel and ignominious death, after having suffered every conceivable pang. And for whom was this done? For you, for me, and for every one of us. What a lovely being must he be, and worthy object of our love, who has done so much for us! Cold must be the heart that cannot appreciate his kindness. But the work is done: he bursts the bands of death, and triumphantly ascends into heaven, leading captivity captive. What a delightful scene must his entry into heaven have presented! The work was finished, and man was redeemed. What a terrible thing then is sin, which has caused so much misery and ignorance in the world, supplied so much fuel to the flames of hell, and which cost the life of a God! After considering carefully these facts, how many incentives do we find to piety, and how few to vice! Oh! I am persuaded that no one but a fool and a hypocrite will cling to sin after reading the history of man. Would eternal torture be a cruel punishment to inflict on those who still continue in wilful disobedience?

Religion makes men love each other, and seek each other's good; irreligion makes self the only object of one's regard. Religion purifies the heart and mind, makes a man angelic, comforts him in sorrow with the hope of an eternal peace, and makes him happy in this life as well as in the next; while irreligion corrupts the heart and mind, makes man a demon, and plagues him in sorrow with the prospect of eternal death. Religion draws the soul into sweet communion with God in this life, and gives us access to the heavenly mansions in the next; irreligion makes the devil the companion of the soul in this life, and forever in the next. My friend, which is true—virtue or sin? I leave it for your conscience to decide. Would you escape the consequences of vice? I can point you to Mount Calvary, there to beg the Lamb of God, in the name of his sufferings and death, to have mercy upon you. There wash his holy feet with tears of sorrow for having offended this amiable God. There let those sacred streams issuing from every wound wash you from your filth. Having put on the white garment of innocence, ever sit at his feet and learn of him. Thus, my friend, will you be safe from every enemy in this life; and thus will you safely enter the heavenly mansions, and there forever taste the joys that shall forever last.

Christian Intelligence.

Origin of Idolatry.

Men are not satisfied with imagining for themselves unseen objects of worship. They wish to see their gods. We all find it more or less difficult to "walk by faith," [act on the belief of things unseen, as of realities,] not "by sight."

Hence the heathens set up, first rude stones, and then statues or pictures of their gods, to which they might show outward acts of reverence in honor of their deities; just as soldiers salute the Royal Standard in honor of the Queen, whose arms it bears. But, from showing such outward respect, they soon came to fancy that their details were, in some mysterious way, connected with those images, and that the power of their gods was in the images, so that the images were, to all intents and purposes, the gods themselves. Accordingly we find that God expressly forbade the Jews to make any image of him, or to bow down to, or worship the likeness of anything whatever. And experience shows that whatever images are set up in places of worship, they generally become enticements to rank idolatry, "preaching" idolatry often more effectually by their very presence, than the minister can preach against it by his tongue. Yet Christians, thinking themselves safe, because they had renounced heathen idolatry, began themselves to set up images and pictures, to help them, as they said, in their devotion, by keeping the thoughts of what those images and pictures represented before their minds;—then they began to show outward marks of reverence to the pictures and images; and then (like the heathens) to fancy that those pictures and images were possessed of supernatural powers, and to feel towards them as if Christ and the saints dwelt in them.

Akin to this superstition of seeking visible objects of worship, is the tendency in corrupt human nature, (that is, of human feelings when not curbed and controlled by steady reason) to make worship itself consist in outward acts, rather than in inward dispositions. Each of these errors confirms the other, and they both spring from one root. We naturally look for some visible object to which to direct outward

acts of worship. Thus the eastern part of the heavens, the most sacred part of a church,—the cross, an altar, an image or picture,—become objects towards which men bow or kneel; otherwise many would feel as if they were bowing or kneeling to nothing at all. Again, an outward object of worship seems to call for outward marks of respect, and does not, of itself, seem to require more. "God is a spirit," present to our minds, and therefore they "who worship him, must worship him in spirit and in truth," as our Saviour told the woman of Samaria, when she raised the question where men ought to worship God. But a picture or image does not immediately suggest the thoughts of inward worship of any kind; still less, of the best kind of worship, inward purity and uprightness of heart and grateful love. It seems to us more like our fellow-men, who can see only the outside; and as the only way in which we can show it reverence, is by some outward gesture, so the more our religion becomes a religion of visible objects, the more it becomes a religion of outward worship. Both superstitions are, indeed, at bottom the same. The same tendency which makes men put the sign of an unseen object in the place of that object, makes them put the sign of inward worship in the place of inward worship. We are always apt to put the sign in place of the thing signified; more especially when by so doing, we can get rid of what is very irksome to us.

The Influence of Man over Man.

The world is filled with the countless and interlacing filaments of influence that spread from each individual over the whole surface and frame-work of society. The infant that lies wailing and helpless in the arms of its mother, is already yielding an influence through the whole household, by his fretfulness, disturbing, or by its serene smiles, gladdening that entire home; and as with added years his faculties are expanded, and the sphere of his activity widens itself, his influence increases; and every man whom he meets, much more whom he moulds and governs, becomes the more happy or the more wretched, the better or the worse, according to the character of his spirit and example. Nor can he strip from himself this influence. If he flee away from the society of his fellows to dwell alone in the wilderness, he leaves behind him the example of neglected duty, and the memory of disregarded love, to curse the family he has abandoned. Even in the pathless desert he finds his own feet caught in the thorns and entangled web of influence that bound him to society, and his cords remain wherever he was once known, sending home to the hearts that twined around him, sorrow and pain. Nor can the possessor expect it to go down into the grave with him. The sepulchre may have closed in silence over him, and his name may have perished from among men, yet his influence, nameless as it is, and untraceable by the human eye, is floating over the face of society. As in the external and visible world, the fall of a pebble agitates, not perceptibly indeed, yet really, the whole mass of the earth, thus in the world of morals every act of every spirit is telling upon the whole system of moral beings to which God has bound him. No man leaves the world in all things such as he found it. The habits which he was instrumental in forming, may go on from century to century an heirloom for good or for evil, doing their work of misery or of happiness, blasting or blessing the country that has now lost all records of his memory. In the case of some, this influence is most sensible. Every age beholds and owns their power. Such men have lived. The church yet feels throughout all lands the influence of the thoughts that passed, perhaps, in the solitude of midnight through the bosom of Paul, as he sat in the shadows of his prison, an old and unbefriended man—thoughts which, lifting his manacled hands, he spread in his epistles before the eyes of men, there to remain forever. They feel the effect of the pious meditations of David while roaming on the hill-side, an humble shepherd lad: of the family piety of Abraham, and of the religious nurture that trained up the infancy of Moses. Every nation is affected at this moment by the moral power that emanated from the despised Noah, as that preacher of righteousness sat among his family, perhaps dejected and faint with unsuccessful toil, teaching them to call upon God, when all the families of the earth besides had forgotten him. And if the mind, taking its flight from the narrow precincts of these walls, were to wander abroad along the peopled highways, and to the farthest hamlets of our own land, and passing the seas, to traverse distant realms and barbarous coasts, every man whom its travels met—nay, every being of human mould that has ever trodden this earth in earlier ages, or that is now to be found among its moving myriads, has felt, or is feeling, the influence of the thoughts of a solitary woman, who, centuries since, stood debating the claims of conscience and sin amid the verdant glories of the yet unforfeited paradise.

Williams.

A Picture of Priestcraft.

It is not merely at the bedside of the dying that clerical meddlers come to curse or to "convey." It is not merely in public politics they presume, but intrude into the household business of every-day life, and invade the privacy of every man's home with loathsome and pestilent pertinacity. They will dictate to a father of a family what school he is to select for his sons, and quote canon law for the infraction of the simplest laws of human society and of God, the common Father of all, and founder of the sacred rights of paternity. What else is this canon law but an attempt to invalidate all human legislation, and to confound Christianity, in its relation to secular communities, with the exploded and superseded theocracy of the Jews? Are not the doctrines of Christ compatible in the view of the divine Redeemer with every form of government? Is not that the essence and boast of Catholicity? Whence, then, is the Vatican at war with every free country, with Belgium, with Sardinia, with England, at peace with the despotisms of Kaiser and the Czar? Catholic Poland is manacled by the encyclics of old Gregory, and ruthlessly delivered up to his brother Pope of Petersburg, while to the Kaiser our own heavenly land is offered in holocaust of treacherous and ignominious homage to papal felony. Truly canon law reigns at Rome: a model land for prize legislation, where terror walks the streets, and the spy lurks at every keyhole; where social intercourse is a snare, and the domestic outbosomings of the family circle so much grist for the mill of the confessional; where the greetings in the market-place are noted down by the noonday devils of the police, and the shafts of venomous denunciation are shot at random in every man's pathway; the luxury of hidden woe, an indulgence of deepest dye; and a clandestine press the only outlet of the national despair. One channel alone was open for the energies of the country to find issue; the public robber was abroad; the brigand, like the owl of Sultan Mahmoud, blessed the clerical government for unprotected villages and the utter dissolution of society. The banded plunderers of Passatore have established a formidable competition with the sacerdotal speculators of the capital, and set up a rival canon law, equally disastrous, but not more at variance with the rights and immunities of the public. For, after all, what consolation is it to the dispossessed and defrauded citizens, that the brigand who makes free with their chattels and personal liberty wears a head-gear of conical shape, with a jaunty feather, and perhaps an image of the winking Madonna for luck, or robs and plunders in a hat shaped like a bee-hive, with a cross on the top of it, and calls it a tiara. A pair of apostolic keys thrust under the nose of the victim are found quite as efficacious as a brace of pistols to make folks stand and deliver. What matters it that the bands of Passatore are only native outlaws, driven to the sad trade of robbery by the forcible stoppage of every honest industry, and the crushing and withering effects of priestly dominion; while the bands which the other brigand has brought to act on the country are transalpine violators of international law, and regimented aliens who rob in uniform? The French gang, with the gallantry of their nation, are content to work as amateurs, but the Austrian footpads insist on their share of the spoil, and go halves with the priestly tax-gatherer, the Friar Tuck of Italy. Can this atrocious farce go on in the eyes of civilized mankind? No; by the God of justice! The end is at hand. The doom of the House of Hapsburg and of the popedom hastens to its final catastrophe, with swift and precipitate audacity. Broken and bankrupt both, they have both outlived the means of their respective livelihoods; and as they were equally lovely in their lives, so in their death they shall not be divided. The crash is inevitable. The whole human race is preparing to clap hands on their joint and associated downfall. Hear ye not the ill-suppressed throes of their agony, and the death-rattle in their throats? Are not the symptoms of their dissolution, the moribund groan of their decrepid senility, visible and audible to mankind? The funeral toll of St. Stephen's belfry is echoed by every steeple in broad Bohemia, in Hungary, in the cathedral of Lombardy, and the great bell of the Capitol begins to swing in sympathetic vibration. Bayonets and bankruptcy, bayonets and bigotry, the changes have been rung to the disgust and abhorrence of the whole family of man. Prussia, for very shame, must shake off the pestilent connection; even Turkey, tired of being the common jailer of Christendom, asserts the higher manliness of Mohammedanism, and taunts us with the lost glories of Godfrey and lion-hearted Richard. Free and independent America had, by the majestic organ of Daniel Webster, expressed the full scorn of the Western hemisphere for that wretched Russian dunkey, Joseph of Hapsburg, the Romulus Augustulus of the holy-Roman Empire. To live and reign by the grace of God and Cossacks is a contemptible line of

livelihood, but the kindred existence of the popedom is reduced to expedients of still more despicable turpitude. The quackeries of mimulous imposture are the fitting concomitants and appliances of a system of which the rotten crutches are the crampulous Franzoni in Turin, the traitor Marilley in Switzerland, and that transparent Tartuffe, Montalembert, in France.

The cheers elicited by these eloquent sentences were tremendous; and when Father Gavazzi wound up with the following eloquent peroration, the excitement of the audience mounted to enthusiasm.

The French are incapable of a serious emotion, or they would feel the importance to England of the present movement, worthy of the great and thoughtful nation in which it occurs, and caused by no trivial alarm. Let France look to her own condition. By what insidious arts and persevering craft has she not been dragged down from her social position to be a mere instrument of papal tyranny abroad, with a Roman expedition, *à l'interieur*, in full progress at home.

Here began a splendid and highly poetical description of the great Norwegian whirlpool called the Maelstrom, buoyant on whose circling eddies the ship of France was very visible, though every hour sucked close and closer into the central vortex, where it was doomed to be engulfed and disappear. Such was its present position with reference to the Papacy. Was not the British vessel, sailing beyond the influence of this dreadful phenomenon, warranted in crowding all sail to keep farther aloof from the focus of destruction? England sees the degradation of its neighbor, sees the operation of priestcraft, and sniffs the pestilential odor of the Vatican in the breeze that wafted o'er the channel.

England instinctively feels that these foreign bishops bode no good either to her spiritual or temporal concerns. They come in flagrant violation or evasion of British laws; they enter not at the door, but, robberwise, by the window; emissaries of a power which, like the "Old Man of the Mountain," whose name is given to assassins, sends forth its satellites, if not to poniard kings, certainly to strangle the liberty of nations that are free; to act as a remora to the onward march of civilization; a clog to progress; a drag on the social wheel in its joyous gyrations. Discord has already been the first result; blood has been shed at Birkenhead.—What heeds the court of Rome the social evil of her handiwork? She seeks the pomp and pride of her delegates, reckless of consequences to the land they invade. Wherever there is wealth to gain, whether from the imbecility of her votaries when alive, or at the pillow of dying opulence, her agents are at hand—speculators when they are not spies. Men of England, bless your Queen for repelling, in the face of Europe, these skirmishers of the forlorn hope of a foreign power.

So ended the lecture, leaving the auditory to wonder, how such a mind as Father Gavazzi's should have been imprisoned an instant in the Romish Church. May he speedily break from its bondage, and employ his genius in a sphere where men love the light of Christianity, and shun error's gloom.

Pen and Ink Pictures of the English Pulpit.

The Successors of the Apostles.

The London *Times* newspaper recently propounded a question which seems to be, indeed, difficult of solution. The writer in that journal asks:—"Are we ever to see the day when the Church of England shall be presided over by Bishops who regard the rich patronage at their disposal as a means of advancing the interests of the Church rather than that of their own families? Must despotism, and the love of pecuniary accumulation be forever the characteristics of men raised above their fellows for possessing superior sanctity of life and purity of morals?" If, after placing the ministers of the Church in the possession of princely livings, admitting them to the ranks of the nobility, and creating them legislators in the supreme court of the realm—if, after placing at their disposal the incomes of hundreds of parsonages for distribution, at their pleasure, among their friends, the *Times* and other upholders of State Churchism expect to find these dignitaries displaying action other than the most worldly, selfish, and mercenary, they presume to engage in such a traffic as the disposal of church livings, the horrifying details of which are every week brought under the notice of the public, requires on the part of the mitred worldling not only an abnegation of the pure, benevolent precepts of the religion of Christ, but a renunciation of those beneficent and kindly feelings which are found often to characterize men who make no outward profession of Christianity. Find us among our business men a man who could be guilty of such transactions as the *Times* reports of the Bishop of Durham, and he will be suspected, mistrusted and shunned by his neighbors as an unworthy character. The *Times* says the Bishop of Dur-

ham, in presenting his son to a vacant Canonry, obtained for him £576 per annum more revenue than the Canonry was legally entitled to." Now, we are ignorant how such a transaction might be characterized in Church language, but in the ordinary terms of every-day life we should be apt to call it palpable, glaring dishonesty. And does this improve apostolic descent? If it does there must have been a strange degeneracy in the apostolic army. The *Times* goes on to say, and the language is powerful, coming from such a quarter, "In all other professions, there is no lack of disinterestedness and a feeling superior to mere pecuniary considerations. Our ministers are contented to serve us at a loss. The army and navy are filled by men who pay dearly for the privilege of serving their country. The secular clergy are generous and disinterested; but among Bishops, Deans, and Canons, we perpetually find instances wherein their own superfluities are preferred to the necessities of the Church; and the rules of the Ecclesiastical Commissioners, framed in a spirit far too favorable to the idle, and too little considerate to the working classes, thwarted and eluded by reverend and right reverend gentlemen." Examiner.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 10, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sinning, unbrotherly disposition.

THE SABBATH.

(Concluded from our last.)

This brings us to the first advent, when the great Lawgiver himself visits his church. He asserts his prerogative over the Sabbath, either to change, abrogate, or perpetuate its observance, when he declares that "the Son of man is Lord also of the Sabbath."—Mark 2:28. Does he abrogate the Sabbath, or any of the ten commandments? On the contrary, he affirms the universality of the obligation for its observance, when he says, "The Sabbath was made for man, and not man for the Sabbath."—2:27. It was not an institution for which God had adapted a given nation, but he had made it for the wants of the race. It was made for man, in every age, and in every clime. Thus he not only affirmed the perpetuity of the Sabbath observance, but he recognized the binding force of the entire decalogue. The ten commandments were written by the finger of God, on two tables of stone. The first table comprised the first four—those which have respect to our duties to God, our obligations to serve, love, honor, and obey him. The second table comprised the last six—those which express the obligations we are under towards our fellow men. Each table comprising a separate class of subjects,—the one our duty to God, and the other our duty to men,—the whole decalogue is summarily comprehended in the answer of our SAVIOUR to the question of the Pharisee, who, tempting him, said: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. 22:36-40. There is here no abrogation; but, on the contrary, a re-affirmation of the whole of the moral law.

Under the Jewish dispensation there was no justification, only by a compliance with all the requirements of the law; "for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. 3:10. The least disobedience must be followed by the death of the transgressor. Under the New Testament, our sufficiency is of God. He has made provision whereby penitent transgressors of the law may be restored to his favor. The law does not cease to be obligatory, but God helpeth our infirmities, so that though we violate the law, he will have compassion and forgiveness on those who truly turn from their transgressions. Without the death of CHRIST there could have been no such provision; but while "the letter" still "killeth" all who violate it, the "spirit giveth life" to all true penitents. The law which was graven on tables of stone still stands out as imperatively as ever, commanding the obedience of all, but the ministration of death which was in-

wrought therein—the pains and penalties from which there was no escape for the transgressor—has been done away by the blood of CHRIST, for all who accept him as their only and sufficient SAVIOUR. The law was a glorious ministration: for it asserted God's rectitude, and his hatred of sin. It was so glorious that even the face of Moses, was more than the children of Israel could gaze upon, when his countenance was covered with a glory which was to be done away and abolished. And PAUL well asks, if they could not steadfastly look on Moses because of the glory of his countenance which is abolished, how much more glorious is that which remaineth. (See 2 Cor. 3:6-18.) He does not say that which is substituted for it; but that which remaineth, when provision is made for the pardoning of transgressors. "Do we then make void the law through faith? God forbid: yea, we establish the law."—Rom. 3:31. Now the sense in which the apostle here uses the term, "the law," is indubitably marked in Rom. 7:7: "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet," which being a plain reference to the tenth command of the decalogue, plainly shows that the decalogue is the law of which he speaks. This law, then, is established by the gospel; and this can mean nothing else but the establishment and confirmation of its authority.

Having established the perpetuity of the Sabbath, having seen that the Sabbath in the decalogue is not specified in connection with any particular order in the reckoning of the septenary cycle; that the order adopted, was because of its national, and not on account of its universal significance; and that the "Lord of the Sabbath" was competent to make any change in the commencement of the cycle; the next inquiry will be whether there was cause for and an acquiescence in such change?

The "Lord of the Sabbath" came to the nation, whose deliverance from Egypt was commemorated by its observance, and they received him not. He would have gathered them in the arms of his love, but they would not. They rejected him; and consequently he rejected them. The nation, as a nation, ceased to be recognized as God's chosen people; and the national significance of the Sabbath ceased. But as to as many as received him, he gave them power to become the sons of God, and as his chosen people were to be thenceforth indiscriminately gathered from every land, the Sabbath still had a significance as expressed in the decalogue, and it was still to be observed—in commemoration of God's resting from all his works,—on such seventh day as the "Lord of the Sabbath" might designate.

In connection with its original meaning there was to be a greater event, than the escape from Egyptian bondage, for which a day would be needed to commemorate. The Jews crucified the "Lord of the Sabbath." While his crucifixion was hypocritically observing the day commemorative of their own deliverance, he was the tenant of the tomb. That day was not honored by his resurrection, but on the first day of the week he rose from the dead and became the first fruits of them that slept. Here was an event worthy of universal commemoration, and significant of the final resurrection of all the redeemed.

With the death of CHRIST, all those observances which typified his death ceased to be of any significance. But the Sabbath was no type of CHRIST, but of that rest which remains for the people of God, which is "of CHRIST." (Col. 2:17) and constitutes "the body" of which the Sabbath is a shadow. It not being a shadow of CHRIST, but of the rest which will be of him, its observance does not cease with his first advent, but with the coming of that rest which it foreshadows. That is still foreshadowed—the first Sabbath being commemorated by its observance, whether the seventh day for rest, is reckoned to fall on Saturday or on Sunday. But doubtless the Christians were censured for observing Sunday; and therefore the apostle speaks of the "blotting out of the hand writing of ordinances that was against us;" and he shows that we are not to be censured for not continuing to follow the Jews in their notions respecting those ordinances. The Sabbath had now ceased to be a Jewish ordinance and had become a Christian one, and must henceforth be kept on the day that would best commemorate the events for which it was instituted.

After this time we find no marked observance of the Jewish Sabbath. As apostolic practice is equally significant with apostolic precept, we find after this the recognition of "the Lord's day." It was the "first day" of the Jewish week, but was none the less the "seventh day," in succession after six days' labor. It being still the resting day at the close of a weekly cycle of seven, it still commemorated God's rest at the close of creation, and still foreshadows the millennial rest of the seventh chiliad.

It was on the first day of the week that the SAVIOUR twice honored his disciples by meeting with them. (John 20:19, 26.) It was honored as the "Lord's day," as the one in which JOHN, in the isle of Patmos being in Spirit was permitted a view

of his risen SAVIOUR. On the "first day of the week," the disciples came together to break bread. (Acts 20:7,) and on that day they laid by in store for their poorer brethren as the Lord of the Sabbath had prospered them. (1 Cor. 16:2.)

The first out-pouring of the Holy Spirit was on the Lord's day—the day of Pentecost being fifty days after the Passover, it fell that year on Sunday, which was thus honored by the Holy Spirit, as it had been before by the resurrection of CHRIST. These two great events, of more importance to the church than any national observance, and both being of universal interest, the day on which they occurred is clearly indicated by the providence of God, as the day to be observed by all Christians, as their day of rest.

In tracing back the history of the church to the resurrection of CHRIST we can find no period when it was not observed. No subsequent epoch is marked by its introduction. No era is distinguished as one marked by discussions respecting it, in which its observance was resisted as an innovation, as was the case with all additional rites imposed on the church during the rise of the papacy. And it is certain that the apostles and primitive fathers acted as if they understood that God had sanctioned a change in the reckoning of the week, so that its seventh day of rest should fall on what corresponded with the first day of the Jewish cycle. In proof of this the following testimonies will suffice.

MOSHEIM says: "In the first century all Christians were unanimous in setting apart the first day of the week, on which the SAVIOUR arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the church in Jerusalem was founded upon the express appointment of the apostles, who themselves consecrated that day to the same sacred purpose; and it was observed universally, as appears from the united testimony of the most credible writers. . . . The seventh day was also observed as a festival, not by Christians in general, but by such churches as were principally composed of Jewish converts."—vol. 1, p. 45.

IGNATIUS, Bishop of Antioch, A. D. 101, who lived contemporary with the apostle JOHN, only about half a dozen years after his death, says: "Let us (Christians) no more sabbatize,"—that is, keep the seventh day, as the Jews did,—but let us keep the Lord's day. . . . Let every one that loves CHRIST keep holy the Lord's day, the queen of days, the resurrection day, the highest of all days."

THEOPHILUS, Bishop of Antioch, about, A. D. 162, says: "Both custom and reason challenge from that we should honor the Lord's day, seeing on that day it was that our LORD JESUS completed his resurrection from the dead."

IRENEUS, Bishop of Lyons, a disciple of POLYCARP, who had been the companion of the apostles, A. D. 167, says, that the Lord's day was the Christian Sabbath. His words are, "On the Lord's day every one of us Christians keep the Sabbath, meditating on the law, and rejoicing in the works of God."

DIONYSIUS, who lived in the time of IRENEUS, in writing to the Romans, A. D. 170, says: "We celebrate the Lord's day;" and he informs them that epistles of CLEMENT, their late bishop, were read in the church at Corinth, "while they were keeping the Lord's day holy."

CLEMENT, of Alexandria, A. D. 192, says: "A Christian, according to the command of the gospel, observes the Lord's day, thereby glorifying the resurrection of the LORD." And again he says: "The Lord's day is the eighth day;" that is, according to the reckoning, on the day that came next after the Jewish Sabbath, viz., the first day of the week.

TERTULLIAN, about the same time, says: "The Lord's day is the holy day of the Christian Church." "We have nothing to do with the Sabbath,"—that is, the Jewish Sabbath. "The Lord's day is the Christian's solemnity."

BARNABAS, who lived in the apostolic age, says: "We (Christians) keep the eighth day,"—that is, the first day of the week—"as a joyful holy day, on which day, also, JESUS arose from the dead."

PLINY, the younger, who was governor of Bithynia, A. D. 107, not ten years after the death of the apostle JOHN, writing to the Emperor TRAJAN, says: "They"—the Christians—"were accustomed on a stated day to meet before daylight, and to repeat hymns to CHRIST, as to a god, and to bind themselves by a sacred obligation, not to commit any wickedness, but on the contrary, to abstain from thefts, robberies, and adulteries; also, not to violate their promise or deny a pledge; after which it was their custom to separate, and meet again at a promiscuous and harmless meal"—that is, for the celebration of the Lord's supper.

What "stated day" that was may be learned from the foregoing testimony, and from the writings of the apostle PAUL.

Hence the fact, that their persecutors, when they wished to know whether men were Christians, were accustomed to put to them this question, viz., "Hast thou kept the Lord's day?" If they had, they were Christians. This was the badge of their Christiani-

ty, in distinction from Jews and Pagans. And if they said they had, and would not recant, they must be put to death. And what, when they continued steadfast, was their answer?—"I am a Christian; I cannot omit it."

JUSTIN MARTYR, in his "Apology for the Christians," addressed to the Emperor ANTONINUS, A. D. 147, gives the following account of the practice of Christians in his day: "On the day called Sunday, there is a meeting in one place of all the Christians that live in either the town or in the country; and the memoirs of the apostles,"—that is, their memoirs, as is supposed, of the SAVIOUR, in the four gospels—"or the writings of the prophets, are read to them as long as is suitable. When the reader stops, the president pronounces an admonition, and exhorts to an imitation of those noble examples; after which we arise and begin to pray."—Apol. 1, chap. 67. He then describes the celebration of the Lord's supper, and the collection which was taken up for the poor; and closes by mentioning several reasons why they selected that day of the week for public worship.

AMBROSE, Bishop of Milan, says: "The Lord's day is sacred or consecrated by the resurrection of CHRIST."

AUGUSTINE says: "The Lord's day was by the resurrection declared to Christians; and from that very time it began to be celebrated as the Christian festival."

ATHANASIUS says: "The Lord transferred the Sabbath to the Lord's day."

EUSEBIUS was the great historian of the ancient Church. He lived in the third century, was a man of vast reading, and was well acquainted with the history of the Church from the days of the apostles as any man of his day. Till he was about forty years old, he lived in great intimacy with the martyr PAMPHILUS, a learned and pious man of Caesarea, and founder of a very extensive library, to which EUSEBIUS had constant access. He was a learned and accurate historian, and had the aid of the best helps for acquiring information upon all subjects connected with the Christian Church. In his *Commentary on the Psalms* he says: "On each day of our SAVIOUR'S resurrection, which is called Lord's day, we may see those who partake of that consecrated food, and that body (of CHRIST) which has saving efficacy, after the eating of it, bowing down to him."

"I think that he (the Psalmist) describes the morning assemblies in which we (Christians) are accustomed to assemble throughout the world."—Again he says: "Service is performed very early, and every morning of the resurrection day throughout the whole world." And again, after observing that the sabbatical law was addressed to the Jews, and that they often violated it, he says: "The Word (CHRIST), by the new covenant, translated and transferred the feast of the Sabbath to the morning light, and gave us the true rest, viz., the saving Lord's day; the first (day) of the light, in which the SAVIOUR of the world, after all his labors among men, obtained the victory over death, and passed the portals of heaven, having achieved a work superior to the six days' creation."

"The Scripture teaches that we are to spend the Lord's day in leisure for religious exercises, and in cessation and vacation from all bodily and mortal works—which the Scripture calls Sabbath and rest."

And again: "On this (Lord's) day, which is the first of light and of the true Sun, we assemble, after an interval of six days, and celebrate holy and spiritual Sabbaths,—even all nations redeemed by him throughout the world."

"And all things whatsoever, that it was the duty to do on the Sabbath,"—meaning the Jewish seventh day—"these we have transferred to the Lord's day, as more appropriately belonging to it, because it had a precedence, and is first in rank, and more honorable than the Jewish Sabbath."

THEODORET, speaking of the Ebionites, a party of Judaizing Christians, says: "They keep the Sabbath according to the Jewish law, and sanctify the Lord's day in like manner as we do."—*Harat. Fab.* 2, 1. "This," says Prof. STUART, "gives a good historical view of the state of things in the early ages of the Church. The zealots for the law wished the Jewish Sabbath to be observed as well as the Lord's day; for about the latter there appears never to have been any questions among any class of Christians, so far as I have been able to discover.—The early Christians, one and all of them, hold the first day of the week to be sacred."

Dr. CUMMING, in his *Apocalyptic Sketches*, says: "The Sabbath was observed by apostolic precept and apostolic example not upon the seventh, but upon the first day of the week." Again he says: "We find that immediately after the resurrection of JESUS, converts from the Jewish religion observed both the Saturday and the Sunday, though the Gentile converts unanimously observed only the first day of the week."

Of all wild beasts, preserve me from a tyrant; and of all tame, a flatterer. Johnson.

"PROVE ALL THINGS."

BY J. C. RYLE.

"Prove all things: hold fast that which is good."—1 Thess. 5:21.

Reader, You live in days when the text before your eyes is one of the first importance. The truths it contains are especially truths for the times. Give me your attention for a few minutes, and I will try to show you what I mean.

There were three great doctrines or principles which won the battle of the Protestant Reformation. These were:—first, the sufficiency and supremacy of holy Scripture;—secondly, the right of private judgment;—and thirdly, justification by faith only, without the deeds of the law.

These three principles were the keys of the whole controversy between the Reformers and the Church of Rome. Keep firm hold of them when you argue with a Roman Catholic, and your position is unassailable;—no weapon that the Church of Rome can forge against you shall prosper. Give up any of them, and your cause is lost. Like SAMSON with his hair shorn, your strength is gone. Like the Spartans betrayed at Thermopylae, you are out-flanked and surrounded. Resistance is useless. Sooner or later you will have to lay down your arms, and surrender at discretion.

Remember this. The Roman Catholic controversy is upon you once more. You must put on the old armor, if you would not have your faith overthrown. The sufficiency of the holy Scripture,—the right of private judgment,—justification by faith only,—these are the three great principles to which you must always cling. Grasp them firmly, and never let them go.

Reader, one of the great principles to which I have referred appears to me to stand forth in the verse of Scripture which heads this article,—I mean the right of private judgment. I wish to say something to you about that principle.

The Holy Ghost by the mouth of St. PAUL says to us, "Prove all things. Hold fast that which is good." In these words you have two great truths.

I. The right, duty, and necessity of private judgment. "Prove all things."

II. The duty and necessity of keeping firm hold upon truth. "Hold fast that which is good."

I propose to dwell a little on both these heads.

I. Let me speak first, of the right, duty, and necessity of private judgment.

When I say the right of private judgment, I mean that every individual Christian has a right to judge for himself by the word of God, whether that which is put before him as religious truth is God's truth, or is not.

When I say the duty of private judgment, I mean that God requires every Christian man to use the right of which I have spoken;—to compare man's words and man's writings with God's revelation, and make sure that he is not deluded and taken in by false teaching.

And when I say the necessity of private judgment, I mean,—that it is absolutely needful for every Christian who loves his soul, and would not be deceived, to exercise that right, and discharge that duty, to which I have referred; seeing that experience shows that the neglect of private judgment has always been the cause of immense evils in the church of CHRIST.

Now the apostle PAUL urges all these three points upon your notice when he uses those remarkable words, "Prove all things." I ask your particular attention to that expression. In every point of view it is most weighty and instructive.

Here, you will remember, the apostle PAUL is writing to the Thessalonians,—to a church which he himself had founded. Here is an inspired apostle writing to young inexperienced Christians,—writing to the whole professing church in a certain city, containing laity as well as clergy,—writing, too, with especial reference to matters of doctrine and preaching, as we know by the verse preceding the text, "despise not prophesyings." And yet mark what he says: "Prove all things."

He does not say, "Whatsoever apostles,—whatsoever evangelists, pastors, and teachers,—whatsoever your bishops,—whatsoever your ministers tell you is truth, that you are to believe." No! he says, "Prove all things." He does not say, "whatsoever the universal church pronounces true, that you are to hold." No! he says, "Prove all things."

The principle laid down is this, "Prove all things by the word of God:—all ministers, all teaching, all preaching, all doctrines, all sermons, all writings, all opinions, all practices,—prove all by the word of God. Measure all by the measures of the Bible.—Compare all with the standard of the Bible.—Examine all by the light of the Bible.—Test all in the crucible of the Bible.—That which can abide the fire of the Bible, receive, hold, believe, and obey. That which cannot abide the fire of the Bible, reject, refuse, repudiate, and cast away."

Reader, this is private judgment. This is the right you are to exercise if you love your soul. You are not to believe things in religion, merely because they are said by Popes or Cardinals,—by Bishops or

Priests,—by Presbyters or Deacons,—by Churches, Councils, or Synods,—by Fathers, Puritans, or Reformers. You are not to argue, "Such and such things must be true, because these men say so." You are not to do so. You are to prove all things by the word of God.

I know such doctrine sounds shocking in some men's ears. But I write it down advisedly, and believe it cannot be disproved. I want to encourage no man in ignorant presumption or ignorant contempt. I praise not the man who seldom reads his Bible and sets himself to pick holes in his minister's sermons. I praise not the man who knows nothing but a few texts in the New Testament, and yet undertakes to settle questions in divinity which have puzzled God's wisest children. But still I hold with Bishop BILSON (A. D. 1575), that "all hearers have both liberty to discern and a charge to beware of seducers; and woe to them that do it not." And I say with Bishop DAVENANT (A. D. 1627), "we are not to believe all who undertake to teach the church: but must take care and weigh with serious examination, whether their doctrine be sound or not."

Reader, men may dislike the doctrine of private judgment, but there is no doubt that it is continually taught in the word of God.

This is the principle laid down in the eighth chapter of Isaiah, 19th verse. These words were written, remember, at a time when God was more immediately king over his church, and had more direct communication with it than he has now. They were written at a time when there were men upon earth who had direct revelations from God. Yet what does ISAIAH say? "When they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If this be not private judgment, what is it?

This again is the principle laid down by our Lord JESUS CHRIST in the sermon on the Mount. Remember what he says:—"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruit."—Matt. 7:15. How is it possible that men shall know these false prophets, except they exercise their private judgment as to what their fruits are?

This is the practice you find commended in the Bereans in the Acts of the Apostles. They did not take the apostle PAUL's word for granted, when he came to preach to them. You are told, that they "searched the Scriptures daily, whether those things were so;" "therefore," it is said, "many of them believed."—Acts 17:11, 12. What was this again but private judgment?

This is the spirit of the advice given in 1 Cor. 10:15: "I speak as unto wise men; judge ye what I say;" and in Col. 2:8: "Beware lest any man spoil you through philosophy and vain deceit;" and in 1 John 4:1: "Beloved, believe not every spirit, but try the spirits, whether they are of God;" and in 2 John 10: "If there come any unto you, and bring not this doctrine, receive him not unto your house." If these passages do not recommend the use of private judgment, I do not know what words mean. To my mind they seem today to every individual Christian, "Prove all things."

Reader, whatever men may say against private judgment, you may depend it cannot be neglected without immense danger to your soul. You may not like it, but you never know what you may come to, if you refuse to use it. No man can say into what depths of false doctrine you may be drawn, if you will not do what God requires of you, and "prove all things."

Suppose that in fear of private judgment, you resolve to believe whatever the church believes. Where is your security against error? The church is not infallible. There was a time when almost the whole of Christendom embraced the Arian heresy, and did not acknowledge the Lord JESUS CHRIST to be equal with the Father in all things. There was a time before the Reformation, when the darkness over the face of Europe was a darkness that might be felt. The general councils of the church are not infallible. When the whole church is gathered together in a general council, what says our 21st article? "They may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture." The particular branches of the church are not infallible. Any one of them may err. Many of them have fallen foully, or have been swept away. Where is the church of Ephesus at this day? Where the church of Sardis at the present time? Where the church of Hippo in Africa? Where the church of Carthage? They are all gone! not a vestige of any of them is left. Will you then be content to err merely because the Church errs? Will your company be any excuse for your error? Will your erring in company with the Church remove your responsibility for your own soul? Oh! reader,

it were surely a thousand times better for a man to stand alone, than to err in company with the Church, and be lost. It were better to prove all things, and go to heaven, than to say, "I dare not think for myself," and go to hell.

But suppose, that, to cut matters short, you resolve to believe whatever your minister believes. Once more I ask, Where is your safety?—Where is your security? Ministers are not infallible, any more than churches. All of them have not the Spirit of God. The very best of them are only men. Call us bishops, priests, deacons, or whatever names you please, we are all earthen vessels. I speak not merely of Popes who have promulgated awful superstitions, and led abominable lives. I would rather point to the best of Protestants and say, "beware of looking upon them as infallible,—beware of thinking of any man (whoever that man may be) that he cannot err." LUTHER held consubstantiation:—that was a mighty error. ZWINGLIUS, the Swiss Reformer, went out to battle, and died in the fight:—that was a mighty error. CALVIN, the Geneva Reformer, advised the burning of SERVETUS:—that was a mighty error. CRANMER and RIDLEY urged the putting of HOOPER in prison because of some trifling dispute about vestments:—that was a mighty error. WHITGIFT persecuted the Puritans:—that was a mighty error. WESLEY and TOPLADY in the last century quarrelled fiercely about Calvinism:—that was a mighty error. All these things are warnings, if you will only take them. All say, "Cease ye from man." All show us that if a man's religion hangs on ministers, whoever they may be, and not on the word of God, it hangs on a broken reed. Never make ministers Popes. Follow us so far as we follow CHRIST, but not a hair's breadth farther. Believe whatever we can show you out of the Bible, but do not believe a single word more. Neglect the duty of private judgment, and you may find, to your cost, the truth of what WHITBY says, "The best of overseers do sometimes make oversights." You may live to experience the truth of what the Lord said to the Pharisees, "When the blind lead the blind, both fall into the ditch." Reader, be very sure no man is safe against error, unless he acts on St. PAUL's injunction,—unless he "proves all things" by the word of God.—(To be continued.)

TRANSATLANTIC CONFLAGRATION.

The last English papers give an account of a fire, which must be interesting to those who are acquainted with the localities over which it swept. The drought of the season was remarkable, and in Scotland and the northern parts of England, the moors were as dry as tinder. From the practice of burning the heather in the spring for the purpose of obtaining a crop of tender herbage on the sheep farms, the fire was occasioned, and when started it swept over the country with a power perfectly unmanageable. Says the *London Globe*:

In some parts a man on horseback could scarcely have kept pace with the fierce march of the fire. It seized the dry twig-like arms of the heather—blazed up and on a roaring storm of fire—realizing to the full the wild pictures drawn by the American novelist, Cooper, of a prairie in flames. Seen in the darkness of a moonless night, with great masses of dark wall rocks rising above the crackling flames which shoot along their base, now ceased a moment, and fanned by a passing breath of wind, again blazed, roaring up—the scene was well likened to a siege by night of some strongly fortified town.

The fire was not confined to the dry heather and grass on the moorland; several corn and grass fields and some valuable meadows have been burned up. A considerable quantity of old peas in stacks were consumed; and there has been a serious destruction of game, especially of grouse now hatching their eggs. The flames sometimes spread more rapidly than a man could run, and the poor birds, sitting instinctively on their nests, were roasted to death. Of the woods destroyed in the highlands, the principal were the Farr Woods, the property of Col. Mackintosh, and a forest on the hill of Lochordie, six miles north of Dunkeld, more than a mile of which was swept away, and the reflection of the flames was seen fifty miles off.

Extensive tracts of the moorlands and mosses in South Lancashire and Cheshire were also devastated. Half a mile of forest belonging to the Earl of Ellesmere, and two large plantations and the Rainford and the Bickerstaff game preserves, belonging to the Earl of Derby, were destroyed. The damage done to the property of the latter nobleman was very large. On Lindon moss a cottage and homestead was destroyed, and with it all the furniture and a cow. In Westmoreland, the property destroyed has been very great. The house and outbuildings of a farmer, named Dennison, at Whassett, were burned to the ground, and bonds to the value of £1,000 were destroyed with the furniture. On Shap Fells, a great number of sheep and lambs were burnt.

All the accounts agree in stating that there has been an immense destruction of game: sitting partridges and pheasants have been burned upon their nests, it being, in many cases, found impossible to scare them from their young; and the hares were seen in several instances, in great numbers together, screaming in anguish as the flames approached and consumed them. In Huntingdonshire, there was also a fearful conflagration, extending over lands to the distance of six miles, and with a breadth varying from half a mile to a mile. It destroyed hundreds, nay, thousands of acres of growing wheat, oats, potatoes,

and other spring sown produce, besides hundreds of thousands of turf, piled for fuel, and for sale in the metropolis and elsewhere.

THE CURSE OF FRANCE.

Rev. LEON PILLATTE, at a public meeting in London in May, said:—"It has been said that Popery does not reign any more in France; and it is true that the people do not believe in Popery. More than ten years spent in the missionary career in France has shown me clearly, that Popery has lost its hold on the mind of the people,—that it has fallen below the level of the public conscience. But there is something worse, if possible, than Popery, and that is, the moral stain which it leaves behind it when it departs from a nation. Sometimes it is the case, that a disease which attacks the body is not so bad as the effects which it leaves. I believe this is so frequently in typhus fever. And let me say, the typhus is far from being so bad a thing physically as Popery is morally. We are not Roman Catholics now as a nation; but Popery has made us what we now are. We have not yet washed away the mud with which it has covered us. My language is perhaps strong when I speak of Popery; but it is far from being so strong as my feelings about it. I was once held in the chains of Popery. I remember it. I have been under the grinding, iron rule of the priests. But my soul has escaped from the net of this destroyer of souls, and I am therefore authorized, perhaps, to speak of Popery as an accursed system, which has made France a nation of infidels."

My experience as a man has been very much like the experience of the nation itself. When a child, I was sent to the priests as to the highest Divine authority which was to teach me my duty. I went, listened to them, bowed before them, and believed everything. But I could not help reading, thinking, hearing, talking, looking about me, and seeing what was going on in the world; and when I detected falsehood in Popery, and not thinking that Christianity was different from Popery, but believing that Christianity and Popery was all the same thing, I gave up Popery and Christianity too, and became a thorough infidel. This is the history also of the French nation. When a child, France fell into the hands of the priests, receiving Popery instead of Christianity, and grew up in it; but the nation has detected falsehood in Popery, and given it up altogether; and, guided by VOLTAIRE and the Encyclopedists, become a nation of infidels. What do we want? The gospel! (Cheers.) Of revolution we have had enough—indeed, too much. In these fierce struggles much of the best blood of France has been shed, and the noblest hearts have been broken. Of glory in industry and the fine arts, we have had plenty. It is generally the share of heathen nations to have such glory also. The Greeks had plenty of it. Of military glory we have had enough—too much. I hate it, and cannot bear the thought of it. What do we want, then? We want the gospel. Oh, I wish I could communicate to every heart in this assembly the desire which I feel in my own to have the gospel preached throughout France.

THE CHRISTIAN.—The real Christian is the only prudent man. He has laid up in store for the winter of the grave. He has sown for eternity. He looks through all the future and provides for it all. He sees the evils that are before him, and from all of them hides himself in Christ. He is prepared to die, to be judged, and to be glorified. The presence of Christ will be with him in death—the righteousness of Christ upon him at the judgment, and the Spirit of Christ is sanctifying him for glory. He may have no treasure on earth; and no matter if he has not, he is only passing rapidly over it: and if he had, he could not take it with him.—But in heaven, his goal, his home, he has a treasure. It is where he is to be—where he will want it—where he can use it. This is the prudent man. Mark him. Imitate him.

THE ARAB IN THE DESERT.—An Arab had lost his way in the desert, and was in danger of dying from hunger and thirst. After straying about for a long time, he found one of the cisterns, or water-pits, out of which the camels of the traveller drink, and a little leather bag lying upon the ground. "God be praised," said he, as he took it up to examine; "they are undoubtedly dates or nuts; and how I will quicken and refresh myself with them!" In this sweet hope he quickly opened the bag, saw what it contained, and exclaimed in great sadness, "Ah! they are only pearls!"

A just and reasonable modesty does not only recommend eloquence, but sets off every great talent which a man can be possessed of. It heightens all the virtues which it accompanies: like the shades in paintings, it raises and rounds every figure, and makes the colors more beautiful, though not so glaring as they would be without it.

CORRESPONDENCE.



CONFIDENCE AND TRUST IN GOD.

BY O. R. FASSETT.

"The Lord is my Shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley and shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psa. 23:1-4.

(Concluded from our last.)

"He maketh me to lie down in green pastures," or "pastures of tender grass" (margin.) O how delightful the thought! His people and the sheep of his pasture he will bring to the enjoyment of that "new world where all is fair," where the ever green grass shall as a rich and beautiful carpet be spread over it forever; where perennial spring, with its lively and thrilling scenes, will be seen and enjoyed in a world without end.

"O, the transporting, rapturous scene,
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight.

"There generous fruit that never fail,
On trees immortal grow;
There rocks, and hills, and brooks and vales,
With milk and honey flow."

"He leadeth me." Not only shall we see our Redeemer there, and enjoy the rich and unspeakable pleasure of conversing with him in that world of blessedness and light; but there, too, we shall walk with him. He will go forth at the head, and in the midst of his flock, to enjoy the refreshing, invigorating air, and animating scenes of "the new earth, paradise." We will range those blissful fields together with him. "Who are these which are arrayed in white robes? and whence come they? These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. 7:13-17.

"Beside the still waters." Those quiet and unagitated streams and rivers that intersperse and flow through the valleys of the new earth. No boisterous seas or impetuous torrents are there! no floods, nor fearful dashing billows to destroy the lives and property of its peaceful and quiet inhabitants! No swift and roaring cataracts pouring their swelling and impetuous waters over rugged and fearful precipices! but there the still waters glide and flow smoothly and gently along, making "glad the city of our God," and the countries of the redeemed.

"He restoreth my soul." When forfeited, lost, and lost forever as it were, "he restoreth" it! He reclaims it, rescues it from under the curse of the law, from the grasp of death, from the power of the grave! He restoreth it to its original purity and perfection as in Adam before the fall, when he stood up in the majesty and image of his God, the Lord of creation. Says David, "Thou shalt not leave my soul in hell." "Thou shalt redeem my soul from the power of the grave," and hence he could say, "My flesh shall rest in hope."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Here is language showing his confidence and trust, his triumph of faith in view of the darkest hour of conflict which the Christian is called to pass through. Hope cheers him even here, when the darkest cloud that hides the future shuts down upon him in the blackness of night!

This world in its present state might be justly considered but "the valley of the shadow of death"—for what is it but one of sorrow and death! We walk amid graves, and graveyards, the dying and the dead! Our kindred lie mouldering in dust, others are wasting by disease, and must soon pass away. Sorrow and mourning fill up the history in our world, and has for near six thousand years. But the language is more expressive of real and actual death—the tomb and the grave. Thus says Job, "Before I go whence I shall not return, even to the land of darkness and the shadow of death." Here he has reference, no doubt, to the grave, but he proceeds: "A land of darkness, as darkness itself; and when the light is as darkness."—Job 10:21, 22. What a description of the tomb and the grave! It is indeed "a land of darkness, as darkness itself." No light

there, the light of day is excluded: it is the blackness of night, where the "light is as darkness," and "without any order." How true! see the pallid and sunken cheek, the closed eye, the failing breath! see the mould, the worm and corruption!—see the loosened joints and scattered bones! what a wreck of what was once beauty and form! But now, alas, all is confusion and disorder—no arrangement, nor symmetry, or proportion there. Yet says David, "Though I walk" down in that dark valley, "I will fear no evil." What a triumph and victory of faith is this. I imagine the figure illustrative of this is something like the following: He, like a traveler on a pilgrimage, is passing down a declivity from the high lands above, where the rays of the setting sun still shine and give light; as he passes down into the deep valley below, the rays of the sun are more and more excluded, until at last, when he has made his full descent, the blackness of night overtakes him, and he is lost amid the surrounding darkness. So it is as we draw nearer and still nearer death and the grave. But David could say in view of this, "I will fear no evil" when I go down into that dark valley.

"Thy rod and thy staff they comfort me." It was the promise of God and his oath in confirmation, upon which he leaned. He had "hope in his death," and that was of final deliverance when "the Son of Righteousness should arise with healing in his wings," and when light should break from the eastern horizon and light up that dark valley. "My flesh shall rest in hope." "Thou shalt redeem my soul from the power of the grave." "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness."—Psa. 17:15.

"For thou art with me." How pleasing and heart-cheering is the reflection, that Jehovah is omniscient and omnipresent, that he is everywhere taking cognizance of every minute circumstance, and that his eye watches over the very dust of his people, and that he has given the assurance that not a hair of their head shall perish. David could entrust himself into the hands of his Redeemer, though he knew that he must decay, die, and his dust commingle with its mother earth. The Shepherd of Israel, who never sleeps nor slumbers, now knows where lies the dust of him who uttered the sentiment of the text, though he has long since, many centuries, yea, near three thousand years, been mouldering and passing away. David knew that though he should thus die and be consigned in dust, yet that his Redeemer and Lord would still live and live forever, and would preserve and ultimately raise him from the grave; here was his trust. "My days are like a shadow that declineth; and I am withered like grass. But thou, O Lord, shalt endure forever. . . . Thou art the same, and thy years shall have no end."—Psa. 102:11, 12, 27. So could Job entrust himself into the hands of him who has since declared himself to be "the resurrection and the life," and has since said, "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1:18. "For," says Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:25, 26. Here is faith and a joyful trust and confidence in God. And though this ancient man of God has long slumbered in the ground, yet his hope is not lost, nor is he forgotten. "The Lord will raise him up at the last day." The prophet Isaiah had the same faith of assurance when contemplating the same scene, and when called to die a martyr's death, for he says: "Thy dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew shall be as the dew of herbs, and the earth shall cast out the dead."—Isa. 26:19.

IMPROVEMENT.—Let us as the people of God cultivate the same confidence and trust in our Redeemer, and exercise all faith in him as our great Shepherd and deliverer. He will supply us with all things necessary for us in the present life. God has promised "a hundred fold" here "with persecutions," and "in the world to come life everlasting." Let us be grateful for his past and present care and faithfulness, and trust in him in the future conflicts of life, and if called like those that have gone before us, to "pass through the dark valley of the shadow of death," let us "fear no evil," but entrust ourselves into his care who is "the resurrection and the life," and has the "keys of hell and of death," and who has said, "I will ransom them from the power of the grave; I will redeem them from death."—Hosea 13:14.

The sinner sees from this discourse that there is here an experience that he has not yet attained, and which he greatly needs. He is harassed with present care and anxiety, and he looks upon the future with fearful forebodings. Death is a gloomy and sad place, for he sees no hope to cheer and light up its dark domain; and a coming judgment is a day of fearful terror, for he is not prepared to meet it. Oh

that such would hasten to Christ and hide under the covert of his wing, and then they will be sheltered and protected from every fearful gathering storm, and brought at last to the enjoyment of that pure world where sin and sorrow, sickness and death, can never enter. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more; for they are equal to the angels: and are the children of God, being the children of the resurrection."

THE RELIGION OF CHRIST AND THAT OF THE NINETEENTH CENTURY.

We live in a truly wonderful age, we have a great resurrection of old, dead, and exploded errors, both in the church, which ought to be "the pillar of truth," and in the scientific world. I need not specify, or particularize, much less enumerate, as every keen observer of the times, and every true admirer of undisguised truth will understand my allusion. These old errors in this new life are becoming very proud, and perverted science very popular; so much so, that in many places truth is driven away, or is even stricken down in our streets and churches. Falsehood clothes herself in the garb of truth, and religion itself, in a form of mere earthly aggrandizement, pomp, and formula, is becoming one enormous lie.

The subject of our piece is a theme which at the present time is engaging the attention of many minds, and well it may, for there is evidently a wide gulf between the religion of Christ and the religion of Christians who are proud, intolerant or self-indulgent. True Christians believe that the world is to be saved by *Christianity*, not by *churchianity*; by *realities*, not by *forms* and empty shadows; by simplicity, not by splendid churches, soft seats, and precise preachers. They know and feel that truth is from God, and can be found pure only in his word; they don't want to take any mere man's divinity. But that is not the case with our fashionable Christians; away they run, one and all, after human names, and thus they become mere exponents of other men's ideas; and moreover they will tell men "that they cannot be converted, except they become recipients of the same second-hand ideas as themselves!" Is this carrying out the Saviour's command to "search the Scriptures?" Search the Scriptures, and find the truth, not make a system of theology, and then go to the Bible and choose such parts as will give it the appearance of truth. If I wanted to study astronomy, or contemplate the heavens, should I look directly to the skies, or should I retire to some mountain lake, and study in the reflection thrown into its bosom? Would you? I think you would not, and that for the same reason that I should give, viz., that if even the lake was clear and pellucid, and the night very still, yet it is subject to accidents; and the slightest breath of wind might ruffle its surface, or some object might obscure the crystal clearness of its waters; and I should never have the image of truth. The stars would seem double and dim, the planets would tremble, and lose their brightness; and moreover, I should not have much credit for my astronomical knowledge, because if I spent my whole life in such investigations I should not have a true system. But suppose I was a student, and was studying that science for a diploma, and studied after that fashion; when I came for an examination, would not the professors laugh at both me and my system, and send me away without one, to learn wisdom by my folly?

We are studying religion here for eternity; and if we look to men for our system of truth, we may, and it is nearly certain we shall, see things double and dim; and when we come to be examined at that great examination, we may be laughed at when "our fear cometh," and sent away to suffer throughout eternity the remorse of conscience for having been such fools! Oh let us contemplate the form of religion, of truth in its native brightness, as is manifest in Christ; for what can it avail us to study truth in the obscurity of men's lives, in a dim, turbid reflection, in the troubled waters of a fashionable religion. Not that our great theologians are not good men,—they are; but Christ tells us to "search the Scriptures," and Paul warns us by the example of those who, "measuring themselves by themselves, and comparing themselves among themselves, are not wise."—2 Cor. 10:12. Common sense tells us, that if we come into the habit of looking at the religion of Christ through a medium, or rather at the reflection in it, no matter how pure that medium may be, we shall soon lose the sense of its native power and glory. We shall be filled with a sickly, stunted, dwarf-like, superstitious theology, instead of the free, noble, healthful growth of the Scriptures.

What can Christians of the present day be thinking about that they are content to be so "lean," and feed on "husks," when there is "enough and to spare," in our "Father's house;" what can possess ministers that they practice this spiritual quackery on such a big scale, "healing the hurt of the daughter of my people slightly;" "crying peace, peace,

when there is no peace to those out of Christ?" This certainly is, so far as we are concerned, putting off to a more distant period the real prevalence of Christ's kingdom among us, and rendering the redemption of mankind from sin a thousand times more difficult and uncertain.

If we have the religion of Christ we shall "mount up on wings as eagles," we shall soar even above the lightnings of the tempest into the pure empyrean; but if we are content, and preach on other men's ideas of religion, we shall find ourselves in a prison of "systematic theology"—our wings will be clipped, we shall be degraded to that system, and we shall be, like thousands more in our churches, soiled with the bars of our prison, ever doubting, plodding, care-worn, self-seeking. Christ says, "These things have I spoken to you that my joy might remain in you, and that your joy might be full."

Yet in our short lives how many Bible Christians, in the strict sense of the word, shall we find? How many open, noble, trusting, cheerful, independent, heavenly, self-forgetting spirits among men? God knows how many, I don't. In all my journeyings and travels I found a "few," and they were very "far between." There is a glory and a power, a beauty and a depth of blessedness in the joy which Christ spoke of, but how seldom do we see it realized. And yet it is the only description of piety we have in the New Testament; this is the religion—the angelic experience which Christ intended, and the apostles believed was to fill the world. The experience of Christ's own joy is the only true offspring of Christ's own words, studied in all its native power and glory. And truly if all professing Christians had this experience, and lived in it, and upon it, the light and brilliancy of such religion would fill the world. This is the power of God's word to salvation, and no man ever believed and realized its living truths and felt otherwise,—that would be impossible, from their nature. Christ's religion is to live in and upon God's word; modern religion is to know about it; but all the biblical knowledge in the world will not strengthen the spirit. In short, we need a new baptism from heaven in the faith which appreciates the power of divine truth, and sees and feels its reality. If we had this faith we should be very different creatures. Any one of the great truths revealed in God's word, distinctly seen, and fully believed and appreciated, would change the whole character. It would possess the mind, enlist all the faculties; it would lift the soul from earth to heaven. Baptized into its power as a spiritual element, it would raise us above the fear of man, and the temptations of the world; make us insensible to fatigue, we should be ever ready for the "labor of love." That ought to be our spiritual existence, a powerful, practical life, and not a mere barren speculation.

The apostle Paul was a Christian of the first order, and a bright example for us; and why? simply because he saw and felt the truths of the gospel. He had a lively and spiritual sense of God's word, his mind was arrested and unchained beneath its influence, and he acted with an exhaustless energy for the salvation of his fellow beings. But Christians of the nineteenth century, they fall into a genteel lukewarmness—they get into a spiritual sleep—they dream of their richness in self-acquired virtues, they imagine that they are clad in a wedding garment, ready to meet the Saviour at his coming, when the awfully solemn fact is, they are sleeping in poverty, in rags, in nakedness. Ye men who "handle the word," "ambassadors of Christ," we charge you in his name, do your duty, clear your skirts of blood, arouse them if possible, by the apocalyptic call, "Repent," for the day of Christ is at hand. Let your minds be absorbed with one idea, and that the cross of Christ. If the world should think you mad, never mind, they said that Christ had a devil. Oh that we were all thus mad!—that we were thus transfigured with power and glory—that we had the wings of a seraph, the freedom and swiftness of a celestial nature. This is our privilege, and although it might darken the world to us, yet it would let floods of rapturous, heavenly light into our souls; we should see things in their true light, this world and its vanities would appear as such, and consequently have no weight with us. If Christians were to do this, we should have a new reformation, and we need it as much as in the days of Luther; there is the same anti-christ, and he feeds and lives by the hiding, corruption, ignorance, and inexperience of God's word. Do this and live, do it and the spirit of Romanism and formalism must die; they could no more stand against the powerful fire of the spirit of God's word, than the dead leaves in our forests can resist a mighty conflagration. No longer use the word of God merely as an external lamp to guide us in the path of duty; but as an inward fountain of light inciting us to the "labor of love." "Search the Scriptures." It is not what any man has felt, that can constitute power in our souls, but what the Spirit of God teaches us to feel—makes us to feel. We may have seen trees remain standing in the for-

est, long after they are inwardly and completely dead and rotten, solely by the strength and thickness of their bark; and just so a strong envelope of forms, with the "odor of sanctity," inherited from some great name, may keep the Christian and the church in the position of life long after the spirit has departed. Shall this reproach never be from the Scriptures, that they boast a power the world has never seen exerted? Do we expect the millennium, and is this imperfect, crude, sorrowful, uninviting, world-conforming religion, to be the realization of Christ's righteousness on earth? No! you believe that the religion of Christ will prevail—the Bible says it; then act the religion of Christ.

WILLIAM D. SANDS.

INSTRUMENTALITIES FOR THE SPREAD OF TRUTH.

BY J. W. BONHAM.

It is not so easy as some may imagine to travel from place to place, and sound the warning, "Behold, the Bridegroom cometh!" and although the work is glorious, there are many obstacles and discouragements connected therewith. Imagine yourself a hearer of this message, travelling from city to city, and from town to town, alone, with no settled home or certain resting-place; in some of which you may, perchance, be viewed as an impostor, be looked on with suspicion, and pointed at as you pass along the streets. Or, if you please, entering a populous city, with its magnificent dwellings, wealthy inhabitants, commodious churches, with their lofty towers, pointing to the skies, and overflowing congregations; but with every pulpit door closed against you, and but few apparently desirous to hear the truth. Even lecture rooms, open for nearly every other purpose, unless the proprietor be a lover of money, and feels unwilling to lose the amount he may receive for their use, may, on some occasions, be closed against you. When you succeed in obtaining a suitable place, you must advertise, and issue bills announcing the subjects, and invite people to attend and listen to a theme in which the majority take but little or no delight.

What feelings crowd upon the mind, when you feel that you are alone, and have to commence a series of lectures on subjects the most important to a mixed congregation, the majority of whose minds may, for a time, be prejudiced. When you consider that, to be faithful, you must utter truths that will clash with their various opinions, and show the unscripturalness of theories, that have become as popular to the worldling as to the professor of religion—theories presented to the masses in the most attractive forms, and proclaimed by tongues the most eloquent and captivating.

While soliloquizing thus, feelings arise in the mind similar to those that may be experienced in a heathen land. But should he view the difficulties to be surmounted, and look simply at himself as the advocate of truths, which, although scriptural, yet unpopular; and the agent of a message of solemn warning, to be uttered in the ears of many, who will give no heed thereto, but reject it, he must feel sad, unless his self-esteem preponderates over his other faculties, and that his work appears as difficult as to attempt to roll back the flowing tide, hush the raging storm, obscure the lurid lightning's glare, or drown the rumbling thunder.

But then, the matter must not be wholly viewed in a human light, or the work as if to be accomplished by human greatness. For although many pulpit doors may be closed against you, lecture rooms refused, and heavily salaried, worldly-minded ministers block up your way, other pulpits will be opened, and other ministers will receive you cordially; and then, in addition, the truths we proclaim are Divine, our master, Christ, and the battle the Lord's. Jehovah frequently accomplishes his work by the use of the feeblest agency and instrumentalities, in order that he may have the glory. If we are weak, he is strong; if our message is unpopular, through his blessing it will accomplish all that God designed; and although some professors of religion may despise us, false brethren misrepresent us, and the obstacles in our way reach to the skies, through grace they may be surmounted. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.

The doctrine of the Saviour's return is spreading in this country, in England, and in other parts of the world. All that is being accomplished is not being done by us, or under our auspices. God has various instrumentalities at work for the spread of his truth, and should we become extinct as a body, in consequence of unfaithfulness, the truth will live—the truth will have its faithful advocates.

All are familiar with some of the instrumentalities in active operation for the spread of the truth in this country. The valuable works and ably-written papers from the pen of D. N. Lord, have been extensively circulated in this country, and somewhat in England. They have been perused by ministers and individuals of influence whom we could not reach, and have excited the attention of some to examine

the subject kept prominently in view, notwithstanding a short time since they looked upon the prophetic books as inexplicable mysteries. Many in the churches believe the truth, and cherish the "blessed hope," and, therefore, imagine not that in order to believe in the Advent near, it is absolutely necessary to sever ecclesiastical connections. Be not so narrow-minded as to imagine that there are no true believers in the Advent but those identified with us, and with whom we are acquainted.

The *Advent Herald* may be referred to as another efficient instrumentality, accomplishing considerable towards the spread of the truth of the Saviour's speedy, personal, and pre-millennial return; a paper conducted with ability, according to the conviction of competent judges. The *Herald* is not perused merely by Adventists, but by ministers and members of other denominations; and despite the malice of its enemies, and the crude notions of those who are ever learning, but never coming to the knowledge of the truth, it exerts a due share of influence—an influence that such men cannot destroy nor counteract. True, they have tried to do so, but have most signally failed. The *Herald* is extensively circulated, and in some places produces a more salutary effect than the voice of the preacher; while, on the other hand, it reaches many places and families where preachers cannot go, or gain access if they could.

I will not, however, dwell longer on the means used for the spread of the truth in this country, nor spend time in referring particularly to those ministers of other denominations who cherish and proclaim the theme which is so dear to us; but we would not forget that such are in existence.

But may I not claim your indulgence, while I advert to the spread of the truth in England, and the machinery in operation there? It is true, that when I think of England, and how the best of causes has been trodden under foot and ruined by the fanaticism and misconduct of reckless men, my heart feels sad, and thoughts of gloom pervade my mind. In certain places interesting gatherings of brethren and sisters have been broken up, and with but few exceptions, churches, as far as they were identified with us, have to a certain extent become extinct, through the promulgation of strange doctrines, and the inconsistent conduct of their advocates. But I will not recriminate. Even there, as well as here, there is a bright side, and a few remain who are faithful and continue to look for the Lord.

During the few past years the subject of the speedy Millennial Advent of the Saviour, and accompanying events, has excited much attention in England. About eleven years since certain Christians in Scotland, who felt interested in the study of the prophetic word, issued the following:—"Prospectus of an association of Christian friends, united for the purpose of promoting the study and elucidation of the prophetic Scriptures, and of drawing the attention of Christians generally to the important subjects contained therein."

"As a blessing is pronounced in the word of God on the study of prophecy, which is as a light shining in a dark place until the day dawn and the day star arise, a few individuals, desirous of forwarding the great cause of truth, have concurred in the idea of forming an association of those friendly to this important object; and, accordingly, have considered it advisable to circulate the following prospectus amongst those who are likely to assist in so desirable a purpose.

"As the great day of the Lord approaches, and the distress and perplexity of the nations increase, it behooves all those who are looking for the appearing of our great God and Saviour Jesus Christ, to have their lamps trimmed, and themselves prepared for the great events of that day; and it is difficult to conceive how these objects can be better forwarded than by the serious, diligent, and prayerful investigation of the word of prophecy, that we and others may not come under the condemnation of the Jews, who, neglecting the Scriptures of truth, became blind to the signs of the times, and rejected that Saviour who at his first advent came to redeem them from their sins; and so, in like manner, that day about which so much is written by the holy prophets, should come upon us unexpectedly, like a thief in the night.

"Without further preface, it is deemed advisable to submit, for the consideration and support of such as may be disposed to aid in its object, the following plan of a series of lectures, to be delivered in Edinburgh, on subjects connected with prophecy, to be entitled, 'The Edinburgh Lectures on Prophecy.'

Following this prospectus were the rules of the association, eight in number, and also the subjects of the proposed lectures, thirty-two in number, and embracing the whole field of the Advent question. I understand that the plan of the association has been harmoniously carried out, and that though the members of the association belong to different denominations, ministers are invited to deliver lectures annually, on stated subjects, and the lectures are published, for the benefit of the public, under the auspices of the Edinburgh Association for the Study of Prophecy.—(To be continued.)

"WATCHMAN, WHAT OF THE NIGHT?"

Earth toils and groans; her night is dark,
And thicker still the gloom appears:
But, can the Christian's eye no spark
Of brightness catch, when flow the tear!

Shall wrong triumphant ever reign,
And error rule with hideous sway—
Each new device still fraught with pain
For those who seek some better way!

Ah no! amid the gloom a voice
I hear in cheering tones resound:
"Ye mourning souls, rejoice, rejoice!
For evil reaches soon her bound.
Darker the night may grow; so draws
The morn of glory ever nigher:
Lift up your head—eternal laws
God's intervention soon require.

And He shall come, whose right it is
O'er earth to reign with boundless sway:
Chaos and light alike are His,
And he shall bring the world's new day.

He caused the light at first to shine
Where all before was dark and dim:
He only contrasts can combine,
And make his work resemble Him.

For he is light, and life, and love,
His impress in his works we find:
Who formed and guides the worlds above,
Shall not he rule the creature mind!

Peace, foolish child: thy Father's hand
Checks but to guard thee from thy hurt;
Be still, nor chide, but patient stand:
He only can thy ill avert.

Kiss thou his rod, nor idly ask
Why smarts thy flesh beneath the stroke,
Thy lesson's far from Calvary's task,
When vengeance on thy surety broke.

With wonder on that anguish gaze
That quenched the human soul of Him
Whose glory's bright and steady blaze
Defies the glance of cherubim.

And as thou gazest, bow, adore
Such majesty of deepest love,
That Jesus from his glory bore
To win thee hence to him above.

What! 'tis too low for thee to bow
Where highest angels humbly kneel—
Poor, vain one! must it then be thou,
Round whom creation's laws should wheel?

Wilt thou that seat of power fill
Whence shine the gleam thou canst not bear?
Shall all be subject to thy will,
And thou the Lord of glory there?

Not yet so mad thy blindness, praise
To Him whom thou hast dared defy!
Oh haste—thy cry for mercy raise;
For lightnings fill the troubled sky.

And soon the thunderbolt must fall
On pride's uplifted rebel head—
God's Christ acknowledged be of all
Who now his quaking footstool tread.

He comes, he comes! Faith pierces thro'
The thick'ning darkness—He is nigh—
O rebel mortal, woe to you,
For terror glitters on His thigh!

But waiting ones! lift up your heads,
Sorrow shall soon in gladness end:
The morn of glory thicker spreads
Its dawn—He comes, your mighty Friend!

Lord, may we patient wait, till Thou
In glory cleave the thick'ning gloom:
Our hearts glad subjects to thee now,
Tho' heaven seem far off to loom:

Yea, wait, as those who know thy word
Soon to return, has surely past:
Who know a rich and full reward
Shall crown their humble works at last.

Thus may we wait; our hearts meanwhile
E'er in thy Spirit's training be,
And, till thou come, the hours beguile
In learning to be more like thee.

Thus shall the bud of glory here
That hast'ning morn in freshness bide,
And sudden at thy dawn appear
In blooming beauty at thy side.

Then, Bride of Christ, no more repine,
He whom thou lov'st but now is nigh.
Watch—that the trumpet's welcome sign,
Find ready all to mount on high.

There Him to see, like Him in love,
One spirit with the hosts above.
M. M. MONTGOMERY.

Letter from P. B. Morgan.

DEAR BROTHER:—In looking over the extensive field that spreads itself out before us, I can but feel greatly to rejoice in the encouraging prospect everywhere presented. The reports of our late Conference were deeply interesting to me; and although we have but few laborers to occupy the field, and reap this glorious, ripening harvest, yet, let our daily and fervent prayer be that God may raise up and send forth more laborers into his harvest. O let us pray fervently; for what we do must be done quickly. Yes, let all those who have the truth be diligent, be earnest, instant in season and out of season. Let the pastor feed the flock; let the evangelist speed his course, and proclaim the glad tidings to benighted men. Yes,

"Fly, fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning,
To rescue souls from hell!"

The plan recommended at the Hartford Conference, for the promotion and advancement of the cause, I most heartily approve, as being a good one. To advance this cause requires prompt, energetic, and harmonious action. However energetic we may be, without harmony of co-operation we fail in a great measure. I do hope that our brethren in their several fields, will awake to the importance of this matter. Let every one begin to work. "Curse ye Me-roz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Yours.

Portland (Me.), June 26th, 1852.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, may be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for an distance of 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

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THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37 cts. (6 oz.)

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ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.)

The first ten of the above series, viz., 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12 cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II.—contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Mount Brock, M. A., "Chaplain to the Bath Penitentiary," "Glorification," by the same, "The Second Advent Intimated by the Jews: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 34 cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

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Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

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The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients.

The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance to whom I was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the city, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this. Very truly yours, G. W. UNDERWOOD."

HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. STONE, A. M., Principal Mount Hope Seminary."

"Hanover (O.), April 3, 1850.
"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefited by the information. I had a long fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome. My appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect, JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral. The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement. SAMUEL C. VAN DERWENT, Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., and sold by S. W. Fowle, Boston; Brown & Price, Salem; W. F. Phillips, Newburyport; W. R. Preston, Portsmouth; Durgin & Co., Portland; Cushing & Black, Augusta; G. W. Emerson, Bangor; W. O. Poor, Belfast; Allison & Gault, Concord; J. A. Perry, Manchester; James Green, Worcester; H. Brewer, Springfield; Lee & Butler, Hartford; Lee & Osgood, Norwich; C. S. Gorham, New Haven; W. E. Bissell, Norwich; Balch & Son, Providence; E. Thornton, New Bedford; L. Clapp, Pawtucket; J. T. Hall, Plymouth; T. A. Peck, Burlington; S. K. Collins, Montpelier; H. Wardner, Windsor; and by all druggists everywhere. [4-7-5m]

THE ADVENT HERALD.

BOSTON, JULY 10, 1852.

Camp Meeting.

We propose to hold a camp-meeting in the vicinity of Boston, about the last week in August, in which we hope the churches in Worcester, Salem, Lynn, Lowell, Westford, Westboro', Fitchburg, Newburyport, Haverhill, Lawrence, Nashua, Providence, R. I., Hope, and other places, will participate. The location will be selected with reference to the greatest convenience, the least expense, and the protection it will afford against the lawless.

We hope a committee from each church will unite with us in arranging the details of the meeting, so that all things shall be conducted in "decency and order."

It is designed that each church shall bring a tent, or provide for themselves in any other where room may be had. When not impracticable, it would be better for each church to provide a tent for themselves. A table will be set for strangers on reasonable terms.

The prime object of this meeting will be to arouse the churches and ministry to the great work of bringing sinners to Christ. We need a revival among ourselves in this great work.

Due notice will be given of the time and place of the meeting.

Counsel for Bro. B.

[We have received several letters responding to the request we made; but the following is so pithily expressed, has so much point to it, and is so expressive of the general advice received, that we give it.—B.]

Bro. B. wants counsel in reference to a certain "emergency." Suffer me to give mine opinion.

1. If they will stop, now and forever, then let them; but if they won't stop, and don't mean to, why then—stop 'em!

2. If they have employed "Caesar's bull-dogs," (as I once heard Needham call lawyers, &c.), and set them to hunt the innocent like a "partridge on the mountains," and the "dogs" would not, because they were fed, ("bribed,") and were then called off ("discontinued,") for fear they would not bite the intended victim; and still keep sounding the horn (slander and libels, by verbal reports and the press) through the land for another hunt, (suit, why, our advice is, just let the "dogs" loose again, and then let them call them off again if they can, or let them get bit!

3. If they have been permitted to hunt the field over for these fifteen years, and "pick up" and "dig up" all the "clubs" and "stones" they could not find, and throw them at the fruit trees, and one in particular, and still persist in digging up the ground to find some "buried hatchet," "without any handle," to cut it down, and then scold because their efforts are fruitless, why, we think that patience and forbearance, in their case, any longer, would cease to be a virtue; therefore we would advise that the "fence be put up" to "keep the black bull out."

4. If they will keep stirring up the "stagnant pool" of their own vileness, baseness, and corruption, so that its "fetid exhalations" are carried on every breeze that moves, to the annoyance of every friend of the cause, we think it would be a blessing to all concerned, if the proper authorities would bury them so deep in the "stagnant pool" of their own corruption, that that and they would cease to be a "nuisance" to all decent people.

The foregoing counsel is gratis, of course. SIMON.

Sunday School Libraries.

The Sunday School Union has recently published two new libraries. The first contains one hundred volumes, from 72 to 288 pages, substantially bound, with muslin backs; each volume is regularly numbered and ready for use, and with each library a catalogue of the same is furnished. Price, \$10.

The second library contains one hundred books, bound in seventy-five volumes, from 52 to 172 pages, with muslin backs and marbled-paper sides; each volume is regularly numbered, the whole accompanied by twelve catalogues. Price, \$5.

The books composing the above libraries have been selected with excellent taste and judgment. Sunday Schools desiring libraries, will find in the above just what they want. If any of the Advent Sunday Schools wish to procure either or both of them, if they will transmit their orders to us, we will see to the forwarding of the books.

DEAR BRO. HIMES:—Having received a call from the brethren in Springfield, to become the pastor of the Advent church in that place, I have concluded to comply therewith, and, the Lord willing, shall commence my labors with them at Currier's Hall, Spring-street, near the United States Arsenal, on Lord's-day, July 11th. The cause there is feeble, having suffered much from distracting elements. Yet we trust there is hope; and we are well aware that without Christ we can do nothing, but in his strength we can do all things. We need the prayers of the faithful scattered abroad, that his truth may triumph, and many be added to the church in S., such as shall be saved in the day of the Lord Jesus.

Yours as ever, J. P. FARRAR.

Boston, July 1st, 1852.

We are glad that our brother has concluded to locate at Springfield, and hope that Adventists in that vicinity will give him their co-operation and support. Bro. F. is worthy of the fullest confidence, and will prove, we doubt not, a blessing to those among whom he is to labor.—J. V. H.

ADVENT CHURCH IN PORTLAND.—We had the pleasure of spending last Sunday with this church, of which Bro. Morgan is pastor. There was a good attendance of both Adventists and citizens. We delivered three discourses, to which the best attention was given. Bro. M. is laboring among them with a commendable zeal, and with tokens of good.

Letter from Bro. Southard.

DEAR BRO. HIMES:—It is a week to-day since I arrived at this beautiful spot, near which I first entered upon life, and where, at no very distant day, I shall, in all human probability, bid farewell to the trials and toils, the pains and cares, of mortality. To the kind friends who enabled me to sojourn at the South, I owe a debt of gratitude I can never pay. May they all be recompensed at the resurrection of the just. The question is often asked, whether my journey was a benefit to me or not. I reply, that I regarded it as a great privilege to be saved from the endurance of the severe winter experienced at the North, and to be where I could enjoy the open air. It is true, I have lost strength since the heat of spring commenced. I think, however, I am gaining again, slowly, under the influence of delightful weather, and all the privileges of a kind brother's home, where my wants are provided for by willing hearts and free hands.

I am able to write but little, but I shall be happy to hear from friends who may feel sufficient interest to correspond with me. I remain yours in faith, hope, and love.

Lyme (N. H.), July 2d, 1852. N. SOUTHARD.

"The Phenomena of the Rapping Spirits, &c.": A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures: Shown by an exposition of Rev. 15—18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14.

This is the title of a pamphlet, which we have in course of publication. It will be about the size and price of the tract called the *Approaching Crisis*.

"Mesmeric and Spirit Rapping Manifestations, Scripturally Exposed," &c., by an "Impartial Examiner."

We have received a copy of this pamphlet, which goes strongly against these manifestations, and is so far right. But the author has failed to perceive the meaning of the word demon, on which the whole question of the nature of the agency turns. We have gone fully into this in the tract we have in course of publication. The tract here noticed may be had of R. T. Young, bookseller, 140 Fulton-street, New York, at \$2 50 per hundred, 50 cents per doz., or 6 cents single.

"Youth's Guide."

The July number (No. 3, Vol. 6) of this interesting and beautiful little monthly paper is published.

CONTENTS.

Richard Bakewell.	A Warning to Boys.
A Sensible Landlord.	Nobility of Mind.
Use of Cat's Whiskers.	Keep out of Debt.
Suffering in London.	Youthful Neglect.
Parental Government.	The Atmosphere.
A Dream of Death.	The Gold Sovereign.
Carelessness.	The Schoolmaster at Home.
For the Curious.	Enigma, &c. &c.

TERMS (invariably in advance).

Single copies	25 cts. a year.
Twenty-five copies (to one address)	5 00 "
Fifty copies	9 00 "

Post Office Robbery.

For several months past, letters and packages containing money, directed to persons in Baltimore and elsewhere, from the region of Snowhill, Maryland, and other post-offices in that vicinity, as well as in different parts of Delaware, have, many of them, been greatly delayed, whilst others never came to hand. The annoyance was so great, that it became a matter of serious complaint, and was alluded to in the public prints. The attention of the Post Office Department was finally arrested and directed to the matter, with a view to detect and remedy, if possible, the evil.

The matter was given in charge of James L. Maguire, Esq., one of the special agents of the department, and we are happy to say he has, by perseverance and good management, been enabled to discover and arrest the cause of complaint.

Mr. Maguire having his suspicions, wrote several decoy letters, addressed to persons in Baltimore, in some of which he enclosed money, carefully marked. These were dropped into the mail at points where they would be required to pass through the office at Millborough. One of the decoy letters was dropped in at Snowhill, directed to Messrs. Metcalfe, Spurr & Co., Exchange Bankers of Baltimore. It contained a small amount of money, designated by peculiar marks. This was traced to the office at Millborough, but could not be found beyond that. A similar letter was also directed to M. W. Mearis, lottery dealer, in Baltimore, which was likewise traced to the same point. This was so folded up as to give it the appearance of containing money. These, with other baits directing suspicion irresistibly to Postmaster Hastings, induced Mr. Maguire to visit his office, and institute further examinations. He found that the entire Baltimore package from Snowhill, of the date containing the decoy letter to Messrs. Metcalfe, Spurr & Co., had been detained, broken open, and the money taken from the said letter. Other letters and packages which had been due in Baltimore and other places South, were also found to have gone as far as Millborough, but no further. The evidence had now become so strong, that Mr. Maguire openly charged Hastings with perpetrating the robbery. Finding it impossible to conceal his guilt, he acknowledged the offence, and restored to Mr. Maguire the letters which had been written as decoys to the gentlemen in Baltimore, with their contents, which Mr. Maguire easily identified. The letters had been broken open and the money taken out.

On further examination, a number of packages containing letters were found, and the letters broken open. Quite a number of letters and packages directed to Baltimore, Washington, and other points South, which had to pass through the Millborough office, for six or seven months past, have been entirely missing, and others detained several days beyond their regular time, thus causing numerous complaints and much dissatisfaction with the mail arrangements in that quarter.

Hastings is a man about thirty-eight years of age, has a wife and four interesting children. He professed to belong to the Methodist church, and claimed to be a great advocate of temperance, but confessed to Mr. Maguire, that the cause of his misfortune was secret drinking, to excess, of ardent spirits. He had previously borne a good reputation in the

community, and the only thing unfavorable to him that had caused remark, was an unusual and seemingly foolish extravagance. He gave dinners, and entertained with unusual liberality.

The scene at his arrest is described as almost heart-rending. His wife and children were bathed in tears, and nearly frantic at so unexpected a reverse in their fortunes. The prisoner was conveyed to Georgetown (Del.) jail, where, in default of \$5000 bail, he was committed to prison for trial.

Fluency in Conversation.

Roll an empty barrel down a hill, and what a rattling noise it makes! So with an empty carriage over the pavements. So also with an empty head. When it contains but a few scattering ideas, everybody can hear them rattle. You almost see them, when that fellow who carries such a head passes by you. Have you not such an individual in your mind's eye? We have. His name may be Dick, or Jim, or Bill, or Joe—but he is the same everywhere—he wags the same tongue, and shoots forth the same ideas. He thinks he is wise, but everybody else thinks otherwise. Had he real knowledge, he would talk less and say more. Generally, a man of sterling talents talks but very little, yet every word tells. Addison was a person of that description. He was always embarrassed in company. Some of our best living authors—men of genius and talent—have been noticed for their paucity of words in common conversation. Yet men who know scarcely more than that twice two make four, are always rattling off words, and pass for persons of some consequence. They utter sentences without meaning, and words that puzzle an editor to understand.

An incessant talker we always avoid. In his presence we feel about as happy as on the brow of a cataract—only there is some sense to the latter. In an office or store, what is more trying than a person with a gift of gab?—what but a straggling musician under your window, or a fiddler in your garret.

Organ Grinders' Resort.

The large number of organ grinders now in our streets daily, with their instruments, and the death of one of their number by the hand of one of his fellows, has attracted the attention of the public, and the question is often asked—Where do these people come from? and where do they live? These two questions we propose to answer. First, most of the organ grinders are Italians by birth, or parentage. Second, their residence leads out of Ann near Cross-street, where is a place called Fulton Court. At the lower end of this court there is a large two-story wooden building, which once was a warehouse or a barn. This ancient building has been subdivided into four dwelling houses, and each house into six rooms, besides garret and cellar. Into this old building, subdivided as above, nightly congregate about two hundred souls, besides some forty or fifty monks in assorted toggerie, a large number of hand organs of different degrees of harmony, according to age and use, many of them accompanied with varied and curious fanteccini, also a host of tamborines, and some few other instruments called musical, from which they grind and force sounds harmonious or otherwise. Thus mixed up they live and multiply, and thus, by a sort of vagrancy, they force from a willing populace a doubtful existence, but apparently a happy one. The old men and women remain at home to take care of the little children and of the household, while all the others are out about the city and vicinity, with their instruments and monkeys.

They are established in families at the resort, each room having a married pair to preside over its occupants, and to board, lodge, and care for them. Each apartment is provided with a fire-place; the furniture consists of a table, a few chairs, or benches, and their bunks for sleeping are the least downy of any we have ever seen. The children are numerous, and of all ages. They appear healthy and dirty, and with infancy, almost, partake of the tastes of their parents. Little ones, not more than three years of age, sing, dance, and play the jingling tamborine with some accuracy. They appear to be in favor of early marriages, and to fulfil the command that the world must be peopled. The females are given in marriage at thirteen or fourteen summers. Their religion is Catholic, and they appear to respect and obey its precepts. So much for the organ grinders' resort in Fulton Court.—*Boston Herald*.

Discovery of a Cave.—A wonderful natural curiosity, in the shape of an extensive cave, has been found in Calaveras county, California, on the south bank of the south branch of Sutter's Creek. The following is a description by a visitor: "The entrance is through a small opening in the hill, just sufficient to admit a man's body. The descent is easy, the many projections of the rock affording ample means for safe footing. Neither is it of very great depth, the top of the platform not being more than ten feet from the entrance, whence it slopes gently down till the centre is reached, forming a chamber of about thirty feet high and about fifty long. The floor is composed of octagons, of calcareous formation, along which, in a narrow bed, silently glides a crystal stream, rising from a spring in one of the lateral chambers. The roof is divided into compartments, the centre being a large circle, from which depend clusters of stalactites of every variety, some crystalline, others opaque, while some again partake of a variegated hue, as if tinged by coloring matter in the rock through which they have percolated. The graining of the roof is as perfect as if moulded by the hand of art, terminating in massive pilasters, with richly adorned capitals, strongly reminding one of an ancient Gothic cathedral. From the main chamber branch two galleries, leading into small apartments, rich in groups of the most fanciful petrification, varying from the massive block to the most delicate and finely-pointed crystalline needle."

A Newly-Discovered Lake.—Some of the papers doubt the statement recently published, of a newly-discovered lake, of considerable size, within fifteen or twenty miles from the Falls of St. Anthony. The *St. Anthony's Express* gives a circumstantial account of the discovery:—"Calvin a Tuttle and John H. Stevens, two of the oldest and most reliable settlers in Minnesota, together with several others, including the writer hereof, some two weeks since spent three days in the exploration of this lake. They found it to be thirty or forty miles in length, and full fifteen miles in width, containing an area of four hundred and fifty square miles. They also found numerous islands in this lake, many of which they visited, and one in particular, that will be found on survey to measure full 3,000 acres. The explorers, furthermore, found the lake to contain an innumerable multitude of fish, and to be the resort of myriads of wild fowl, countless as the sands of the sea-shore. They found its scenery indescribably beautiful. They found, moreover, a splendid belt of timber skirting the borders of the lake, to the width of from three to five miles, rich in every variety of hard wood."

PLEDGES

To defray the expenses of publishing the Report of the late Trial, to be paid in case \$600 shall be pledged, and to receive pay in books.

Herald office	100 00	Chas. Wood, Worcester	10 00
S. C. Berry, Rye, N. H.	19 00	H. Tauer, Buffalo	10 00

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. Sornberger desires us to recall the appointment of himself and Bro. Orrock at Stanbridge on the 16th.

Bro. Himes will preach in New York and Brooklyn Sunday, July 11th—Brooklyn in the A. S. West-street P. M., and Seventh Avenue in the evening; Philadelphia, Sunday, July 12th, at Bro. Litch's hall; Intermediate places—Newark, N. J., Monday evening, July 12th; Morrisville, July 13th; Yardleyville, 14th.

Bro. D. T. Taylor will preach in Claremont, N. H., Sunday, July 11th; Waterbury, Vt., Sunday, 15th; Rouses Point, N. Y., Sunday, 25th.

Bro. Daniels will preach in Newark, N. J., the second Sunday in July, and in Morrisville, Pa., the third.

Elder Isaac Adrian will preach in Providence, R. I., Sunday, July 11th and 15th.

Bro. I. C. Wellcome will preach in the Town-house in Athens village, the third Sunday in July.

Bro. W. H. Eastman will preach in Grantham, N. H., Sunday, July 13th.

Bro. Sutherland will preach in Wallingford, Ct., the second Sunday in July.

Bro. A. Merrill will preach in Fairfield Sabbath, July 15th.

Bro. L. Kimball will preach in Bristol, Vt., Sunday, July 15th.

Bro. I. Adrian will preach in Conway the third Sunday in July.

The Lord willing, a camp-meeting will be held in Winsted, commencing Aug. 30th, to continue one week or more, upon the same ground occupied last year. The camp ground is about two miles from the depot at the terminus of the Naugatuck Railroad; and those coming by cars or stages will be accommodated with cheap conveyance to and from the meeting.

We invite every friend of Jesus, and all who are willing to seek eternal life through him, to meet with us in the tented grove, to worship the God of heaven.

Board and horse keeping on reasonable terms, with an invitation to the poor pilgrims to come and eat, without money and without price. S. G. MATHEWSON, HIRAM MUNGER, A. D. SMITH, MILLS GRANT, Committee.

A grove meeting will be held in South Weymouth about the 1st of August. Notices will be given hereafter. Bro. Chase Taylor and the brethren will arrange for the meeting.

BUSINESS DEPARTMENT.

Business Notes.

J. E. Jones—The \$4 are received, and \$1 each credited to H. H. Houghton, W. Moore, J. Bixby, and A. Means. This money was paid to Bro. Adrian four years ago, who handed it to Bro. Jones. From sickness in Bro. J.'s family, or some other cause, he did not discover, until within a few days, that the money had been sent.

J. Taylor—According to our books, \$1 only was credited at the time the paper was subscribed for, in March, 1850. As you say \$2 were paid at that time, doubtless the mistake was made by our clerk. We now credit you to the time you say. The other \$2 you mention, and \$2 now, have been received.

G. W. Brown—Sent you books the 3d by express.

C. Grime—The paper of F. R. Wilkins is paid for to No. 633—August 1852.

Delinquencies.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

D. WATERBURY, of Artalin, Wis., stops his paper, owing (says he paid R. M. Nevins—not received),	3 75
T. AIKEN, of North Troy, Vt., refuses his paper, owing	3 25
N. WHITE, " " " " " " " "	3 77
Mrs. S. E. WHITNEY, Saxonsville, Mass. " "	2 00
Total delinquencies since Jan. 1st, 1852,	\$2 45

FOR THE DEFENCE.

Previous donations \$02 46
Amos Clark . 4 00; J. P. Farrar . 2 00; A. Friend, by J. L. 1 00

The Advent Herald.

TERMS.—\$1 per semi-annual volume, if paid in advance. If not paid until after three months from the commencement of the volume, the paper will be \$1 12 cts. per volume, or \$2 25 cts. per year. \$3 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol., \$1 12 at the end of six months, brings the Herald at \$1 38 to Canada East, and \$1 63 to Canada West.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 32 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the Herald. So that 6s. sterling for six months, and 12s. a year pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

Agents of the Advent Herald.

Albany, N. Y.—D. Duesler, No. 5	Lowell, Mass.—J. C. Downing.
North Pearl-street.	Hampton, N. Y.—D. Bosworth.
Auburn, N. Y.—H. L. Smith.	Andover, Pa.—Sam'l G. Allen.
Buffalo, " " " " " "	New Bedford, Mass.—H. V. Davis.
Cincinnati, O.—Joseph Wilson.	Newburyport, " " " "
Citizens, Mass.—Den. J. Burditt.	son, sr., Water-street.
Danville, C. E.—G. Bangs.	New York City.—W. Tracy, 246
Dunham, " " " " " "	Broom-street.
Durham, " " " " " "	Norfolk, N. Y.—Elder B. Webb.
Derry, Lond., Vt.—S. Foster, jr.	Philadelphia, Pa.—J. Litch, 704
Detroit, Mich.—L. Armstrong.	North H. H. Houghton.
Eddington, Me.—Thos. Smith.	Portland, Me.—Wm. Pettinall.
Farmham, C. E.—M. L. Dudley.	Providence, R. I.—A. Pierce.
Glanville, Annap., N. S.—Elias	Rochester, N. Y.—Wm. Busby,
Woodworth.	215 Exchange-street.
Hallowell, Me.—L. C. Wellcome.	Salem, Mass.—L. Osler.
Hartford, Ct.—Aaron Clapp.	Toronto, C. W.—D. Campbell.
Helwellton, N. Y.—W. D. Ghoslin	Waterloo, Shefford, C. E.—R.
Homer, N. Y.—J. L. Clapp.	Hutchinson.
Lockport, N. Y.—H. Robbins.	Worcester, Mass.—J. J. Bigelow.

WATER CURE, HIGH ROCK, LYNN, MASS.—ASA SMITH, having leased of Jesse Hutchinson his beautiful dwelling, High Rock Cottage, Lynn, and fitted it up as a Water Cure establishment, is now opened for the reception of patients. The Cottage is commodious, and suitable for the accommodation of a number of patients. It stands on a romantic hill about two hundred feet above the city, from which may be seen the finest scenery on the coast. The water is most excellent, and the location very desirable and pleasant. Terms, from \$6 to \$10 per week, payable weekly. ASA SMITH, Proprietor. Miss L. A. Smith, Physician.

Receipts from June 29th to July 6th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 600 is to the close of this year.

P. E. Thayer, 606; L. Nichols, 580; E. L. Norton, 589; G. W. Haven, 580; Mrs. S. Pearson, 612; H. Houghton, 588; W. Moore, 591; A. Means, 508; W. C. Peck, 605; W. H. 594; G. W. Mitchell, 534; S. Atkinson, 547; J. H. Smith, 572; R. Mann, 608; S. Temple, 580; J. M. Temple, 580; S. A. Fletcher, 612; J. Winchester, 580; L. Durent, 600, and Y. G. A. Houghton, 612; Mrs. C. Chan-612; J. C. Chan-612; D. W. Jackson, 600; M. P. Lawson, 612; J. C. Chan-612; A. M. Clark, 716; F. Alins, 580; J. E. Allen, 608; D. Wetherell, 612; E. Wetherell, 612; G. Murcher—books sent; W. C. Neff, 612; S. Floyd, 605; A. Clark, 604; C. F. Horn, 580; B. Trefethen, 534; M. F. Horn, 605; J. Earnshaw, 605; G. W. Elrick, 606; Mrs. M. Walling, 612; Mrs. R. Tyler, 612; R. Willis, 612; E. H. Sherman, 606—you are right; O. Rockwell, 606; J. Prince, 580; A. Loomis, 585; J. Lougee, jr., 589—each \$1.
S. Gilman, 612; W. G. A. A. W. 580; H. G. Harrison, 606; L. Bronson, 612; A. Weldon, 625; and Y. G. A. W. Crocker, 610; E. McLeod, 607; J. Taylor, 612; Esther Hutchins, 622; A. Pettengill, 586; P. Ross, 632; H. Parker, 606; Wm. Baber, 589; R. Fies, 612; T. Pearson, 612—each \$2.
W. Webster, jr., 585; W. Stanwood, 560; J. Partridge, 534—each \$3. A. Knowlton, 580; M. C. Butman, 585; J. E. Brown, 580; J. Hunt, 580; G. W. Wilson, 580—each \$1 75.

ADVENT



HERALD

Luke 9: 28-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X.

BOSTON, SATURDAY, JULY 17, 1852.

NO. 3. WHOLE NO. 583

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(Nearly opposite the Revere House.)

JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

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* For terms, &c., see last page.



TIME.

BY REV. JOHN NEWTON.

Time by moments steals away,
First the hour and then the day;
Small the daily loss appears,
Yet it soon amounts to years;
Thus another year has flown,
And is now no more our own,
(Though it brought or promised good),
Than the years before the flood.

But each year, let none forget,
Fods and leaves us deep in debt;
Favors from the Lord received,
Thus that have the Spirit grieved,
Mark'd by God's unerring hand,
In his book recorded stand:
Who can tell the vast amount
Placed to each of our account?

We have nothing, Lord, to pay,
Take, O take our guilt away;
Self-condemned, on thee we call,
Freely, Lord, forgive us all.
If we see another year,
May we spend it in thy fear;
All its days devote to thee,
Living for eternity.

Anticipation and Contrast,

BY THE REV. JOHN CUMMINGS, D. D.

(Concluded from our last.)

I have received from I know not how many quarters letters asking me, because I have turned some attention to the subject of prophecy, whether I do not regard the great gathering in London as only a repetition of Belshazzar's feast? I cannot see the least point of coincidence—any point of contact or comparison whatever; and if we read the fifth chapter of Daniel, which describes the feast of Belshazzar, and the gathering of the nobles of his kingdom to worship gods of silver, and gold, of brass, iron, wood, and stone, and then take the ordinary daily newspaper, and read the account of the opening of the Crystal Palace, adorned by the presence of our beloved Queen, consecrated by the prayers of the chief minister of religion, a minister who deserves all the dignity he holds, and whose beautiful and Christian character is the admiration of all denominations; we shall see that between the festival of the first of May, and the feast of Belshazzar, there is abundant point of contrast, but not one single point of contact or comparison. Some still more credulous, and more mistaken too, have asked whether I really did not suppose the present gathering was like the Armageddon gathering of the last days, when God shall come down to punish the mighty multitude for worshipping gods of silver and gold, and for their ignorance and forgetfulness of him? I try to understand such prophecy as God gives a clue to its interpretation; but when one racks one's fancy for points of coincidence, twists God's word, and dreams, and suggests all sorts of grotesque and ridiculous applications, such persons only give the Roman Catholic a new reason for shutting the Bible which they thus abuse, and the infidel a new argument for disbelieving the Bible which they thus misapply and pervert.

I confess that I am more disposed to look upon the bright side of the scene. I view it as an instalment of the grand result, as an evidence of man's craving of what is to be, and a hint dropped from the skies, that if man can create so fair, and exquisite, and beautiful a thing by his skill, how beautiful, how bright, how glorious will that palace be not made with hands; and how truly may we lift our affections from the glories that so soon will crumble, the beauty that so soon will fade, and set them upon that house eternal in the heavens—the city that hath foundations—that apocalypse of beauty; that

panorama of grandeur—"the New Jerusalem, coming from God out of heaven, prepared as a bride adorned for her husband."

I hail the occurrence as an augury of good. I hail it as a means, under God, of helping onward the victory, the triumph, and the reign of peace. England, America, France, Austria, Spain, have so often met on the battle-field; so often have brothers drenched the earth with the blood of brothers, that surely that man's heart is not instinct with the noblest feelings of humanity who does not hail a rivalry not of blood—who does not regard with delight a battle-field upon which is heard no sound of clarion or war drum; on which are seen no "garments rolled in blood," or any of the accompaniments of battle; but where intellect meets intellect, and it is tried, by intellectual weapons and intellectual strength, which nation is greatest in art, in science, in literature, and in civilization. And, O blessed triumph! if it shall come out that this Old England of ours, this Great Britain of ours, whose faith is menaced by the Pope, because it is not pure, whose faith is despised by others, because it is too sceptical, shall be the nation that is great in arms, great in science, great in the arts, great in literature, because, what is greater than all, great in the knowledge and the love of God, in sympathy with man, in all that elevates, ennobles, and adorns the character of mankind.

I look upon it, in the next place, as a great contribution to benefit the condition of our countrymen at large. I do not believe that the result of it will be evil: I hope it will contribute to make the poor man's home more airy, cleanly, and comfortable. I am one of those who believe that many things which ought to be done, may be done politically, socially, morally. That tax which keeps out the light and air from human dwellings, I believe to have been one of the conductors of cholera, and now a great source of the excessive drunkenness that prevails. Make the poor man's house comfortable and clean, and he will love it. It is not teetotalism that will prevent drunkenness; it is giving the drunkard such means of enjoyment at home that he will not be driven from his home to the gin-shop; otherwise, all your panaceas for arresting his drunkenness will be utterly worthless. What we need in these matters is a little attention to the poor. And depend upon it, the grand palaces of England would not shine less splendid, if they did not cast their shadows on such lanes and alleys as are often to be found behind them. Where there is such magnificence and splendor, there ought to be corresponding munificence of charity for those beside them. I regard this, then, as a contribution to the real temporal welfare of the country. Our blessed Lord never overlooked that. While he ministered to the soul, and died for the soul, he showed that he wished that man should be happy and healthy in his temporal condition of earth. I have the strongest and highest hope of this country of ours. * * *

Money can admit to the Crystal Palace, but it has no currency beyond the present. Our title to that house not made with hands, to that city that hath foundations, is not what the Bank of England or the Queen of England can give. The Bank of England can make a rich man; the Queen of England can make a Duke; but God alone can make a Christian. And that title of which the whole Bible is full—the righteousness of God our Saviour—is the only thing we can present that will admit us into that "house not made with hands, eternal in the heavens." Have we it? If, standing in Piccadilly, and looking on the vast crowds that will rush past day after day to see the glories the nations bring into that palace of glass, I were to ask any person, "Who are these, and whence came they?" I should be answered, "These are French, Germans, Chinese, Austrians, Indians, that have come from West and East, and North and South," and that would be all; "and each has a ticket of admission." But when that grand group shall stand before the throne of God and the Lamb—that mighty multitude composed of all nations, and kindreds, and

tribes, and tongues; and when it shall be asked by some of the inquiring angels, struck by the sight of these immigrants and colonists who are not natives—for angels alone are natives—and startled by the beauty, and glory, and magnificence of that mighty crown—"who are these, and whence came they?" the answer shall not be, "These are not French, Germans, Spaniards, Chinese, or Turks;" nor shall it be, "These are Churchmen, or Dissenters; Scotch Churchmen, English Churchmen, Free Church, or some other Church;" but it will be said as if to pour contempt upon our paltry and perishable distinctions, "These are they that have washed their robes, and made them white in the blood of the Lamb; therefore are they in that palace, and stand before the throne of God and of the Lamb; and serve him day and night without ceasing."

Christ is the way to that glory; his righteousness the title to it; his blood the price of it; and the Church the preacher of it. For what is a Church? Simply, simply, a signal-post telling mankind, "This is the way, walk ye in it." It is not one whit easier to get to heaven by the gallery stairs of St. Paul's, than it is by the penitential stairs of St. Peter's at Rome. The Church is not the way to heaven; but a witness to the way; that's all. The minister is not the way to heaven, any more than a policeman is the way to the Crystal Palace; he merely tells you the way. The only course by which the Church can raise to her true glory is when she stands in the humblest position, and puts herself forward, not as taking Christ's place, but as witnessing to Christ's claims, and telling men, in plain language, "This is the way, walk ye in it."

The "Jerks."

A more remarkable example of this perverted condition of the nervous system was, perhaps, never afforded than by the "Jerks," which accompanied the intense religious excitement that prevailed in Kentucky and Tennessee about the beginning of the present century; and as that vagary seems to us to throw much light upon the mania under consideration, we will quote from a late writer some passages descriptive of the strange phenomenon. We refer to the Rev. Dr. Davidson. In his interesting and valuable "History of the Presbyterian Church in Kentucky," he has collected with much labor many curious and instructive details on this subject, which are not less interesting to the physician than the theologian.

The first occurrence of the "jerks" was at a sacramental meeting in East Tennessee, "when several hundreds of both sexes were seized with strange and involuntary contortions." Dr. Davidson remarks:

"From the universal testimony of those who have described these spasms, they appear to have been wholly involuntary. Thus they have been represented by McNemar in the passage just cited. This remark is applicable also to all other bodily exercises. What demonstrates satisfactorily their involuntary nature is, not only that, as above stated, the twitches prevailed in spite of resistance, and even the more for attempts to suppress them; but that wicked men would be seized with them while sedulously guarding against an attack, and cursing every jerk when seized. Travelers on their journey, and laborers at their daily work, were also liable to them.

"Instances have been given of men concealing whips on their persons, with the intention of using them upon the subjects or advocates of these contortions, who have themselves, to their great surprise and horror, been suddenly seized in a similar manner, and their whips have been violently jerked out of their hands to a distance. A young man, the son of an elder, who was a tanner, feigned sickness one Sabbath morning, to avoid accompanying the family to a camp-meeting. He was left alone in bed, with none others in the house but a few black children. He lay some time, triumphing in the

success of his stratagem, but afraid to rise too soon, lest some one might be accidentally lingering and detect him. As he lay quiet with his head covered, his thoughts were naturally directed to the camp-meeting, and fancy painted the assembled multitude, the public worship, and individuals falling into the usual spasmodic convulsions. All at once he found himself violently jerked out of bed, and dashed round the room and against the walls, in a manner altogether beyond his control. Recollecting that praying was said to be a good sedative on such occasions, he resorted to the experiment, and to his great satisfaction found it successful. He returned to bed quite relieved, but only to be again affected in the same way, and to be again quieted by the act of praying. He then dressed himself, and, to occupy his mind, went to the tanyard, and drawing a skin from the vat, prepared to unhair it. He rolled up his sleeves, and, grasping the knife, was about to commence the operation, when instantaneously, the knife was flung out of his hand, and he himself jerked backward over logs and against the fences, as before. Gaining relief by resorting to the former remedy, he ventured to resume his occupation, and again he was interrupted. But, finding his talisman losing its efficacy, he began now to be really alarmed, and, quitting the yard, he returned to his chamber, and betook himself to prayer in good earnest. In this condition, weeping and crying to God for mercy, he was found by the family on their return."

We have said that there appears to us to be a striking analogy between the condition of the nervous system which leads to these writings, and that which existed in the persons who were affected with the "jerks;" and some further facts which we have now to add will, we think, render this still more apparent. Thus, while this singular affection was not confined to any class or sex, but men and women, black and white, were its subjects, still it was observed that women were much more apt to fall into it than men; and it was also remarked that those who had once been seized were particularly liable to a second attack, and jerking or swooning readily became a habit. "Women," it is stated, "had their nerves so weakened by the frequency of these attacks, as to fall while walking to or from the meeting house, engaged in narrating past exercises without any uncommon emotion, and drop from their horses on the road."

Many instances of this acquired habit of the nervous system are recorded by the writers of that period. Thus Dr. Cleland, an estimable and pious clergyman, relates that riding one day with a lady, the wife of a Presbyterian elder, who had been some time previously affected with the jerks, it occurred to him to try whether they might not be renewed simply by starting a particular train of ideas in her mind. The conversation just before had been of an indifferent character; he changed it abruptly to devout and solemn subjects, and adds, that "before two minutes had elapsed, her body began to be violently agitated, pitching upward and forward, from the saddle half way to the horse's neck, six or eight times in a minute."

There were those who struggled long and earnestly against the disposition to fall, but were forced to yield at last. One fell, after bitterly opposing what was esteemed a "divine work," and another, exclaiming that it was "an unfortunate sight and a great mortification." "One dropped, as if shot, just after expressing his fears that the work was not right." A father threatened his swooning daughters that he would beat them if they ever came to such a place again, and fell with the words in his mouth. A man fell at Lexington, who had told an acquaintance if he fell he might put his foot on his neck and keep him down."

Not only were there these involuntary motions, the result of sympathy, but in many of the subjects there was also the unconsciousness and insensibility presented by the mesmeric state. Persons, to their great surprise, found themselves unable to move when they wished. One young lady is mentioned who was not

aware of any change in her condition, and was amazed to find the people flocking around her; but then making an effort to move, she found herself powerless. Some, while in this state, were both conscious and capable of conversing; others were speechless. The most energetic stimulants, as in artificial somnambulism, made no impression upon the sentient nerves. A phial of hartshorn was applied by a clergyman to the nose of a stout young man, who was lying flat on his back, and by accident some got into his nostrils; "but he took not the slightest notice of it."

On one occasion Lorenzo Dow, while preaching in the court-house at Knoxville, Tenn., the Governor of the State being present, saw one hundred and fifty persons exercised by the jerks. At another meeting, where the excitement had risen to a wilder pitch, three thousand persons were reported to have fallen. The influence by which these strange manifestations were induced, as every one must be prepared to learn, was held by the multitude to be supernatural. It was esteemed, as we have said, a divine work, which it was hazardous and sinful to oppose. The subjects were often in an ecstatic state, and had visions and revelations. They saw dazzling light such as they could not behold. "Two women," says a historian of the times, "have fallen into trances, and one has passed a golden bridge to heaven; the other has been in heaven."

(For the Herald.)

Sketches of Travel.

No. XXIV.—BASILICAS AND CHURCHES OF ROME.

The term "*Basilica*," which literally signifies "a royal residence," was applied by the Romans to those public buildings which were used for the administration of justice and the transaction of business. On the establishment of the Christian faith, the first churches appear to have been built on the same plan, and were therefore called by the same name. Of these primitive foundations, which have peculiar privileges attached to them, there are seven in Rome; four within the walls—St. Peter's, St. John Lateran, Santa Maria Maggiore, and Santa Croce in Gerusalemme; and three beyond the walls—San Paolo, San Lorenzo, and San Sebastiano.

Early on the morning of the 29th of June, we set out on an excursion to the Basilica of SAN PAOLO, without the walls. The way is lined with objects of interest. We passed the ancient THEATRE OF MARCELLUS, built by Augustus, and dedicated to the young Marcellus, now mostly in ruins, and occupied by the Palace of Francesco Orsini, Senator of Rome. The house of RIENZI, Tribune of Rome, was pointed out to us, now converted into a stable! From the banks of the Tiber we saw the ruins of the *Ponte Rotto*, the first stone bridge built in Rome (B. C. 142), three arches and part of another remaining. It was on the site of Pons Palatinus. Near by is the only island of the Tiber, with the church of San Bartolomæo upon it, built on the ruins of the celebrated Temple of Æsculapius.

Near the Ponte Rotto is the TEMPLE OF FORTUNA VIRILIS, originally built by Servius Tullius, an oblong building of travertine and tufa, with a portico of four Ionic columns, now walled in, and seven columns on the side. Adjoining is the TEMPLE OF VESTA, a beautiful circular building, in the purest Greek style, surrounded by a peristyle of twenty Corinthian columns, of which one only has been lost. One pillar was shattered by a ball from the French batteries in 1849.

We passed out through the *Porta San Paolo*, anciently the *Porta Ostiensis*. Near by is the *Pyramid of Caius Cestius*, now included in the walls, the only pyramid in Rome. It is one hundred and twenty-five feet in height, and one hundred in breadth at the base, and composed of brick and tufa, covered externally with slabs of white marble, now black with age. In the centre is a small chamber, twenty by fifteen feet, and sixteen feet high, with a stucco ceiling covered with arabesques, representing four female figures surrounding a Victory, with vases and candelabra. There are two ancient inscriptions on the monument, one recording the name and titles of Caius Cestius, the other recording the completion of the pyramid in three hundred and thirty days.

Close at hand is the *Protestant Burial Ground*, where are the graves of the celebrated anatomist, John Bell, and the poets Shelley and Keats. Over the grave of Keats is the following inscription: "This grave contains all that was mortal of a young English poet, who, on his dying bed, in the bitterness of his heart at the malicious power of his enemies, desired these words to be engraven on his tomb-stone, 'Here lies one, whose name was writ in water.' February 24, 1821."

After a ride of four miles on the ancient road to Ostia, we reached the Basilica of San Paolo. The first basilica upon this spot, which is supposed to have been the burial-place of the apos-

tle Paul, was founded by Constantine. Another was built by the Emperor Theodosius, in 386, and restored in the eighth century by Leo III. This was one of the most interesting objects at Rome to every traveller, a perfect museum of Christian antiquities. But in 1824 the roof took fire during some repairs, and fell into the aisles, where the heat became so great as to split and calcine the columns, until the whole was a heap of ruins. Since then, large sums of money have been contributed by the Catholic sovereigns and princes, and by each successive Pope, for the restoration of the building, and the work is now in progress. We were shown seven beautiful columns of alabaster from Egypt, —four in one piece each, and three each in three pieces—a present from the Grand Sultan. The nave is supported by forty columns of Simplician granite. The gallery is to be adorned with portraits of all the Popes upon the front in mosaic.

While I was innocently making a note in my "hand book" with a long pencil, I heard a great jabbering at the other end of the building, and looking up saw the sergeant on guard who escorted us, apparently in a great passion, talking furiously to Mariano, our guide, and gesticulating violently in the direction where I was standing. He thought I was taking a sketch of the building, which is strictly prohibited, and in answer to all Mariano's explanations, that I was simply marking passages in a printed book, he kept reiterating the ground of suspicion, "But don't you see the pencil?" The sight of my book, however, pacified him, and the doubt of a paul (about ten cents,) transformed the wolf into a lamb. Mariano says, now that the priests have come into power again, the Pope's soldiers like to show their authority. The transept and high altar are nearly finished, and nothing can exceed the richness and magnificence of this part of the edifice—all paved and lined with the choicest marbles and alabaster, and the ceiling resplendent with gilding. The guards in attendance looked at us as if they thought we would bite pieces out of everything we saw. The adjoining cloisters of the Benedictine monastery are very curious, as an example of the monastic architecture of the twelfth and thirteenth centuries. It is said that on account of the malaria the monks are compelled to leave this spot during some of the hot weather; but Mariano says, "they would be well enough if they would not eat so much meat."

At another time we visited the *Basilica of St. John Lateran*, so called from the name of a Roman Senator, Plautius Lateranus, on the site of whose house it was built by Constantine, in the fourth century. It was long regarded as the first of Christian churches, and still bears the inscription over the door, "*Omnium urbis et orbis Ecclesiarum Mater et caput*," i. e., "The mother and head of all the churches of the city and of the world." The chapter, or ecclesiastical society of the Lateran, takes precedence of St. Peter's. The ceremony of the "*possession*," or taking possession of the Lateran palace, is one of the first forms observed in the election of a new Pope, whose coronation invariably takes place in this basilica. It is one of the four basilicas which have a "*Porta Santa*," i. e., "holy door," which is walled up and opened once in twenty-five years. It is also famous for the five General Councils held here, viz., 1123, 1139, 1179, 1215, and 1512.

The front of the building has four large columns, and six pilasters, of the composite order, sustaining a massive entablature and balustrade, on which are placed colossal statues of our Saviour, and ten saints. Between the columns and pilasters are five balconies; from the central one the Pope pronounces the benediction on Ascension Day. In the vestibule is a marble statue of Constantine, found in his baths on the Quirinal.

The interior has five naves, divided by four rows of piers. The roof and walls are covered with medallions and stucco ornaments. Niches in the piers contain colossal statues of the twelve apostles. The chief ornament of the nave, is the *Chapel of the Corsini*, which is adorned with the richest marbles, the most elaborate ornaments, and gilding, and bas-reliefs, and gems, with a lavish profusion unequalled by any other chapel in Rome. The vault underneath contains a fine group in statuary, by Bernini, of the *Virgin Mary*, and the *dead Christ*.

On the opposite side, is the new chapel of the *Torlonia* family, upon which half a million of dollars has been expended. The silver candlesticks alone cost \$18,000.

Under a portico on the north side of the building, is the celebrated "*Scala Santa*," i. e., "Holy Stair-case." It consists of twenty-eight marble steps, said to have belonged to Pilate's house, and to be the identical stairs which the Saviour descended when he left the judgment seat. None but penitents on their knees are allowed to ascend them, and so great is the multitude of visitors, that it has been found necessary to protect the steps by planks of wood, which have been renewed three times. On each side are two parallel stair-cases, by which

the penitents descend. In the chapel at the summit, called the "*Sancta Sanctorum*," i. e., "Holy of Holies," is a painting of the Saviour, attributed to St. Luke, and said to be an exact likeness of him at the age of twelve years. The chapel also contains a large collection of relics. It was while climbing these steps, in order to obtain an indulgence, that Luther thought he heard a voice like thunder, speaking from the depths of his heart, "*The just shall live by faith*."

The *Basilica of Santa Maria Maggiore*, is the third in rank, and one of the four which have a *Porta Santa*. It was founded on the highest summit of the Esquiline, A. D. 352, by Pope Liberius and John, a patrician of Rome, in fulfilment of a vision representing a fall of snow, which covered the precise space to be occupied by the basilica. This legend is represented in a bas-relief in the Borghese chapel.

The interior is said to be the finest of its class in existence. It consists of an immense nave divided from two side aisles by a single row of thirty-six Ionic columns of white marble, supporting a continued entablature. The roof is flat, and divided into five rows of panels, elaborately carved, and gilt with the first gold brought to Spain from Peru, a present to Alexander VI. from Ferdinand and Isabella. On the festival of the Assumption, August 15th, high mass is always performed in the basilica by the Pope in person, who afterwards pronounces from the balcony his benediction on the people.

In addition to the seven basilicas, there are fifty-four parish churches in Rome, and a great many others, making nearly 400 churches in all, for a population of about 150,000. Some of the most interesting which we visited, are the church of *San Carlo*, in the Corso, which has at the high altar a large picture of S. Carlo Borromeo, presented by the Virgin to the Saviour, one of the best works of *Carlo Maratta*, also a mosaic copy of the Conception, by the same painter;—*Gesui*, the church of the Jesuits, one of the richest in Rome, decorated in the most gorgeous style, which contains a picture of the death of St. Francis Xavier, by *Carlo Maratta*; a marble group of the Trinity, by *Bernardino Ludovisi*; an altar-piece of St. Ignatius, behind which is the silver statue of the saint, and beneath the altar lies his body in an urn of bronze gilt, adorned with precious stones. Two allegorical groups at the sides of the altar, represent Christianity embraced by the barbarous nations, and the Triumphs of Religion over Heresy. By the side of the high altar, is the tomb of Cardinal Bellarmine, the celebrated controversialist of the Roman Church.

Then there is the magnificent church of *S. Maria degli Angeli*, which occupies the Pincio, or great hall of the Baths of Diocletian, which was altered by Michel Angelo, for the purpose of Christian worship. It is in the form of a Greek cross. At the entrance is a noble statue of St. Bruno, by the French sculptor *Houdon*, of which Clement XIV. used to say, "It would speak if the rule of its order did not prescribe silence." Among the paintings are the fine fresco of St. Sebastian, by *Domenichino*, the Baptism of the Saviour, by *Carlo Maratta*; the Death of Ananias and Sapphira, by *Cristofano Roncalli*; the Fall of Simon Magus, by *Pompeo Battoni*. Most of the altar-pieces were painted for St. Peter's, and were superseded by mosaic copies.

S. Andrea al Noviziato, on the Monte Cavallo, is a curious little church, built from the designs of *Bernini*. It has a Corinthian facade, and a semi-circular portico with Ionic columns. In the chapel of St. Francis Xavier, are three paintings by *Baciccio*, the Genoese painter, representing Xavier baptizing the Queen of India, and the death of the saint in the desert island of Sancian, in China. The chapel of St. Stanislaus Kostka has some paintings by *David*, the celebrated French painter, while a student at Rome. Under the altar is the body of St. Stanislaus, in an urn of lapis lazuli.

Trinità de' Monte, on the Pincian hill, is approached from the Piazza di Spagna by a magnificent stair-case, one hundred and fifty feet wide, and composed of one hundred and fifty-three steps. It contains several fine paintings by *Daniele da Volterra*. The *Descent from the Cross* is his master-piece. It was executed with the assistance of Michel Angelo, and was considered by Poussin the third greatest picture in the world, next after Raphael's Transfiguration, and the St. Jerome of *Domenichino*.

S. Maria sopra Minerva, so called from being built on the site of a temple of Minerva, is the only Gothic church in Rome. It contains a full length statue of Christ, by *Michel Angelo*. The library attached to it is richer in printed books than any other in Rome.

S. J. M. M.

The Decisive Act.

Sin is a cowardly attribute. It makes human beings timid—apprehensive of evil, where no cause for it, out of themselves, exists. "The wicked flee when no man pursueth." They shrink back, when duty and interest both urge

them on. When called upon to go forth, their imagination sees "a lion in the way." They are the sport of doubts where they might have assurance; the victims of hesitation, where they might "believe, rush forward, and possess the prize."

How often do we see a convicted sinner hovering over the line which separates hope from despair. He has reached the verge of destiny—the point where his decision will determine his immortal weal or woe. He seems "not far from the kingdom of God," but he is not within it. He lingers at the threshold. And why? Not because of any impediment foreign to himself. Christ has opened a new and living way to the Father; it is pointed out to him with sufficient distinctness; the glory, honor, and immortality, to which it leads, are presented to allure him on; angels beckon him upward; Jesus invites him; the Spirit and the bride say, Come; God waits to be gracious; he is assured of a welcome, and the gulf of despair yawns on his retreat. Still he lingers, as did Lot when directed to flee from Sodom.

"Oh thou of little faith! wherefore dost thou doubt?" Can language be more unequivocal and emphatic than that by which the Saviour would assure you: "Him that cometh unto me, I will in no wise cast out?" Is such an affirmation, proceeding from such lips, to be doubted? Is this a fit requital for what Christ has done for you, and a lost world? Do you not see that you wrong him more by disbelieving him, in these circumstances, than by all the sins of your thoughtless state? What greater indignity, what more provoking insult, could you put upon a fellow-man, a man of veracity, than to question his sincerity, and deny the truth of his deliberate affirmation, when he declares himself your friend, ready to help you, and has ever demonstrated his kindly affection by a constant course of beneficence from the day you first knew him? Can it be less an indignity and insult to disbelieve him, who is the personification of truth, and who has laid you under countless obligations by his benefactions towards you, having clothed you, and fed you, and protected you, all your life long unto this day?

Think of your position. You cannot go back, but at a hazard which the most presumptuous might well dread to encounter. You cannot remain where you are—for permanent suspense is out of the question. As related to Christ, no man is neutral. "He that is not for him is against him." If you are not one of his sheep, you belong to the opposite class. The very conditions of moral agency forbid that you should be either saint or sinner. A moral being, and no character! The thing is impossible. While you are apparently hesitating even, influences are at work which, future developments will show, are affecting your decision in one direction or the other. You have come to a point full of interest, and fraught with consequences weighty and eternal. "Choose you, this day, whom you will serve." Such is God's constant demand upon you, and you slight it at your peril.

Your condition is not unlike that of the child, calling for help from the upper window of a burning edifice. The father, on the ground, calls to him, "Leap for the ground! I will arrest your fall, and save you from any serious injury." The child hesitates, fears it will kill him, and ventures not till the increasing heat makes it certain, that death awaits him, unless he complies,—when he leaps, as he was bidden, and is safe in the arms of his father. So must the anxious sinner, environed with dangers, throw himself into the Saviour's arms. He must not wait for any other assurance of safety, than what he finds in such promises as this: "Him that cometh unto me I will in no wise cast out." The idea of getting ready to go to Christ, by first growing better, however plausible, is often fatally deceptive. You will make no advance in this direction, till you do go to him. Faith in Christ lies at the foundation of Christian virtue. No truly penitential feelings dissolve the stony heart, till it believes on Christ. No true love to God or man warms and controls the heart, before Christ is embraced by faith. No living hope connects the soul with eternal blessedness, before faith connects the soul with the Lord Jesus Christ. "Now abideth faith, hope, charity." This is the natural order; the conscious exercise of all may be simultaneous; but neither of the others can be without faith. Till the soul rests itself on Jesus, there is nothing religiously good in the heart of man. The spring of living piety rises at the foot of the cross.

The act by which Christ becomes yours, your deliverer and Saviour, is variously expressed; as by coming unto him, embracing him, receiving him, believing on him—but in either case, there is an impediment within, an obstacle to be overcome, a proud will that refuses the conditions of hope and salvation. But Christ says, "The kingdom of heaven suffereth violence, and the violent take it by force." This may be intended to represent the kind of

force requisite to break away from all former preferences, and choose the Lord for one's portion. Such a step does violence to the habits and impulses of a heart alienated from God by wicked works. Such a change of objects and preferences requires a strong effort; but it must be put forth, or the soul is lost. Call it a yielding, a giving way, a surrender of the soul to Christ; still it is a willing surrender, the decisive act of a moral agent. Whatever be the agency of the Holy Spirit in the change, or however indispensable that agency, it bears no resemblance to that which man puts forth when he changes the form of a stone or block. Your choice of God must be a voluntary choice; your faith in Christ, a faith of your own heart.

Panoplist.

The Strait Gate, and the Narrow Way.

Our passage through life is represented as a journey to the eternal world; and, as there are two places, to which men are removed at death, so there are two roads, one to destruction, the other to heavenly happiness. The gate, at which men enter into "the broad road," is very wide, even as wide as the whole fallen race of Adam: for we enter at it, when we are born sinners into a sinful world; and we proceed on that road as long as we live in an unconverted state. As it is broad, it has in it various paths, suited to men's different humors and inclinations. The covetous and the spendthrift; the infidel, the profligate, and the hypocrite; the Antinomian and the Pharisee; the sons and daughters of levity and giddy dissipation; grave designing politicians, and proud philosophers; decent moralists, and infamous debauchees, have their several paths and their select companies: they mutually despise and condemn each other in countenance, by agreeing to oppose the holy ways of the Lord. In this "broad way," men walk without trouble, contrivance, or even intention: whilst they are pleasing or forgetting themselves, they make progress in it; nay, even when they are wasting their time in sleep or loitering: and as it is thronged by the many, and especially by the rich, wise, noble, and honorable of the world: and as many of its paths are fashionable and creditable; numbers have no suspicion whither it leads, and are highly displeased with those who give them warning: thus at length they fall into destruction. But, when a man hears and believes the voice of Christ, speaking by his word and his ministers, he discovers whither this way tends, and feels the necessity of getting out of it; he makes a stand, and determines to proceed no further; and he learns that by repentance, faith in Christ, and conversion to God and holiness, he may get into another way which leads to life. But "the gate is strait:" sinful pleasures, prospects, interests, and connections must be relinquished. A man must lay aside his encumbrances, his pride, and darling lusts; he must be humbled, stripped, and emptied; he must break loose from those who would retain him, and force his way through those who would impede his course; he must deny himself, raise up his cross, resist temptation, mortify the flesh, endure reproach, earnestly use all the means of grace, and cordially accept of Christ in all his characters and offices; or he cannot get in at this strait gate. After he has entered, "the way is narrow," and as it were, beset with thorns. It is the direct way of implicit faith and obedience: a Christian cannot pick and choose his path as men do in the broad road; but must go strait forward, turning neither to the right nor to the left: if he do at all turn aside, he will be scourged back again into the narrow path. When he meets an enemy, he must face and overcome him; when he comes to a mountainous difficulty, he must climb over it; if the road be rough, he must still keep in it; and no persecution or tribulation must divert him from it. Therefore, "few there be that find" this way to life. Most men either neglect religion entirely, or rest in forms or notions; or are deluded into some of those more soothing, flattering, and fashionable species of religion, which, "Satan, transformed into an angel of light," and "his ministers, transformed into ministers of righteousness," propose to them, when uneasy about their souls. They are deterred by the difficulties to be encountered, in entering at the strait gate and treading the narrow way, and by the dread of being thought singular and precise; and they hope to get to heaven at an easier rate; for they do not know or imagine, that this narrow way has its peculiar joys and consolations, which abundantly compensate for its difficulties and trials. Therefore, Christ warned his hearers and all men, to "enter in at the strait gate," without delay and with all earnestness; and to fear nothing so much as being left without: for, though the entrance is difficult, and found only by few, yet all who resolutely attempt it will succeed; and it leads to eternal life, whilst all other ways lead to destruction. It is surprising how much this plain declaration of Christ has been overlooked by his professed disciples; and how much pains

have been taken to soften the apparent asperity of it, and to explain away its evident meaning. It cannot be inconsistent with the rule of not judging others, to suppose that most men are in "the way to destruction," and to warn and exhort them "to enter in at the strait gate;" when such words as these are found in the Scripture, and too plainly commented upon by the worldly and ungodly lives of the multitudes around us. In all ages hitherto, the real disciple of Christ has been a singular and unfashionable character; and all who have sided with the majority, have gone on in the broad road to destruction.

Scott on Matt. 7:13, 14.

Act.

Act! never tarry. If you are conscious that it is your duty, that it is consistent with your feelings, that it is proper, that good will come by so doing, that evil will be checked, that passion will be restrained, that the guilty will be, by so doing, receiving their deserts, that innocence will be protected; or any thing, no matter what it is, so long as it is in the line of duty, do it cheerfully, courageously, fearlessly, and be assured that you will be none the worse for it hereafter.

You pass by a house and discover that it is in flames, but by a moment's exertion it can be quenched, though in doing so you would have to break in the door. You hesitate whether to rush in or raise an alarm. Whilst you are undecided, the flames are making rapid progress. At last, after gazing alternately at the flame and the door, you decide that the proper course will be to give the alarm. But this takes some time, and ere the brave and courageous firemen have time to reach the spot, the building is wrapped in the destroying element, and it is impossible to save it.

Now, how much better it would have been to have, even at the expense of breaking through the closed door, extinguished the flames at the moment when they were first discovered by you, and, in so doing, preserved your neighbor's property.

Again, you are passing along the banks of a river, and behold, just above you, a person precipitate himself into the colorless flood. Obeying instinct, you rush to the brink to save him. But here you linger. Fear, perhaps, takes possession of you, and you dare not plunge in after him, in an attempt to rescue. You are rooted to the spot. You see him rise to the surface of the water, sink, rise again, and, just as he is sinking to rise no more, you shout for assistance. It comes, but all is over; the propitious moment has passed, and a fellow-creature has lost his life, all through your indecision, timidity, or perhaps cowardice.

Another example, where the most disastrous results follow your fear to act as, at the moment your heart prompts you:

You have a friend whom you love, and who loves you; who would go any length to serve you, and protect, as far as lay in his power, your best interests. Of this friend you hear a story circulating which, at the moment, you know to be untrue. Here love for your friend should cause you at once to repel the insinuation, and brand at once as false, and declaim, with all your strength, against the vile slanderer who seeks to ruin your friend's fair name, so as to wreak out a sneaking, cowardly revenge.

At first, perhaps, you resolve to deny it. This was right, and what it was your duty to do.—Then, on second thought—not the sober thought—you say to yourself, "My friend must surely have heard this, and yet I have not heard that he contradicted it. Perhaps it would be best to inform him of the state of affairs first; then I can act accordingly." And reasoning thus, you neglect to use your influence against the hydra-headed monster that is coiling around the fair fame of your friend, and in doing so, seem to say that it is, or must be, all true, when your heart tells you it is not so.

You see his noble soul writhing under the unjust imputation; you pity him, but that is all, waiting to hear the denial first from his own lips, whilst his heart is being crushed, his hopes blighted, his prospects blasted, his ambition foiled, his fair fame ruined, and his name noised abroad with a vile, villanous slander attached to it.

Can you count yourself innocent when pursuing such a course? Never. In doing it you take sides with his enemies, and own, by your cowardly silence, the truth of the statement.—But if you had pursued a different course, the tide might have been turned, and the slanderer rebuked; the fair name of your friend would have shone brighter and brighter, and you with him could have participated in his joy.

Christian Intelligencer.

Temptations of Satan.

Satan adapts his temptations to the most vulnerable points in the characters of those whom he assails—hence our temptations may be as

various as our mental peculiarities—still let every Christian remember, that in what ever form the tempter may appear, he has but in the strength of God to "resist the devil," and he will flee from him." Such is the will of God that Satan cannot endure a holy Christian resistance—he flees from it. But Christians often permit the arch-enemy to fill their minds with unbelief. How often are humble and contrite souls whelmed in doubts and fears as to their future well-being; their consciences are tender; their views of the heinousness of sin are clear and comprehensive; they see in God an unapproachable holiness; they see in heaven a place of perfect purity—the spirits of the redeemed are all glorious, and the Redeemer looks upon them with complacency and tender delight; their new song which rises on the ear of heaven, is the spontaneous outburst of a love which cannot be restrained; and none can learn that song save those who are redeemed from amongst men. As the soul of the trembling child of grace contemplates such infinite holiness in the Lord, and such purity and love all around him in the heaven of heavens; and as it looks back upon its past transgressions, and its present short-comings, it questions the possibility of its ever entering into the glorious rest of God's people: it may see the city afar off, but Oh, it is fearful that it can never constitute one of its shining inhabitants; never see the King in his beauty, nor join in the rapturous hallelujahs of the skies. Now, in the case of one who humbly and honestly strives to walk with God, are not such thoughts and such misgivings dishonorable to Christ? Do they not evidence a want of confidence in him? It cannot injure a Christian to form a low opinion of his own goodness; but he must not, because he has been a miserable offender, distrust the grace of Christ. Some Christians are distressed because in coming to the Saviour they did not pass through a whirlwind of passion, as others have done—just as though the way to heaven lay through the channel of some human being's feelings, instead of through faith in Christ! Much darkness and many troubles, growing out of such sources, are referable to unbelief, they argue a want of confidence in the efficacious blood of the Lamb, and the question naturally arises, whence cometh such distrustings of the promises of the Lord? Do they belong to the teachings of the Bible? Do they form a part of the teachings of the Holy Spirit? If not, whence come they? We say unhesitatingly, from Satan. But some one may say, I perceive that my heart is too far away from God; could it be so were I indeed a Christian? And what heart, let me ask, is as near to God, and as warm in his service, as it ought to be? If in heart and in life you are away from God, if you have no soul to keep his commandments, but voluntarily prefer the interests of the world to the interests of Zion, then indeed have you the most substantial reasons for trouble, for God will bring your fears upon you; but the humble soul who aims to honor Christ should stand fast in the joys of his salvation. The fact that you may be penetrated by the consciousness that your affections are too languid in such a sacred service, and that you can perceive your short-comings, is a good reason why you should draw nearer to the cross and cling more closely to the Redeemer, but no reason why you should distrust the power of his blood to cleanse the soul from all unrighteousness, and present it spotless before his Father's throne. No reason why you should cast away your confidence.

Look up, believer, for your redemption draweth nigh! Look up, confidently, to the mercy seat! Let not the tempter rob you of your peace, for that strips you of your usefulness.

"Resist the devil and he will flee from you."

Toronto Christian Observer.

"Give me Something to Harden my Heart."

So said a middle-aged man, as he entered the bar-room of a tavern, and walked up to the bar-keeper. "Here L—, give me something to harden my heart!"

It was uttered in part, evidently, as a witticism; for, as he spoke, he looked about the room for the smile of approbation. And yet there was a sneer in the tone of the request, like the sneer of some fiend from the pit, for the speaker and all his associates well knew that the bar-keeper was a professor of religion; and they knew, too, that he had not the apology that he was only the bar-keeper, hired to perform a service about which, personally, he might have had scruples, for he was the owner of the hotel as well as bar-keeper in it, and a man that they knew was not wanting in sense, or ignorant of the great truths and rousing appeals, that have been poured forth on the subject of Temperance.

To this man was addressed the call, "Give me something to harden my heart." And he knew what was meant, and took down the decanter of brandy, and handed it to the speaker that he might help himself. And as he did so, a cold shudder passed over me, as I thought of that

expression of the Saviour, "Woe unto the world because of offences! It must needs be that offences come; but woe to that man by whom the offence cometh!"

Something to harden the heart! Alas, too true a description of what the one asked and the other gave him! Beyond question it hardened the hearts of both—of the one again to drink, and again to sneer at religion, and again to make light of the fearful fact that his own heart was hardened for ruin; and of the other, to smile upon the one that insulted alike himself and his profession of religion, and to sell his principles and his respect, and his conscience, all for the paltry price of the glass that was purchased.

Something to harden the heart! Remember it, young man, and touch not the social glass. Remember it, parent, and permit not your child, and invite not your friends, to partake of it.—Remember it, ye dealers, who for filthy lucre, are pouring out the tide of death, and hardening your own hearts and those of your victims, for the judgment. Remember it, ye friends of Temperance, and see, in the light of it how blessed is your work, by which you may keep hearts of thousands tender, and save perhaps their souls from death.

Something to harden the heart! What the scoffer asked for is not the only thing that will do it. You may harden your heart not only by the intoxicating cup, but in a thousand other ways. By neglecting the Sabbath, the sanctuary, the Bible; by profaneness, or lewdness, or falsehood; by casting away that tract, or disregarding that friendly expostulation; by forgetting a father's counsels or a mother's prayers; by going within the limits of temptation; or truth, or God's Spirit in any form: by any or all of these things, you may harden your heart, and seal yourself over to death.

Something to harden the heart! Tremble at the thought of anything that shall do so fearful a work, and rather seek for that which may soften, and subdue, and melt your heart in penitence at the cross, and prepare it for duty and for heaven.

American Messenger.

I'm too Busy.

A merchant sat at his office desk; various letters were spread before him; his whole being was absorbed in the intricacies of his business. A zealous friend of mankind entered the office. "Mr.—, I want to interest you a little in a new effort for a benevolent cause," said the good man.

The merchant cut him off by replying: "Sir, you must excuse me, but really I'm too busy at present to do anything."

"When shall I call again, sir?"

"I cannot tell. I'm very busy. I'm every day. Excuse me, sir, I wish you good morning."

Then bowing the intruder out of the office, he resumed the study of his paper. The merchant had frequently repulsed the friends of humanity in this manner. No matter what was their object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning, a disagreeable stranger stepped very softly to his side, laying a cold moist hand upon his brow, and saying, "Go home with me." The merchant laid down his pen; his head grew dizzy, his stomach felt faint, and sick; he left the counting-room, went home and retired to his bed chamber. His new, unwelcome visitor had followed him and now took his place by the bedside, whispering ever and anon, "You must go with me."

A cold chill settled on the merchant's heart, dim spectres of ships, notes, and lands, fluttered before his excited mind. Still his pulse beat slower; his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death!

All other claimants on his attention, except the friends of Mammon, had always found a quick dismissal in the magic phrase, "I'm too busy." Humanity, mercy, religion, had alike begged his influence, means, and attention, in vain. But when death came, the excuse was powerless; he was compelled to have leisure to die. Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.

A great thought is better than a good fortune; and the blessing of it is perpetual. The presence of it in the soul is like converse with an angel. He who has one such guest to dwell with him, will not go abroad for society.

Childhood is like a mirror, catching and reflecting images all around it. Remember that an impious, profane, or vulgar thought, may operate upon a young heart like a careless spray of water thrown upon polished steel, staining it with rust that no after effort can efface.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 17, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers: that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

PAUL'S EPISTLE TO THE HEBREWS. CHAPTER XI.

(Continued from the Herald of June 26th.)

Vs. 13-15—"These all died in faith, not having received the promises, but having seen them afar off, and embraced them, and confessed that they were strangers and sojourners on the earth. For those who say such things, declare plainly that they are seeking a country. And indeed if they had been mindful of that country from whence they came forth, they might have had an opportunity to return; but now they long for a better country, that is, a heavenly one: therefore God is not ashamed to be called their God: for he hath prepared a city for them."

"These all," refer only to ABRAHAM, SARAH, ISAAC, and JACOB, and not to all who descended from them. The former came out of Ur of the Chaldees, and dwelt in the land of promise; but did not consider their residence there the fulfilment of the promise of its eternal inheritance. While sojourning there they confessed that "they were strangers and pilgrims upon the earth," which implies a progress towards a better country. ABRAHAM said: "I am a stranger and a sojourner with you" (Gen. 23:4); and JACOB said of the time he lived there, i. e., of "the years of his pilgrimage," "Few and evil have the days of the years of my life been."—*Jb.* 47:9. DAVID said: "I am a stranger with thee, and a sojourner, as all my fathers were."—*Psa.* 39:13. He says of the Jewish nation, "We are strangers before thee, and sojourners, as were all our fathers."—(*1 Ch.* 29:15.) And this was the idea conveyed in the law when God said: "The land shall not be sold forever; for the land is mine, for ye are strangers and sojourners with me."—*Lev.* 25:23. The country in which they thus sojourned, was the one which PAUL affirms they "should after receive for an inheritance" (11:8); for they "sojourned in the land of promise" (v. 9), and yet all "died in faith, not having received the promises, but having seen them afar off." Consequently they looked to the resurrection, and to the restored earth, as the better—the heavenly country, which they were to receive for their inheritance.

Dying full in the faith that God would fulfil all his promises to them, "God is not ashamed to be called their God." He thus announced himself to Moses: "I am the God of thy fathers, the God of ABRAHAM, the God of ISAAC, and the God of JACOB. . . . Thou shalt say unto the children of Israel, The Lord God of your fathers, the God of ABRAHAM, the God of ISAAC, and the God of JACOB, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."—*Ex.* 3:6, 15.

The city prepared for them, is the one which hath foundations, for which ABRAHAM looked (v. 10), and which is to descend "from God out of heaven."—*Rev.* 21:2.

Vs. 17-19—"By faith, Abraham, when he was tried, offered up Isaac: and he who had received the promises, offered up his only begotten son: to whom it was said, In Isaac thy seed will be called: reasoning that God was able to raise him, even from the dead; from whence also he received him in a figure."

God tried the faith of ABRAHAM when he commanded him to offer up ISAAC. God had promised ABRAHAM that he would establish his covenant with ISAAC for an everlasting covenant, and with ISAAC's seed after him (*Gen.* 17:19); and yet before any children were born to ISAAC, God said to ABRAHAM: "Take now thy son, thine only son ISAAC, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."—*Gen.* 22:2. The believing patriarch did not hesitate, but arose early in the morning and took ISAAC, with fire and wood for a burnt-offering. "And they came to the place which God had told him of; and ABRAHAM built an altar there, and laid the wood in order; and bound ISAAC his son, and laid him on the altar upon the wood. And ABRAHAM stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, ABRAHAM, ABRAHAM. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And ABRAHAM lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and ABRAHAM went and took the ram, and offered him up for a burnt-offering in the stead of his son. And ABRAHAM called the name of that place Jehovah-jireh: as it is

said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto ABRAHAM out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is on the sea-shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—*ib.* vs. 9-18.

Though the fact was not perfected, ABRAHAM did virtually offer up ISAAC, and it was received by God as a thing entirely and absolutely done; i. e., he did all that was necessary for him to do, to prove his obedience to God's commands. His faith in God's promise that in ISAAC his seed should be called, seems not to have wavered for a moment,—accounting that God was able to raise ISAAC from the dead and to fulfil his promise in him. It is evident therefore that ABRAHAM believed that if offered, ISAAC would be restored to life, and be returned to him and SARAH again—of which his being spared from death was a figure.

V. 20—"By faith, Isaac blessed Jacob and Esau concerning things to come."

His blessing to JACOB was: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee."—*Gen.* 27:28, 29. That to Esau was, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."—*Jb.* vs. 39, 40. The words in which these blessings were uttered, seem to have been given to ISAAC by the Holy Spirit; and though in the former instance he knew not whom he was blessing, yet in each instance he uttered what he had faith to believe the Spirit inspired him with. These blessings were fulfilled to the letter in the subsequent history of JACOB and Esau, and their posterity.

V. 21—"By faith Jacob, when dying blessed both the sons of Joseph; and worshipped, leaning on the top of his staff."

Two separate acts are here ascribed to JACOB. His blessing to the sons of JOSEPH was in these words: "And he blessed JOSEPH, and said, God, before whom my fathers ABRAHAM and ISAAC did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers ABRAHAM and ISAAC: and let them grow into a multitude in the midst of the earth. And when JOSEPH saw that his father laid his right hand upon the head of EPHRAIM, it displeased him: and he held up his father's hand, to remove it from EPHRAIM's head unto MANASSEH's head. And JOSEPH said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as EPHRAIM and as MANASSEH: and he set EPHRAIM before MANASSEH."—*Gen.* 48:15-20. This blessing seems to have been also an utterance of the mind of the Spirit; and it was subsequently verified by history.

The other act, was his worshipping on the top of his staff. It is recorded in the previous chapter that ISRAEL made JOSEPH swear that he would not bury him in Egypt, but with his fathers; and when he had thus promised, "ISRAEL bowed himself upon the bed's head."—*Jb.* 47:31. The English of the Septuagint version, from which PAUL quotes, makes this read, "and ISRAEL worshipped upon the top of his staff." The Rheims version renders the verse in Hebrews thus: "By faith JACOB, dying blessed every one of the sons of JOSEPH, and adored the top of his rod." The Romanists conclude from this, that JACOB had a carved head to his staff, and adduce this text in proof of image-worship!! The simple idea is, that when JOSEPH promised to bury him in Canaan, he worshipped God, having faith that his wishes in that respect would be granted, and rested on the top of his staff while he thus worshipped.

V. 22—"By faith Joseph, when he died, mentioned the departure of the children of Israel; and gave a charge concerning his bones."

When dying he remembered that the children of Israel were to go up out of Egypt and had faith in God's promise to give that land to ABRAHAM and his seed. "And JOSEPH said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he swore to ABRAHAM, to ISAAC, and to JACOB. And JOSEPH took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence."—*Gen.* 50:24, 25.

When they went out of Egypt "Moses took the bones of JOSEPH with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry my bones away hence with you."—*Ex.* 13:19. "And the bones of JOSEPH, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which JACOB bought of the sons of HAMOR the father of SHECHEM for an hundred pieces of silver; and it became the inheritance of the children of JOSEPH."—*Josh.* 24:32.—(To be continued.)

"PROVE ALL THINGS."

BY J. C. RYLE.

"Prove all things: hold fast that which is good."—*1 Thess.* 5:21. (Continued from our last.)

Reader, I have said that it is impossible to overrate the evils that may arise from neglecting to exercise your private judgment. I will go further, and say that it is impossible to overrate the blessings which private judgment has conferred both on the world and on the Church.

I ask you to remember that the greatest discoveries in science and philosophy, beyond all controversy, have arisen from the use of private judgment. To this we owe the discovery of GALILEO, that the earth went round the sun, and not the sun round the earth. To this we owe COLUMBUS's discovery of the new continent of America. To this we owe HARVEY's discovery of the circulation of the blood. To this we owe the printing-press, the steam-engine, the power-loom, the electric telegraph, railway, and gas. For all these discoveries we are indebted to men who dared to think for themselves. They were not content with the beaten path of those who had gone before. They were not satisfied with taking for granted that what their fathers believed must be true. They made experiments for themselves. They brought old established theories to the proof, and found that they were worthless. They proclaimed new systems, and invited men to examine them, and test their truth. They bore storms of obloquy unmoved. They heard the clamor of prejudiced lovers of old traditions without flinching. And they prospered and succeeded in what they did. We see it now. And we who live in the nineteenth century are reaping the fruit of their use of private judgment.

And, reader, as it has been in science, so also it has been in the history of the Christian religion. The martyrs who stood alone in their days, and shed that blood which has been the seed of CHRIST's Gospel throughout the world;—the Reformers, who one after another, rose up in their might to enter the lists with the Church of Rome,—all did what they did, suffered what they suffered, proclaimed what they proclaimed, simply because they exercised their private judgment about what was CHRIST's truth. Private judgment made the Waldenses, Albigenses, and the Lollards, count not their lives dear to them, rather than believe the doctrines of the Church of Rome. Private judgment made WICKLIFFE search the Bible in our land, denounce the Romish Friars, and all their impostures,—translate the Scriptures into the vulgar tongue, and become "the morning star" of the Reformation. Private judgment made LUTHER examine TETZEL's abominable system of indulgences by the light of the Word. Private judgment led him on step by step, from one thing to another, guided by the same light, till at length the gulf between him and Rome was a gulf that could not be passed, and the Pope's power in Germany was completely broken. Private judgment made our own English Reformers examine for themselves, and to inquire for themselves as to the true nature of that corrupt system under which they had been brought up. Private judgment made them cast off the abominations of Popery, and circulate the Bible among the laity. They broke the fetters of tradition, and dared to think for themselves. They refused to take for granted Rome's pretensions and assertions. They examined them all by the Bible, and because they would not abide the examination they broke with Rome altogether. All the blessings of Protestantism, all that we are enjoying at this very day, we owe to the right exercise of private judgment. Surely if we do not honor private judgment, we are thankless and ungrateful indeed!

Reader, I warn you not to be moved by the common argument, that the right of private judgment is liable to be abused,—that private judgment has done great harm, and should be avoided as a dangerous thing. Never was there a more miserable argument! never was there one which when threshed proves so full of chaff!

Private judgment has been abused! I would like the objector to tell me what high principle can be named that has not been employed for the very worst of purposes? Strength may become tyranny, when it is employed by the stronger to coerce the weaker; yet strength is a blessing when properly employed. Liberty may become licentiousness, when every man does that which is right in his own eyes, without regarding the rights and feelings of others; yet lib-

erty, rightly used, is a mighty blessing. Because many things may be used improperly, are we therefore to give them up altogether? Because opium is used improperly by some, is it not to be used as a medicine on any occasion at all? Because money may be used improperly, is all money to be cast into the sea? You cannot have good in this world without evil. You cannot have private judgment without some abusing it, and turning it to bad account.

But private judgment, people say, has done more harm than good! What harm has private judgment done, I would like to know, in matters of religion, compared to the harm that has been done by the neglect of it? Grant for a moment that among Protestants, who allow private judgment, there are divisions. Grant that in the Church of Rome, where private judgment is forbidden, there are no divisions. I might easily show that Romish unity is far more seeming than real. Bishop HALL, in his book called "The Peace of Rome," numbers up no less than three hundred differences of opinion maintained in the Romish Church. I might easily show that the divisions of Protestants are exceedingly exaggerated, and that most of them are upon points of minor importance. I might show that with all the varieties of Protestantism, as men call them, there is still a vast amount of fundamental unity and substantial agreement among Protestants. No man can read the "Harmony of Protestant Confessions" without seeing that.

But grant for a moment that private judgment has led to divisions, and brought about varieties. I say that these divisions and varieties are but a drop of water when compared with the torrent of abominations, that have arisen from the Church of Rome's practice of disavowing private judgment altogether. Place the evils in two scales,—the evils that have arisen from private judgment, and those that have arisen from no man being allowed to think for himself. Weigh the evils one against another, and I have no doubt as to which will be the greatest. Give me Protestant divisions, certainly, rather than Popish unity, with the fruit that it brings forth. Give me Protestant variations, whatever a man like BOSSUET may say about them, rather than Romish ignorance,—Romish superstition,—Romish darkness,—and Romish idolatry. Give me the Protestant diversities of England and Scotland, with all their disadvantages, rather than the dead level, both intellectual and spiritual, of the Italian Peninsula. Let the two systems be tried by their fruits,—the system that says, "Prove all things," and the system that says, "Dare to have no opinion of your own,"—let them be tried by their fruits in the hearts, in the intellects, in the lives, in all the ways of men, and I have no doubt as to the result.

Reader, I warn you above all things not to be moved by the specious argument, that it is humility to disallow private judgment, that it is humility to have no opinion of your own, that it is the part of a true Christian not to think for himself!

I tell you that such humility is a false humility, a humility that does not deserve that blessed name. Call it rather laziness. Call it rather idleness. Call it rather sloth. It makes a man strip himself of all his responsibility, and throw the whole burden of his soul into the hands of the minister and the Church. It gives a man a mere vicarious religion, a religion by which he places his conscience and all his spiritual concerns under the care of others. He need not trouble himself! He need no longer think for himself! He has embarked in a safe ship, and placed his soul under a safe pilot, and will get to heaven! Oh! beware of supposing that this deserves the name of humility. It is refusing to exercise the gift that God has given you. It is refusing to employ the sword of the Spirit which God has forged for the use of your hand. Blessed be God! our forefathers did not act upon such principles. Had they done so, we should never have had the Reformation. Had they done so, we might have been bowing down to the image of the Virgin MARY at this moment, or praying to the spirits of departed saints, or having a service performed in Latin. From such humility may the good Lord ever deliver you!

Reader, as long you live, resolve that you will read for yourself, think for yourself, judge of the Bible for yourself, in the great matters of your soul. Have an opinion of your own. Never be ashamed of saying, "I think that this is right, because I find it in the Bible," and "I think that this is wrong, because I do not find it in the Bible." "Prove all things," and prove them by the Word of God.

As long as you live beware of the blindfold system, which many commend in the present day,—the system of following a leader, and having no opinion of your own—the system which practically says, "Only keep your Church, only receive the sacraments, only believe what the ordained ministers who are set over you tell you, and then all shall be well." I warn you that this will not do. I warn you that if you are content with this kind of religion, you are periling your soul. Let the Bible, and not any Church upon earth, be your rule of faith. "Prove all things" by the Word of God.

And above all, as long as you live, look forward to the great day of judgment. Think of the solemn account which every one of us shall have to give in that day before the judgment seat of CHRIST. We shall not be judged by Churches. We shall not be judged by whole congregations. We shall be judged individually, each by himself. What shall it profit you or me in that day to say, "Lord, Lord, I believed everything the Church told me. I received and believed everything ordained ministers set before me. I thought that whatever the Church and the ministers said must be right!" What shall it profit us to say this, if we have held some deadly error! Surely, the voice of him that sits upon the throne will reply, "You had the Scriptures. You had a book plain and easy to him that will read it in a child-like spirit. Why did you not use the Word of God when it was given to you? You had a reasonable soul given you to understand that Bible. Why did you not 'Prove all things,' and thus keep clear of error?" Oh! reader, if you refuse to exercise your private judgment, think of that awful day and beware.—(To be continued.)

DESTRUCTIVE CONFLAGRATION.

One of the most destructive conflagrations which ever occurred in this city took place Saturday afternoon, on Purchase-street, Belmont, and Broad-streets, and the immediate vicinity, by which very many poor families have been turned from their homes, being able to save but a small portion of their limited stock of furniture, clothing, and household goods. The fire was first discovered about half past three o'clock issuing from a nest of stables occupied by several teamsters, in rear of the large and elegant five story brick edifice, ninety-nine Purchase, corner of Belmont-street, known as the "Sailor's Home," Mr. JOHN O. CHANEY, keeper. The wind was blowing fresh at the time from the south-west, and the flames were driven with almost inconceivable velocity around the yard in rear of the "Home," destroying in their course several out-buildings of but small value, until they communicated with the rear of a three story brick dwelling house adjoining the "Home," on the north, owned by Mrs. AMES, and occupied by six or eight families, who had barely time to escape, taking with them such articles as they could first seize.

The sight of the raging flames was as grand as it was terrific, and the fury with which they raged at once created a terrible panic in the whole neighborhood, which is densely crowded with poor Irish and other families. Men, women, and children were running to and fro in the wildest consternation, some engaged in removing their goods, others shrieking with fright, and calling on the Almighty and the Virgin MARY to save their children and stay the progress of the flames, while hundreds of children were in the midst of the crowd, making their way they knew not where, and crying most bitterly for their parents. The sight was indeed a most painful one, and excited the warmest sympathies of the vast multitude which by this time had assembled, but so distracted were many of the little ones, as well as not a few adults, that they refused to be comforted.

While this was going on, the destroying element seemed to have gained additional fury, having entirely consumed the house of Mrs. AMES, and communicated with the rear of the "Sailor's Home," as well as an adjoining brick dwelling on the north, owned by Mrs. WEST, and occupied by Irish. The fire seemed to set at utter defiance the most strenuous exertions of the firemen, and spread its work of destruction not only on the easterly side of the street, but caught the cupola and roof of the Mariner's Church. All efforts to save this structure as well as the "Sailor's Home," were wholly unavailing, and in a half hour's time both of these costly edifices were in utter ruins.

Among other incidents related as having occurred during the fire, is that of a woman who was brought from the third story of a house in Purchase-street. She was almost unconscious from fright. She had hardly reached the street before she had given birth to a fine boy! The novel incident produced quite a "sensation." And another, that a cat, in attempting to seek his home, which lay in ashes, was running over bricks, stones, and embers, which were alive with fire. At every step Tommy's feet were burnt. Still he jumped from smoking timber to steaming brick, till at last bewildered and forlorn, he leaped into a huge gulf of fire and perished.

An act of daring and heroism was performed by an ex-fireman, named THOMAS COURTNEY, which should not pass unnoticed. On the roof of one of the first houses burnt, a woman was discovered, while the whole interior of the building was in a light blaze. The woman was in the most extreme fear, but was encouraged by the spectators to keep up good courage. In the meantime, as no ladder of sufficient length to reach the eaves could be found, two short ones were procured. One of these was placed against the burning building, and two stout

men ascended it, taking with them the other ladder, which they raised, barely reaching to the desired point. The foot of the second ladder being firmly held in their hands, Mr. COURTNEY ascended both ladders, and with much difficulty gained the roof. When he reached the woman, she was nearly dead with fright, but he took her in his arms, and safely descending the ladders, placed her on the ground amid the congratulations of his friends, who witnessed the daring act with fearful suspense.

Mr. JOHN CHASE, a fireman, with the leading hose pipe in his hand, was standing at the top of a long ladder which was resting against the gutter of a high building on fire, when part of the roof fell in, causing an instantaneous rush of very dense black smoke, which completely enveloped and so affected him, that he was forced to let the pipe and hose fall to the ground. For some moments it was feared that he had fallen over the wall into the burning flames, but those who observed the fact, as the smoke gradually cleared away, were relieved from their fears by discovering him on his hands and knees in the gutter, in the act of preparing to clamber up the roof. He was speedily relieved from his dangerous and certainly very uncomfortable position.

Many of the unfortunate sufferers by this calamity were kindly sheltered for the night by their countrymen in the immediate vicinity of the fire, while others made themselves as comfortable as possible among their beds and bedding which they had temporarily deposited in Washington square, and yesterday all were provided for. Besides the twenty-two houses on Purchase-street, exclusive of the church and "Home," it is stated that there were thirty-five buildings, including some of comparatively trifling value, either destroyed or badly damaged. Add to those the Boylston School-house, and the whole number will be fifty-eight.

Several of the cracked and tottering walls fell during the night, and yesterday others were razed. The wall of the Sailor's Home, being six stories high, fell yesterday afternoon with a tremendous crash.

Throughout the day, the scene of devastation and misery was visited by thousands of persons, and it seemed the opinion of all, that it was indeed a miracle that no loss of life had occurred during the fearful progress of the flames.

During the raging of the fire, there were various reports that seven children in one cellar were burnt to death, that one of the Assistant Engineers had shared a similar fate, and other stories were current equally calculated to raise the excitement to its highest point, all of which were either greatly exaggerated or wholly without foundation in truth. So far as has been ascertained, not a single person was very seriously injured, a circumstance somewhat remarkable, considering all the circumstances of the case. There were, however, some few slight accidents, and, as before stated, several of the firemen failed in strength, and were carried to their homes completely exhausted.

The loss by this extensive conflagration cannot at this time be correctly estimated, but it is the opinion of many who are considered to be good judges, that it cannot fall short of \$250,000, and may perhaps reach \$350,000.

Great Fire at Montreal!

The imperfect accounts of the disastrous fire at Montreal which have reached this city, fill the public mind with apprehension and commiseration for the unfortunate thousands who are thus rendered houseless and homeless. Full particulars have not yet reached us, but from different sources we glean all that is known of the sad calamity.

The fire broke out in a store house on Market-street, between eight and nine o'clock on Thursday morning, and continued until some time during Friday night. The origin of the fire is not stated.

On the best computation, up to the present moment, from eight hundred to a thousand houses have been consumed, and ten thousand people are left houseless. Between five and six thousand persons will be without the shelter of a roof to-night. Several houses were blown up with gunpowder during the night. The houses that have been burnt were chiefly the residences of poor artisans and laborers. The accounts of their attempts to secure their little all of worldly goods are truly sad. The loss is estimated at two million of dollars.

The following dispatch was received at Burlington, Vt., July 10th: "The terrible conflagration at Montreal is still raging furiously. The light can be distinctly seen from this place, though one hundred miles distant. The fire commenced on Thursday morning, the 8th, and has constantly raged for forty-eight hours. A gentleman who arrived here this morning from Montreal, describes the scene of the conflagration as awful. The flames were raging unchecked, hundreds and thousands of families were wandering about without a shelter to cover them, the sparks and burning embers were flying in all directions, and it was impossible to predict when and where the dreadful calamity would stop. The supply of water had given out, and the intense heat prevented either the firemen or the citizens from approaching the scene. Every one seemed struck with terror, and as the wind was very high, it was feared nearly the whole city would fall to ashes. At the time of leaving, our informant states that the fire had cleared a space larger than that covered by the city of Troy. The telegraph masts and posts have all been burned, which will prevent communication with Montreal for some time. There has probably never been seen such a destructive conflagration on this continent."

FOREIGN NEWS.



The Collins steamship *Arctic* arrived at New York on Sunday last, with London and Liverpool dates to June 30th.

ENGLAND.—The British Parliament was to be prorogued on the 1st of July, and directly dissolved. The writs for a new Parliament were to be sent out immediately after the dissolution, returnable in the month of August, but it will probably not be called together before the middle of October.

A rumor was current that an attempt was made to assassinate the Emperor of Austria at Gros Wardein, near Pesth, but the assassin missed his aim and immediately blew out his own brains.

The Government, through Mr. WALPOLE, have informed Dr. NEWMAN, that the recent proclamation referred to all practices contrary to the strictest letter of the law. The Irish Roman Catholics declare that they will not obey the law, and the priests who conform to its requirements have been insulted in the street.

It appears certain that the British Government will enforce rigidly all the clauses of the Emancipation Act.

A deputation from the Canada, Nova Scotia, and New Brunswick Railway Company, had an interview with the Colonial Secretary on Saturday, but the result has not yet transpired.

It is announced that the Roman Catholic Synod of England will be opened on the 6th of July, at St. Mary's College, near Birmingham.

FRANCE.—The event of the week is a further exhibition of restiveness on the part of the *Corps Legislatif* against the dictation of the President. On Tuesday the Assembly had the Budget under discussion, and refused their assent to some of the items. LOUIS NAPOLEON, who was watching the proceedings from a private box, thereupon sent a note to the President, stating that the Assembly was overstepping their powers in refusing assent to amendments sanctioned by the Council of State. The meeting broke up in confusion, but next day re-assembled and took up the discussion of the Budget, acting so far independently as to throw overboard the grant of 1,745,000 francs for the dotation of the Senators. The difficulty caused a temporary fall in the funds.

Trade is very dull at Paris. The French Legislative body was closed for the first session on Monday at two o'clock, by a message from the President, which was very warmly received, though it contained little but fine phrases. The President declares that the Constitution has given proof that it is strong and free, and he enjoins the *Corps Legislatif* to tell their communes how good the people of Paris are, and how strong the army is; with what joy even revolutionists have welcomed the return of the Eagles to the army, those Eagles being the symbols of authority and glory. Particularly, they are called to remember how the army *Si fiere* knelt down before the image of God, presented from the heights of the altar, and hence to infer that France has a government which rests on the people, the source of all power; on the army, the source of all force; and on religion, the source of all justice.

The Budget for the financial year shows an expenditure of 1493 million francs, and an income of 1459 million francs—thus exhibiting a deficit of 34 million francs.

The President assures the Legislative Corps that he will devote the recess to devising means to reduce taxation.

M. DE MONTELABERT has addressed a very lively remonstrance against the confiscation of the Orleans property, which is exciting much attention, but it is not doubted that the President will proceed to carry out the decrees to their fullest extent.

The Duchess of Orleans, after protesting against any session of the rights of her son in favor of legitimacy, has retired to the Canton of Argans.

Political affairs quiet. It is stated that the property of the Duc de Aumale, which he inherited from the Prince De Conde, is to be forthwith placed under sequestration.

A letter dated June 21st, from Petit Noir, states that the periodical inundation had again caused immense damage in that country, at a time when the farmers were just about to reap their harvest. In the village of Petit Noir, the houses are under water, the fields submerged, and the inhabitants had been obliged to flee.

Orders had been received at Toulon to place on the stocks next year at that place, two ships of the line, three corvettes, two steam-frigates of 90 guns each, three steam corvettes, and two tenders.

It is announced that a mine of platina has been discovered in the neighborhood of Valenciennes.

The session of the Legislative Corps closed on Monday, after receiving a message from the President, thanking it for its co-operation, and promising to lay before it on its re-opening some projects for diminishing the public expenses.

The commander of the French fleet in the Levant contradicts the report that pirates were at present infesting those seas.

SWITZERLAND.—It is announced that in accordance with the London Protocol of the 19th of May, a collective note has been addressed by the five powers to the Helvetic Confederation, calling upon it to acknowledge the sovereign right of the King of Prussia in the Canton of Neuchâtel. The note, it is said, was presented to the Federal Council by the French legation.

A shock of an earthquake was felt at Bayerne, canton of Fryburg, on the 19th June, and at the same instant two shocks were experienced at Berne.

There is a rumor from Lishon that the British minister has addressed very warm representations to the Court of Spain, in consequence of a threat by a local commander that he would send his troops across the Portuguese frontier, if the authorities did not deliver up some criminals who had fled from justice.

In Greece there has been a religious revolt, headed by a fanatic priest, caused by the recent understanding with the Patriarch of Constantinople for putting the Greek Church under his control. The revolt was soon suppressed.

"A New Harmony and Exposition of the Gospels: consisting of a Parallel and Combined Arrangement, on a New Plan, of the Narratives of the four Evangelists, according to the authorized translation; and a Continuous Commentary, with brief Notes subjoined, being the First Period of the Gospel History. With a Supplement, containing extended Chronological and Topographical Dissertations, and a Complete Analytical Index. By James Strong, A. M. Illustrated by Maps and Engravings. New York: Published by Lane & Scott, 240 Mulberry-street. Joseph Longkne, Printer. 1852."

It is also for sale at the Methodist Book Depository in this city at 15 Washington street, (up stairs) by JAMES MAGEE, Agent.

This work is elegantly printed on beautiful paper. It is a valuable work for the student of gospel history. Its design will be seen by the following extract from its preface:

Although numerous Commentaries have been published in this country, some of them voluminous, and others designed for popular use, there still exists a great lack of some work sufficiently copious to explain the sacred text, and yet within the means of every one to purchase. Especially is there a general destitution of *Harmonies*, without which, no student—much less reader—can obtain a clear or comprehensive view of the Gospel history. The present work aims to supply both these wants, so far as the Gospels are concerned,—by briefly clearing up every real difficulty, in its historical order; at the same time concisely furnishing the data upon which the conclusions of every kind rest,—except those that are purely philological,—so as to enable the reader to judge for himself. Without seeking to depreciate the labors of others, but rather availing myself of all the light they afford, I have hoped that a method which has grown up out of my own course of investigation, will be equally serviceable to others, in their study of this portion of the word of God.

The HARMONY is of course the basis of the entire book. I have endeavored, in preparing it, to preserve what is valuable in several of the best works of the kind hitherto constructed. Of these, Dr. Robinson's is generally acknowledged—at least in this country—as standing at the head, in almost every respect; and it will be seen, that as to *events*, I have had occasion in only a few instances to deviate from his arrangement. Still, I have taken no particular work as a guide: in this, as in every other part of my task, I have consulted and weighed the views of others, and then made up my opinion independently. The main outlines of the Harmony I have settled from a direct comparison of the simple text of the four Gospels; and, under each passage, I have stated those considerations—when not at once apparent—that suggested themselves to my mind, as requiring the position assigned it. Neither have I chosen any particular Gospel as a foundation, and sought to make the rest conform to it; but have aimed to observe with scrupulous care every intimation of succession or note of time in all, and thus to adjust each incident to its place on the concurrent testimony of the whole,—without any prepossessing plan or general assumption.

As to its arrangement upon the page, the present work is an attempt to unite the advantages of the two essential forms of *Harmonies*: namely, that mode—fully seen in Newcome—which exhibits each Gospel separately in parallel columns, and the other—exemplified by Townsend—which makes a new text out of portions of all, worked together in a single continuous narrative. The former arrangement is more distinct to the eye, and better calculated for study; but it compels the reader to take the columns one after the other with much tedious repetition, in order to get a full account of the events,—and even then he is liable to drop many of the particulars from his recollection, before he finishes the last column,—or else he must pass from one column to another, in search of additional items, without any special mark to indicate their precise location or even presence: these embarrassments must always render a Harmony, solely in this shape, impracticable and uninviting to ordinary readers. The other method might obviate these objections for reading merely; but it can never exhibit the language of each Evangelist for a full and minute comparison, nor readily show the source whence the materials of the composite text are drawn: on this account, it must ever be unsatisfactory and inadequate for thorough research. The plan which I have pursued—and this at least I may claim to be my own invention—is a combination of these two, by which I hope to have secured the conveniences of both, without the defects of either. The selection of a *leading text* furnishes a simple basis for a full and consecutive account of each event, every considerable omission being coherently supplied without further trouble by the *inserted clauses*; while, at the same time, the *parallel columns* preserve each narrative distinct and entire, yet close at hand, for minute comparison. The difference of type renders all this at once apparent to the eye; and care has been taken not to offend the ear by any abruptness or change in the language. Particular attention has been paid to maintain a perfect *parallelism* between the columns, by keeping each verse and clause as nearly as possible on the same line with those corresponding to it in the collateral narratives. The common English text has been rigidly adhered to, the punctuation only—and in a few cases the italicizing—being accommodated to the present design. It is believed that the mechanical execution, difficult as it has been, will compare to advantage, both for beauty and convenience, with that of any Harmony hitherto published. No pains nor expense has been spared by any one engaged in its production, to render the entire work every way creditable and useful.

CORRESPONDENCE.



INSTRUMENTALITIES FOR THE SPREAD OF TRUTH.

BY J. W. BOWHAM.

(Concluded from our last.)

I would next call attention to a movement somewhat similar in London. About six years since, several of the evangelical clergymen, in connection with some gentlemen of influence, believers in the Pre-millennial Advent of the Saviour, assembled at St. George's Church, Bloomsbury, London, under the pastorate of the Hon. Montague Villiers, brother of the Earl of Clarendon.

At this meeting it was resolved to form an association of not more than fifty persons, to investigate the Scriptures relative to the Second Advent and Millennial hopes. Three subjects were finally selected and approved, and each proposer was required to open his subject at the ensuing half yearly meeting—not limited as to time every other member was expected to bring what light they possessed, with a limit of ten minutes for the delivery of their observations.

At the termination of the readings, three persons were appointed to preach on the subject, or subjects, in each successive week; and the sermons, if approved, were afterwards to be printed.

The session closed by deciding on three fresh subjects for the next half year.

Meetings have been held regularly, according to the rules of the society, from that time until the present. Several volumes of lectures, of great value to the students of prophecy and others, have been published, and contain much light on the subject of the return of our Lord, his glorious reign, and those signs which proclaim his coming near.

Several ministers and distinguished gentlemen are members of this association. The Rev. T. R. Birks, Haldane Stewart, Dallas, R. Dibdin, Watson, Cadman, Montague Villiers, Auriel Freemantle, Goodhart, the Duke of Manchester, Messrs. J. D. Paul, Trotter, R. Bevan, Admiral Hope, and the late Rev. E. Bickersteth.

The particulars presented I obtained of W. Paul, a gentleman of independent fortune, residing at Worthing, in Sussex, with whom I became acquainted previous to leaving England—who also informed me he believed that the Rev. Dr. McNeile, of Liverpool, was also a member of the Association in London; and he considers the Doctor one of the most eloquent speakers in England, with the exception of Hugh Stowell, of Manchester, who is ranked as the most influential of British platform speakers. W. Paul is also a preacher, sustains a school for poor children, and three or four places of worship. I preached once at his chapel in Worthing.

While in London, I heard of meetings being held in Glasgow, calculated to excite an interest in the subject of the Advent; and obtained a few copies of a publication entitled *The Prophetic Student*, the first number of which was published in January 1851.

The origin of the meetings, and issuing of the publication referred to, are as follows:

"*The Prophetic Student* has its origin in connection with a meeting of Christians, which was begun, and has been conducted, under peculiar circumstances. A few Christians happened a few years ago, to meet at a mutually-esteemed friend's house, to pass a social evening; during which the subject of Prophecy (which to most of them was a dead letter) happened to be introduced and conversed fully about.

"Some of the truths advanced during that evening started and interested by their novelty a few of those present, who were induced to renew their meetings with those who had introduced the subject of Prophecy. The consequent conversations excited an increase of interest, until it became expedient to arrange a regular weekly meeting for their continuance. The first attendance of these periodical meetings was considerable, but latterly the interest generally decreased until the numbers fell from upwards of a dozen to less than one-half. Time passed on, during which, for a considerable period, the meetings were altogether broken up, as also the very acquaintanceships thus begun. However, a chance renewal of the latter induced the former also to be renewed, which were continued by a few persons (not more than half a dozen) with such genuine individual profit and joy, that at last it was suggested that the experiment should be tried of having a regular public meeting in one of the school-rooms of the city—for the purpose of extending a knowledge of that subject, which had thus afforded such enlarged and comforting views of the grace of God in Christ Jesus. The suggestion was carried out during March 1850, and the meetings were most successful, and have ever since progressed in interest and numbers, until latterly they have amounted to between eighty and one hundred persons. These meetings are held every Sunday evening, at six o'clock, in Stark's Hall, 30 North Frederick-street, (first door up, on right hand from George's Square). During the past year, many

subjects of vital importance have been examined, all connected with prophecy, of which the following are a sample: 1st. The doom of the serpent in connection with the restoration (from the consequences of sin) of man and creation (Gen. 3:15); 2d. The Church, its present position and future destiny in God's great plan of redemption; 3d. The future return of the Jewish nation to their own land in a state of unbelief; 4th. The Antichrist; 5th. The second coming of the Lord Jesus, and translation from the earth of the Church (1 Thess. 4:14-18); 6th. The second Exodus; 7th. David's throne, and the unfulfilled promises connected with its future restoration and destiny; 8th. The blessed and only Potentate, 'the King of kings, and Lord of lords' (1 Tim. 6:15); 9th. What is truth? (John 18:38); 10th. When the Son of man cometh again, will he find faith on the earth? (Luke 18:8); 11th. Parable of the ten virgins; 12th. Acts 15:14-18; 13th. What is the Gospel? in connection with Galatians 3:18; 14th. Galatians 3:13 to 15. In connection with these subjects, which are not generally introduced from the pulpit to the Christian world, much valuable knowledge has been shown out from the Scriptures, which has been proved to be interesting by the continued attendance and interest of those composing the meetings—which are made up of, probably, representatives of a large number, if not of almost all, the sects and denominations of the Presbyterian Church, including a representative of the Episcopalian and Roman Catholic Churches—all voluntarily gathered together by a love and desire for unsophisticated (alias non-allegorized, non-spiritualized, non-Origined, non-metaphysical) truths of Scripture. The greatest and only obstacles to the continued peace and prosperity of these meetings has been found to be the metaphysics and romances of the pulpit. In every case of continued attendance, these have, by the blessing of God, less or more, given way before the pure and naked truth, as literally taught and read from the Scriptures. One striking demonstration of their power has been exhibited in a young man, who, although a sceptic, was induced by a friend to attend. Hitherto he had esteemed the Scriptures only on account of their fine imagery and noble style of writing. But he had not attended many meetings before he was led to know a truth he had never before been aware of—notwithstanding his being a pulpit or sermon taught and catechism-trained person, viz.—That these sublime and grand scriptures, called the Prophecies, Psalms, &c., were not only deserving of admiration for their beauty of style and imagery, but to be appreciated and rejoiced in because of their glorious literal truths, (in the shape of yet to be realized events,) they also taught—and from being a sceptic concerning their divine inspiration and authority, he became an admiring and rejoicing believer of their blessed and gracious truths, and was voluntarily immersed into the name of Christ, and belief of the things concerning the kingdom of God. (Acts 8:12-14.) Equally interesting incidents associated with the progress of these meetings could be rehearsed. They have also been notable for the Christian peace and order displayed in the conduct of those attending and taking part in the conversations, this has certainly been assisted by the rules drawn up for its conduction, of which the following are the principal: There is a chairman presiding at each meeting, which is always opened with praise and prayer; there is an essay on a certain subject arranged to be read, the deliverer of which is allowed to occupy half-an-hour, after which, all who acknowledge the Bible to be the word of God, are permitted to speak either in favor or in opposition to what the essayist has advanced; ten minutes being allowed to each speaker; no objections to the essay are allowed to be considered, unless they are supported by argument from Scripture; at a quarter to eight, the question of adjournment or finishing the conversation is put to the meeting—if it is adjourned, then the meeting is closed by voluntary praise and prayer, as at the opening—if it is decided that the consideration of the subject be finished, then the essayist is allowed fifteen minutes to sum up the objections that have been advanced during the conversation against his statements. The necessity for all opposition being supported by arguments from Scripture has proved a most valuable agent for the promotion of the truth as written in Scripture, because it has prevented all mere eloquence and metaphysical reasoning being indulged in, which is the bane of all societies for the promotion of religious knowledge, and which has deluged the pulpit and platform with mere orators and metaphysicians, exposing the worst portions of society to all the dire and certain consequences of such a mournful and apostate state of things, in the shape of sentimental Christianity and extensive ignorance of the unvarnished truths of the Scriptures, leading to the possession of only a name of life—having a form of godliness without its power—admiration of the flesh, etc. The Scriptures generally to such who, unfortunately too, form the great mass of the Christian world, might as well be written in their original language, for all the good conferred upon them by individual perusal. They are satisfied with every Sunday's metaphysical and oratorical display, and leave the study and perusal of the Scriptures to their priest, their minister, or elder. It is to be lamented that this is too true of the majority of professed Christian men and women. It is now our province to show the certain consequences of such a fearful state of degeneracy; but we cordially invite to our conversations all who may sincerely desire to know the truth as contained in the Scriptures of truth—to such, and such only, we will guarantee a feast!"

In addition to those already referred to holding the doctrine of the Pre-millennial Advent of the Saviour, there are those denominated Plymouth Brethren, who, although they differ with us on certain points, cherish and advocate the one grand truth, which should more particularly distinguish us. Their labors have proved a blessing to numbers, and their publications the means of opening the eyes of many to see that the return of the Lord is the only hope of the Church revealed in the Scriptures.

In the sketch presented, I have not attempted to

trace the origin of the Advent interest in England, neither have I referred to all in whose belief the personal advent of Christ forms an important and prominent item. I trust to have adverted to sufficient facts to convince you that the Advent doctrine still lives, and has its faithful and efficient advocates, and consistent witnesses; and therefore, those who will not heed the solemn warnings uttered, and discern the signs of the times, will be left without excuse.

In addition to the number of ministers of different persuasions who have investigated and are preaching on the subject of the hope of the Church, a large number of valuable works have been published from the pens of clergymen, and distinguished laymen, and extensively circulated. In addition to books, certain periodicals bear the tidings to many. I refer to the paper entitled *The Prospect*, the organ of those designated "Plymouth Brethren," and others of various grades, and conducted with different degrees of talent. The name of the *Journal of Prophecy* will sound familiar to the readers of the *Advent Herald*, the columns of which have been frequently enriched by copious extracts from its pages. Who has not perused with interest "The Age—its Boasted Progress Delusive;" "The Inheritance—its Rightful Owner;" and "The Present Dispensation—its Course." The good likely to be accomplished by the circulation of the *Journal of Prophecy* is incalculable. And although one class of Zion's watchmen are slumbering, and sleeping, and deluding their hearers with the cry of peace and safety, others are awake who discern the signs of the times, cry aloud, spare not, and lift up their voices like trumpets!

Is it not possible to present the truths that more particularly distinguish us, in a manner that shall induce some to "search the Scriptures" with diligence, renounce their errors with humility, and receive the truth with love?

In days that are past, we have seen good results from our labors, and heard cheering testimony regarding the glorious results of looking for that "blessed hope."

Christians have acknowledged that it filled their souls with peace and joy,—that it is good for the rich, and good for the poor,—that it prevents the wealthy Christian setting his affections on his possessions and riches—knowing that ere long he must relinquish them. It enables the poor Christian, pining in want and wasting with disease, to bear with patience every trial, and to surmount every difficulty, knowing that ere long the period of his weary pilgrimage will close.

The young convert recently brought to a knowledge of the truth, can add his testimony that the "solemn midnight cry" effected that which otherwise would only have been accomplished by his being prostrated on a bed of painful sickness—it brought him to repentance.

The Advent doctrine is spreading, and by judicious efforts may yet be made to fly as on the wings of the wind. When the truth is presented judiciously, and preached in its purity, unencumbered with extraneous questions, many stand prepared to receive the truth with joy.

The revolution of the nations, and the fate of the kingdoms, and the gloomy aspect of the future, have filled some minds with astonishment, and constrained them to believe that they are living on the eve of an event of unparalleled solemnity. But amid all the tumult the righteous man can rest secure, and has no cause for disquietude. The deliverer is near!

Let it be our ardent desire and earnest prayer that the Lord may pour upon us his Holy Spirit.

Let every step we may take, and each decision at which we may arrive, serve as an additional propeller that shall cause the Advent truths to spread as on the wings of the wind, until the moment when the mighty angel shall say to the reapers, "Thrust in now thy sickle and reap, for the time has come for thee to reap, for the harvest of the earth is fully ripe!"

TRUTH UNWELCOME, ERROR PREDOMINANT.

Thus it is, and ever has been; and thus it will be, till the father of lies—the good of this world—shall be banished from his usurped dominions.

When the advent of the Saviour, the most interesting event which has ever transpired, was announced to the world, who were the first to admit the fact, and embrace the truth respecting it? Not those accounted eminent as religious teachers; few, comparatively, of the rulers and of the pharisees believed on him; and those who did so, durst not confess him at the risk of their reputation; "for they loved the praise of men more than the praise of God." When the apostles announced his resurrection; when Paul preached through him forgiveness of sins and the resurrection from the dead; and when Peter proclaimed his ascension, and foretold his second coming, not favor from magistrates, but bonds, imprisonment, and death awaited them. When Luther and other pioneers of the reformation, boldly stood forth in vindication of truths long shrouded by the darkness of superstition, and the corruptions of Popery; when they

pointed to the "Mother of abominations," seated on the beast, and with dauntless intrepidity uncovered her visage, displaying on its impious front, in legible characters, the inscription, "*Mystery, Babylon the great, the mother of harlots and abominations of the earth;*" her wine-cup of wrath was poured without mercy upon those deluded heretics, as they were regarded both by the regal and the sacerdotal. At first, however, little danger was apprehended from Luther by the highest dignitary. He was regarded only as "an obscure monk, who was carrying on a scholastic disputation in a barbarous style." Yet the Lord choose such instruments for accomplishing his purposes, disseminating his truth, and fulfilling his word, as will most effectually preclude human glorying, and evince the excellency of the power to be his alone. This procedure is also conspicuous in the manner in which the minds of his servants are led to the consideration and the reception of truth. A full view of any important truth in all its bearings, is not at once imparted. One point is perceived, and this is followed by investigation, and the reception of others connected with it. The leading reformers did not at first contemplate a separation from the Papal Church, but only the correcting of abuses. But at length, her identity with the apocalyptic Babylon being more clearly apprehended, they proceeded by the authority of God to proclaim her doom, and to call his people out of her. Still, many of her forms were for a time continued by those who separated from her communion, and even to the present time.

Entire perfection is not to be expected till the final consummation. A consideration, therefore, of our own liability to err, should induce forbearance towards the erring, while we make no compromise with error; remembering that error in ourselves or others, is inexcusable, in proportion as light is imparted, by which the truth is, or may be discerned.

Similar to the past, we find the present, in regard to the perception and reception of truth. The doctrine of the Pre-millennial Advent, with other kindred truths, especially our proximity to the event, bears a striking resemblance in the manner in which it has been brought to view, the means employed, and the reception it has met, to truths advanced at a former period, which had to encounter opposing established theories. The conclusions to which Adventists have arrived, have not been formed precipitately, nor did their views of prophecy originate with a single individual. God has delineated the events of this world's drama in his word, and has pronounced a blessing on those who read and attend to the prophecy concerning them. Consequently there must be some to secure the benediction. He has accordingly prepared the minds of individuals in different countries to mark the progress of these events, and to view with interest the rush of those which indicate the closing scenes.

As it is interesting to trace the effect produced on the minds of individuals thus exercised, I propose to give some extracts from the writings of an English author, known to the public as "Charlotte Elizabeth." And if she failed to perceive all the light on the subject to which we think we have attained, we shall recollect, that at the time she wrote her "Personal Recollections," she was far in advance of us. Speaking of the death of Alexander of Russia, which occurred as early as 1825, she says: "His death affected me deeply, for I had become exceedingly watchful of the signs of the times, and impressed with the belief that the consummation of all things was not far distant." In 1840, after lamenting the death of the Duke of York, she says, (this was Jan. 1827):

"The following October witnessed the most eventful scene that has been enacted on this globe for many centuries. Even at that time I felt it to be so; and now at the distance of thirteen years its effects are making themselves felt through every nerve and pulse of the body politic, not merely in Europe, but gradually throughout the world. The battle of Navarino was the turning point in this dispensation. Most wonderful it was in all its particulars; nothing could be further from the wishes, the interests, and the avowed policy of England, than to cripple in any way the power of Turkey, that great and efficient barrier against the formidable Muscovite. In fact, our fleet was rather intended to protect, than to embarrass the Porte. . . . Yet unsent, unauthorized, and acting under an impulse that could not be accounted for, England and France went into action side by side with Russia, and at one blow broke forever the power of the Porte. It was most wonderful; it opened to my view a mighty page in the world's history, and led me without communication with any mortal holding those views,—for I knew not one,—to look upon the sixth vial as in the very act of emptying its contents on the great river Euphrates, and so to inquire with trembling anxiety what would be the result of the pouring out of the seventh. I settled it in my mind to watch the East, as one who looks for the sun's rising on a scene of bodily peril, in darkness and in doubt. I plainly saw that Turkey must now lie helpless before the Russians; and I resolved if this blow was not followed up by sudden ruin, but by the continuance of a wasting, and 'drying up' process, I would proceed upon my new assumption of prophetic meanings as established."

Speaking of the ludicrous manner in which a deaf and dumb lad described the Papal absurdities to which he had been accustomed, she remarked:

"Though his acting was laughably comic, his feel-

ing was that of serious and severe indignation; and he would reprove us for the laughter it was impossible to restrain, saying with triumphant confidence, "God see; Jesus Christ come soon." This coming of the Lord Jesus, an actual, personal, visible coming, to walk about on this earth, in whatever way he had represented it to himself, or howsoever God had revealed it to him, he constantly associated with the consolation of the Jews, and the destruction of Popery. I did not see it so. I looked for both these events at the commencement of the thousand years, expecting a spiritual coming of the Lord then, and a personal one at the very end of the world. I wanted the world to be converted by the preaching of the gospel. But I had once been nearly startled out of my system. A friend pointed out to me the 63d of Isaiah, asking what I thought was the dye of the garments there mentioned? I replied, the blood of the Saviour, which drenched his raiment in the garden, and his body on the cross. "And what," pursued she, "is this treading of the wine-press?" I replied, "It was the laborious work of achieving our redemption, and bearing alone the wrath of God." "I wish you would read it without a break," said she, "and take it in its literal, plain sense, for I think we are all wrong here." I did so, was surprised, and contrary to my usual custom, ran to a commentary, and Matthew Henry's very lame and labored elucidation, or rather extinction of the matter, checked the inquiry thus began. On all other points I speedily came to a right understanding, because I took God's word for my guide, and only on this did I prefer a candle to the sun. On this subject, therefore, I remained in the dark until the amazing events in the East put me upon considering the prophecies of the last days.

"The three particulars on which I did believe myself convinced, (i. e. respecting the Advent,) were, the vengeful dispensations against the Lord's enemies, preparatory to the thousand years of blessedness, the literal nature of the first pre-millennial resurrection, and the personal reign. I wished to believe that the gospel would be universally victorious, subduing every heart, and bringing the whole world in peaceful submission to acknowledge the Lord as King. And I confessed I had taken up the missionary cause on the gratuitous assumption that we were to convert everybody, and could not agree to a less extensive triumph. . . . My friend Dr. McNeile took up my precise objection without knowing it: he spoke of those who could not see that a part of God's mercy was his judgment; and with that glowing ardor, tempered with deep solemnity, which gives him so much of the prophetic character, if I may so speak, he read from the 136th Psalm, 'To him who smote Egypt in their first-born; for his mercy endureth forever.' 'To him who smote great kings, for his mercy endureth forever; and slew famous kings, for his mercy endureth forever.' And then he turned to the 61st of Isaiah and read the first part of the second verse, as quoted by our blessed Lord in the 4th of St. John, to where he shut the book, saying, 'This day is this scripture fulfilled in your ears.' But did the scripture end here? No: the first Advent fulfilled so much of it; and he who then proclaimed 'the acceptable year of the Lord,' will at his second coming proceed with that unfinished scripture, 'the day of vengeance of our God.' And go on thence 'to comfort them that mourn; to appoint unto them that mourn in Zion,' and so the whole beautiful picture of millennial gladness and glory on which Isaiah expatiates rose up before me, as consequent on that 'day of vengeance,' which Christ has not yet in person proclaimed. How angry I felt at that dauntless champion of God's whole truth for trampling on my darling prejudice! nevertheless he had done it; and thenceforth I opened my mind to drink in the pure, simple meaning of the literal promise. The first resurrection I had considered to be a resurrection of the souls of the martyrs, whose spirits were to animate the race of happy believers during a thousand years. I confess some things puzzled me sorely in this interpretation: for instance, how could a soul be buried? and if not buried, how did it rise? Again, those souls under the altar were waiting for the completion of their number by means of a new persecution, and it seemed rather a heathenish doctrine to transmigrate them into other bodies, especially as their own bodies would need them again. I found the thing untenable, and resolved to consider it wholly figurative; but if so, then the final judgment, described also in that chapter, might be figurative too. I could not look my own inferences in the face.

"By prayerfully reading the fifteenth chapter of 1 Cor. I was suddenly struck by a recollection of the passage where the 'saying' is written, 'Death is swallowed up in victory.' I turned to Isa. 25th, and found it unequivocally a description of the Church's blessedness on earth—the millennium—at the outset of which the saying is written which 'shall come to pass' when Christ's people rise from the dead. But will not all rise then? I went over the apostle's description once more, and found no word of the resurrection to condemnation. The corruptible then raised, would all put on incorruption; the weakness, power; the mortal, immortality; having borne the image of the earthly, they were to bear the image of the heavenly. I was quite overpowered; could I reply against God? The passage that I thought so formidable failed me—'Afterwards they that are Christ's at his coming. Then cometh the end.'"

Adverting to the scandal brought upon the doctrine of the advent by the errors which some had connected with it, she remarks: "It has often struck me what efforts the enemy has made to stifle this doctrine.—But shall the abuse of a sublime truth lead us to reject it! As well may we blot out the ninety-first Psalm because the devil quoted it, and for a truly devilish purpose. No; he knows that the shedding forth of greater light on this important branch of Christian knowledge, is one of the actual signs of Christ's actual coming; a token that his own time is short; therefore, he endeavors to stifle it. I know of nothing that would sooner put me on my guard against any new theory than seeing it backed by seeming miracles. That Satan can work miracles there is no doubt, and that he will do so we are plainly warned. He seems to withhold his hand now in order to conceal the fact of his existence; for the spirit of the age is infidelity, not superstition; but

there will be a snare provided for each individual according to his natural disposition; and the most devoutly disposed are they who have need to watch the most carefully against spiritual wickedness in high places. If man in his first state of obedience and happiness was the object of envy so deep, and a plot so malignant as that which accomplished the fall of Adam, what must be the eagerness of the great enemy to bar to every soul the entrance to a brighter Eden than that from which our first parents were driven! Believing as I do, that the curse will be taken off, and the earth again become the fair and fertile garden that it once was, and knowing that Satan surely reads prophecy with a more accurate eye than we can do, I cannot doubt his rage being fearfully increased as the appointed time draws on; nor can I doubt that he will make a separate attack against every class, and every individual in Christ's Church, as a last attempt to mar the triumphs of the Conqueror. . . . My mind is fully impressed with the conviction that we are about to be tried by every device which Satan can put in practice against us. Every old error will now be refurbished, and presented in most attractive forms, with the addition of whatever new ones can be contrived. It behooves us to be extremely wary, and to watch against the devices of Satan with redoubled vigilance." In the last letter contained in the work from which I transcribe, she says, "At the time of my writing this letter, we are looking with breathless anxiety to the next movement among the powers of Europe, in reference to the East. Since the great blow was struck at Navarino, the drying up of the Euphrates has been progressive and without a pause. A sudden movement among the mountains of Syria has brought all Europe into the land of promise as a battle-field; and though only the preliminary alarm has yet sounded, in comparison with what is to follow, still there is a general impression, even among those who would scoff at the mention of Armageddon, that in the very spot pointed out by the Scripture will the great conflict of warring kingdoms take place. Blessed are they that watch." In conclusion, after recounting the dealings of God in the vicissitudes through which she had been called to pass, and the blessings which gladdened her happy home, she adds: "Yet the brightest beam that falls upon it is the anticipation of that burst of glory when the Lord Jesus shall be revealed from heaven, to reign in righteousness over the world which shall soon, very soon acknowledge him the universal, eternal King; and the most fervent aspiration my heart desires to utter is the response of a speedy advent. Even so, Lord Jesus; come quickly! Amen!"

The work from which these extracts are taken, was published in 1843; the latest date to be found in it is 1840. We see, therefore, the gradual development of light respecting the advent, and may learn, that though truth is perceived by few, and error always finds most favor, yet God has not said in vain, "Blessed is he that readeth, and they that hear the words of this prophecy;" and though the skeptic may deride the attempt to understand it, and curse those whom God has blessed, yet, concerning those who have given their attention to the prophetic indications of the last days, there is little occasion for the charge of imbecility of intellect or aberration of reason. Any of us may understand the evidences of the coming crisis when pointed out by others, but those who have first discovered these evidences, and also the erroneous interpretations of Scripture which stood in the way of receiving them, have, like the "obscure monk" of the Reformation, possessed both mental and moral power. And now, when these evidences have become exceedingly multiplied, and the enemy with increased wrath seeks in various ways to entrap or to crush the faithful, may we be of the number who can consistently lift up our heads despite of every depressing weight, with the confirmed assurance that our redemption draweth nigh.

C. SROWE.

Letter from Henry Weeks.

BROTHER HIMES:—It may be gratifying to you to learn of the dealings of God with us in this place.

About three years ago I removed from Rouse's Point to this place. When I came here I felt lonesome, you may be sure, for I found none of like "precious faith," and when I spoke of our "hope" to those around me, I seemed to them like "one that mocked;" still I was not discouraged, though I had not a living preacher, yet the *Herald* in its weekly visits was to me "meat in due season," for I found it true to its name, heralding the tidings of our soon coming King, and here I am still striving (with the evidences of "the word" of the end of all things being at hand,) for the kingdom.

Last winter Elder B. Webb called on us on his way East, and tarried with us a few days, intending to call on his return; but the sickness of his family and the death of his child prevented him till late in the winter, when he came and staid with us about three weeks, laboring to good acceptance, and the results of his labors was the conversion and reclaiming of about thirty, thirteen of whom, Bro. Webb buried with Christ in baptism, and I can say we are still striving for the kingdom, and the prospect is encouraging for the salvation of souls; for I think there is an open door in this and the vicinity around, for the preaching of the gospel of the kingdom.

We esteem Bro. Webb a faithful and efficient minister of the gospel of the kingdom, and we shall gladly receive him as such at any time. May the Lord raise up faithful laborers who shall declare the "truth," is the prayer of your brother, waiting for redemption.

Ellenburgh, July 1st, 1852.

Letter from a Friend.

[The following was not, probably, designed for

publication; but as it may be interesting to some of our readers, we publish it, omitting the name of the writer. We hope to hear from him again, as he progresses.]

DEAR SIR:—I have received three numbers of the *Advent Herald*, and I am very well pleased with that paper. I must see, however, more, to be able to judge if the views of that paper are in accordance with my convictions.

The personal coming of our Lord to set up his kingdom, is for me so clearly revealed and promised in the Holy Scriptures, that I can hardly see how Christians who profess to believe the Bible, and are honest in their profession, can be of another opinion. I found here in my neighborhood some professing Christians of several denominations who profess to believe in the second and personal coming of the Lord, but their daily conduct gives more indication of speculation than of faith. The things of the present world which are bound to be burnt up when our Lord shall appear in glory, takes about all the time and energy of the professing Christians, and therefore, there is not much difference between them and the men of the world. I should be glad when I could be once in the midst of a congregation whose members were spiritually interested in the glorious appearance of Christ, and therefore are comforting the one the other against the last terrible development of the anti-christian system of iniquity.

But I must not detain you any longer. May the Lord prosper his cause in our blessed country, and not suffer the lawless enemy of every nation's real happiness to make a stronghold for Antichrist in the only land in the world where the Government is constitutionally excluded from interference with the spiritual government of the Church. Our colony is prospering under the benignant care of the Lord. Remember the Holland colony in Iowa in your prayers.

I am respectfully yours.

Stella, June 9th, 1852.

Note from L. Osler.

BROTHER HIMES:—Contemplating an absence from home during the month of August, I concluded before leaving to give a brief account of things in Salem, as connected with the Advent cause here. I have now completed my fourth year's labor in this city; and in reviewing the past, I am led to exclaim, "What hath God wrought!" Four years ago, there were not more than thirty believers in this place, who were identified with the Advent cause; we have with us now rising one hundred, who are united in faith, hope, and labor. We of course have had our share of trials in common with our sister churches throughout the land; but they have all been overruled for our good. We occupy a position before this community, of which we have no reason to be ashamed. We have not labored to gain the applause of our fellow men; but have endeavored to "commend ourselves to every man's conscience in the sight of God." Our Sabbath meetings are generally well attended, and interesting. The interest in our social meetings has always been kept up both with regard to numbers and spirituality. Our Sabbath school numbers more than sixty scholars; and taking all things into account, we think we have abundant reason to thank God and take courage. Bro. Edwin Burnham will preach for the Church here during August, the Lord willing. Yours anxiously waiting.

Salem, July, 1852.

Bro. WILLIAM L. CAMP writes from Athens, (Vt.), under date of June 27th, 1852.

Bro. HIMES:—An appointment is in the *Herald* of the 26th, for I. C. Wellcome at Athen's Townhouse, whether it is intended for Vermont or Georgia, I cannot tell. Brethren designing to preach at this place, need only name the town and state, because there is no place of public worship except what is occupied a portion of the time. I will see that the meeting is given out in as suitable a spot as circumstances will afford.

Bro. A. Merrill recently spent a Sabbath with us to the acceptance of the people. Any brethren (whose views are with the *Herald*), traveling through the state, will be very welcome here. Bro. Wellcome, come, or any who can, though you may not enrich your praise, yet some soul may be saved from error, perhaps from hell. Yours truly.

DIED, in New Bedford on the 2d inst., PARDON POTTER, after a long and distressing illness. This family mourn the loss of an affectionate husband and father; a large circle of relatives, a respected friend; the community, an honest and upright citizen; the Church, a faithful, humble, and sincere Christian. He being dead yet speaketh, for he died in the faith of the gospel; and for ten years was a believer in the near advent of Christ. We sorrow not even as others that have no hope. His sufferings now are ended, and he sleeps in Jesus. During his illness he loved to dwell on the glorious resurrection to immortality. For his family's sake he chose to live, if God saw fit. He was not in love with death, yet he feared not to die, knowing that his life was hid with Christ in God, and that when He who is his life should appear, he should appear with him in glory.

R. S. BATCHELOR

New Bedford, July 3d, 1852.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest musical quality, adapted to public and family worship, which every Adventist can use without distinction of his sentiments. "The Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (5 ounces.) Do do gilt.—60 cts. (5 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—252 pp. Price, 37½ cts. (5 oz.) Do do gilt.—50 cts. (5 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its encroaching and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret wickedness of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—283 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37½ cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. Ist, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teaching to the Thessalians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith; with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. M. A. Brock, M. A., "Chaplain to the Bath Penitentiary," "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 37½ cts. (6 oz.) The articles in this vol. can be had singly, at 5 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day, Dawn, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (3 oz.)

GREAT COUGH REMEDY!

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Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves positively injurious, and sometimes effected notable cures, but none has ever so fully won the confidence of every community where it is known. After years of trial in very climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of physicians, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthma, and a chronic cough, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients.

The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

Hillsdale, (Mich.), Dec. 10, 1849.

"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this.

Very truly yours, G. W. UNDERWOOD.

HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."

R. S. STONE, A. M.,

"Principal Mount Hope Seminary."

"Dear Sir:—I wish I could tell all that suffer with a cough what your Cherry Pectoral has done for me. It does seem they might be benefited by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect,

JULIA DEAN.

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral."

JOSEPH DEAN.

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement."

SAMUEL C. VAN DEWENT,

"Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., and sold by S. W. Fowle, Boston; Brown & Price, Salem; W. F. Phillips, Newburyport; W. R. Preston, Portsmouth; Durbin & Co., Portland; Cushing & Black, Augusta; G. W. Emerson, Bangor; W. O. Poor, Belfast; Allison & Gaul, Concord; J. A. Perry, Manchester; James Green, Worcester; H. Brewer, Springfield; Lee & Butler, Hartford; Lee & Osgood, Norwich; C. S. Gotham, New Haven; W. E. Bissell, Norwalk; Balch & Son, Providence; E. Thorntown, New Bedford; L. Chapp, Pawtucket; J. T. Hall, Plymouth; T. A. Peck, Burlington; S. K. Collins, Montpelier; H. Wardner, Windsor; and by all druggists everywhere. [17-3m]

THE ADVENT HERALD.

BOSTON, JULY 17, 1852.

Camp Meeting.

We propose to hold a camp-meeting in the vicinity of Boston, about the last week in August, in which we hope the churches in Worcester, Salem, Lynn, Lowell, Westford, Westboro', Fitchburg, Newburyport, Haverhill, Lawrence, Nashua, Providence, R. I., Hope, and other places, will participate. The location will be selected with reference to the greatest convenience, the least expense, and the protection it will afford against the lawless.

We hope a committee from each church will unite with us in arranging the details of the meeting, so that all things shall be conducted in "decency and order."

It is designed that each church shall bring a tent, or provide for themselves in any other where room may be had. When not impracticable, it would be better for each church to provide a tent for themselves. A table will be set for strangers on reasonable terms.

The prime object of this meeting will be to arouse the churches and ministry to the great work of bringing sinners to Christ. We need a revival among ourselves in this great work.

The time and place of the meeting cannot be named, positively, till our return from the South, the last of July. In the meantime, we should be glad if any who know of a spot such as described, would apprise us of it.

Sunday School Libraries.

The Sunday School Union has recently published two new libraries. The first contains one hundred volumes, from 72 to 288 pages, substantially bound, with muslin backs; each volume is regularly numbered and ready for use, and with each library a catalogue of the same is furnished. Price, \$10.

The second library contains one hundred books, bound in seventy-five volumes, from 52 to 172 pages, with muslin backs and marbled-paper sides; each volume is regularly numbered, the whole accompanied by twelve catalogues. Price, \$5.

The books composing the above libraries have been selected with excellent taste and judgment. Sunday Schools desiring libraries, will find in the above just what they want. If any of the Advent Sunday Schools wish to procure either or both of them, if they will transmit their orders to us, we will see to the forwarding of the books.

"Youth's Guide."

The July number (No. 3, Vol. 6) of this interesting and beautiful little monthly paper is published.

CONTENTS.

Richard Bakewell. A Warning to Boys.
A Sensible Landlord. Nobility of Mind.
Use of Cat's Whiskers. Keep out of Debt.
Suffering in London. Youthful Neglect.
Parental Government. The Atmosphere.
A Dream of Death. The Gold Sovereign.
Carelessness. The Schoolmaster at Home.
For the Curious. Enigma, &c. &c.

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"The Phenomena of the Rapping Spirits, &c.": A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures: Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14.

This is the title of a pamphlet, which we have in course of publication. It will be about the size and price of the tract called the *Approaching Crisis*.

DEAR BROTHER:—Agreeable to my proposition to publish the evidence of the late trial in Providence, I see that you have a good start towards the object sought. I see also, what I expected, a left-handed hit at the proposition, by one who has ever been ready to give such help (?) to any course we have ever tried to adopt, to secure the facts for the eye of all; and while he makes a show to be in favor of it, he does all that he can to prevent it. But in this case I will, if possible, head him; and to do so, I propose that the evidence be written out by the phonographer who took the notes, who will certify them as correct, and then that they be submitted to the counsel of both parties before publication, who shall certify to the same. Yours, H. TANNER.

Buffalo, July 3d, 1852.

NOTE.—This meets our full approbation. It is the course we intended to take, if the means to publish are received. No one desirous to see the case as it is, would object to such a proposition.

VISIT TO PORTSMOUTH AND VICINITY.—Providence permitting, I will preach in Portsmouth, N. H. (to the Advent church of which Elder Crowell is pastor), evenings of the 23d and 24th, and Sunday, the 25th, in the new Advent chapel. I will also preach in Rye evening of the 26th, or at 6 P. M., as the brethren think best, and at Kittery, Me., evening of the 29th.—J. V. H.

By mistake of the printer, an appointment for Bro. I. ADRIAN to beat Conway the third Sunday in July, appeared twice in the *Herald*. He will be in Providence that day.

Violent Storm.—A tremendous thunder shower passed over Falton, N. Y., on Thursday afternoon, doing great damage. It was accompanied by wind and hail, and during its continuance, the thermometer fell from 99 to 70. Many valuable shade and fruit trees were rooted up or torn to pieces. The corn crop is severely injured. In Palermo whole fields of corn were totally destroyed. Much damage was also sustained by the breaking of glass. The hail-stones were as large as pigeon's eggs, and laid on the ground all night.

"The Theological and Literary Journal." Edited by David N. Lord. No. XVII. July, 1852. New York: "Published by Franklin Knight, 140 Nassau-street, 1852."

The July number of this ably conducted journal has been received. It is a valuable number—the contents of which, and the manner of treating the subjects presented, will be learned by the following table:

"Art. I.—The Theory on which Geologists found their Deduction of the great Age of the World—Their three hypotheses—Their hypothesis respecting the sources whence the materials of the strata were drawn, shown to be incorrect—It is merely assumed, not proved, that the crust of the globe was once granite—Their theory of the formation of a granite world erroneous—They have no proofs of the existence of the granite continents to which they refer the materials of the strata—No such continents and mountains can have existed as their theory assumes—Had they existed, they could not have been disintegrated and rendered susceptible of transportation to the sea—Had they been disintegrated, the present geological agents were not adequate to transfer their detritus to the ocean—Some of the most important elements of the strata do not exist in granite—Could they have been decomposed and borne to the ocean, no geological agents now in activity could have diffused them over the vast spaces the strata occupy—Had they been transfused through the body of the ocean, no geological agents now acting could have sorted the elements of which they consist, and deposited them in separate layers—Their hypothesis respecting the agents by which the strata were formed shown to be erroneous—It is merely assumed, not demonstrated—The causes of many of the most important formations are not now in activity, such as granite, gneiss, trap, sand, lime, chalk, coal—The causes of many geological effects were of far greater energy than those that are now in activity—Their views respecting the vegetables and animals that are imbedded in the strata shown to be mistaken—Their theory, therefore, of the vast age of the world is neither established, consistent with the principles of the science, nor compatible with the laws of nature.

"Art. II.—A Designation and Exposition of the Figures of Isaiah, Chapter XXII.

"Art. III.—The True God Known only by Faith.

"Art. IV.—Dr. Spring's Discourses on the Millennium—His attack on Millenarians—He makes his own opinions, instead of the word of God, the test by which he tries their views—His statement of the grounds on which they found their system totally mistaken and unjust—His objections confuted—Most of them shown, if valid, to be as applicable to himself as they can be to Millenarians—He is himself obnoxious to the charge he unjustly alleges against them of subverting the prophecies—The necessity that the subject should be treated in a wholly different manner by anti-Millenarians, if they wish to verify and maintain their doctrine.

"Art. V.—Literary and Critical Notices—1. Barnes's Notes on the Book of Revelation. 2. De La Beche's Geological Observer. 3. Hengstenberg's Exposition of the Apocalypse. 4. Lectures on the Evidences of Christianity. 5. Bryant's Millenarian Views. 6. Kirwan's Romanism at Home."

No. XVIII., which is to be issued on the first of October, will contain:

"1. An article on Geology, in which the probable sources of the materials of the sedimentary rocks will be pointed out, and the indications furnished by the strata considered, that they were deposited within the period represented by the inspired history of the Creation and Deluge. 2. A Designation of the Figures of Isaiah, Chapter XXII. 3. A further notice of Mr. Barnes's work on the Apocalypse, and several reviews."

"The Theological and Literary Journal" is issued quarterly, on the first of July, October, January, and April, and contains 160 to 176 pages a number. Its primary design is to point out the defects of the prevailing methods of interpreting the prophetic Scriptures, and unfold the true laws of their explication. Until the principal branches of that subject have been discussed, and the works respecting it that are now considered as of authority reviewed, one article in regard to it, and sometimes more, will appear in each number. It is to treat also of other theological themes as occasion requires, of morals, science, and literature generally, either in independent articles, or in reviews of books, to which its pages are to be largely devoted."

"Subscribers, from whom payment is due, are requested to remit the amount by mail, at the publisher's risk. The price is \$3 a year, payable in advance. It is published by Franklin Knight, at 140 Nassau-street, to whom remittances for it are to be addressed."

The *Herald* office will receive subscriptions and send on remittances from those who may wish thus to communicate.

NEW MUSIC.—"Little Eva; Uncle Tom's Guardian Angel," composed and most respectfully dedicated to Mrs. Harriet Beecher Stowe, author of "Uncle Tom's Cabin." Poetry by James G. Whittier. Music by Manuel Emilio. Boston: Published by John P. Jewett & Company. Cleveland, O.: Jewett, Proctor & Worthington. 1852. Price, 25 cts."

This new piece of music has been just published, and has received the most flattering encomiums from the press. The words are exceedingly sweet, and the music is pronounced very fine by those who excel in that department,—which unfortunately we do not. The well known taste and judgment of Mr. Jewett, in all departments of the music art, and the well merited praise which has been extended to his musical publications, are alone a sufficient guaranty of the excellence of any piece to which he shall give his sanction. Little Eva will be sought for and possessed by every sweet singer who has ever read Mrs. Stowe's inimitable book—"Uncle Tom's Cabin."

While speaking well of the poetry and music, we would not be understood as endorsing the theology, that makes the spirits of the departed the guardian angels of the living. Jesus Christ is the only Saviour; and the Holy Spirit is the only Sanctifier and Comforter. The resurrection also will alone place little Eva where will be realized all the happiness and pleasure which the words impute to her.

"The Time of the End," or Remarks on the Book of Revelation. Explanatory of its general structure and intent; of the 1260 days, their commencement and ending; of the number six hundred three score and six; and shewing also, the near approach of the Second Advent of Messiah. By William H. Trenwith. Cork: George Purcell & Co., 20 Patrick-street. 1845."

We are indebted to the author for a copy of the above work, published in Cork, Ireland. It is an evangelical work, and contains many expositions to which we subscribe; but the author has failed to perceive the uniform laws which should govern in the explanation of all symbolic prophecies. It indicates progress in Biblical interpretation; but the writer will doubtless see cause to modify some of his expositions.

"The Christian Parlor Magazine," devoted to Literature, Science, and Religion. Rev. F. Jones, Editor. New York: James H. Pratt & Co., 116 Nassau-street. 1852."

The July number of this periodical contains a very choice compilation of select and original reading.

"Fourteenth Annual Report of the New England Moral Reform Society for the year ending May, 1852."

A copy of this has been received. This Society are doing a good work, by furnishing a "stranger's retreat" for girls, who are unprotected and strangers in the city while they are securing suitable employment; by reclaiming those who have strayed from the paths of virtue, and securing them a "temporary home"; in securing places for the friendless and destitute; and in the publication of the *Friend of Virtue*, a well conducted monthly periodical. The receipts and expenditures of the Society the past year amount to about \$7000.

"The House of the Angel Guardian."—We have received the annual report of the Rector of this institution—Rev. Geo. F. Haskins. The House is an experiment for the education of Catholic children in Boston, and received last year by contributions about \$6000. According to the report it is in a flourishing condition. This we suppose is the fact; but we could wish that with its prosperity, it was inculcating what we consider sound Biblical instruction to the souls under its charge.

Please inform our travelling brethren through the *Herald*, that there is no Advent preaching in this part of the State. There are several of the brethren and sisters who would be pleased to see some of them if they should happen in this part of Wisconsin. MARY GREEN.

Marquette (Wis.), July 3d, 1852.

During a public execution in New Orleans a few days ago, the poor culprit fell from the scaffold to the ground, owing to the noose slipping. He was taken up, and after being bled, was again placed upon the scaffold and hung. An awful thunder storm prevailed at the time, which made the spectacle terrible in the extreme.

As the lid of a coffin was about being fastened down in Rochester, the other day, the inmate was discovered to be living. The poor fellow who came so near being buried alive, is now likely to recover.

Revival on board the *Frigate Independence*.—This noble ship, which recently arrived at New York, during her absence was the scene of a glorious revival of religion, and she returned with over a hundred converts. This great work took place at a foreign station, and is without a parallel in the history of our navy.

Dead Letters.—It is stated 53,800 dead letters were sent to the office at Washington the 7th inst. from Boston, being the number accumulated there from Jan. 1st to March 31st. On 50,000 of them the postage was unpaid.

A heavy freshet and wind last week tore down a house in Richmond, Vt. The family took shelter in a tree, where they remained all night. The railroad bridge (one or more) is carried away. Trains due at Northfield on Friday night did not arrive.

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Elder Osler, on his way to Western New York, will preach as follows:—Worcester, Mass., evenings of the 20th and 27th; Albany, N. Y., evenings of the 25th and 28th; Auburn, evening of the 20th; Rochester, Sunday, Aug. 1st—Bro. Busby will procure a hall; Buffalo, from the 3d to the 14th, inclusive; Lewiston, evenings of the 17th, 18th, and 19th; Lockport, from the 20th to the 23d, Sunday. Other appointments will be made on his return, the last of Aug., as his health and circumstances may justify. Bro. Smith and Gross can arrange with him to visit them on his return home.

[Brethren will be well paid by giving Bro. Osler a good hearing, which we doubt not they will do. We hope also, that they will "help him on his way after a goodly sort.]

There will be a Conference at North Danville, commencing Oct. 6th, and continuing over the Sabbath. All ministering brethren and delegates from every church in this section, are requested to be present on Thursday, Oct. 7th, as the Conference will be opened for business. B. S. REYNOLDS, S. W. THURBER, O. DAVIS.

Bro. N. Billings will preach in Athol, Mass., Friday, July 30th, at such time as the friends may appoint; will some brother call for me at the depot on the arrival of the first train from Boston; at Northfield Farms, Sabbath, Aug. 1st.—N. BILLINGS.

Bro. D. T. Taylor will preach in Waterbury, Vt., Sunday, July 15th; Rouses Point, N. Y., Sunday, 25th.

Bro. I. C. Wellcome will preach in the Town-house in Athens village, the third Sunday in July.

Bro. A. Merrill will preach in Fairfield Sabbath, July 18th.

Bro. L. Kimball will preach in Bristol, Vt., Sunday, July 18th.

Camp-Meetings, &c.

A Camp-meeting of Adventists will be held in South Weymouth, to commence Aug. 3d, and continue till the 7th. Services will also be held on the 8th (Sabbath), at 10 A. M. and 2 P. M. The meeting is to be held very near the South Weymouth depot, on the line of the Old Colony Railroad from Boston to Plymouth, fifteen miles from the former place. Fare from Boston, 45 cts.

The Advent churches of Abington and Weymouth have got up this meeting to advance the cause in this region, there being a disposition on the part of many in the community to favor it, and who are anxious to get near the South Weymouth depot.

Brethren and sisters from the surrounding towns are respectfully invited to attend, and those who can bring tents. A provision tent will be provided on reasonable terms for those who may not have provided for themselves.

Bro. Himes, Edwin Burnham, and others, will assist in the services. South Weymouth, July 9th, 1852.

A Camp-meeting will be held in Vernon, Vt., on land owned by T. F. Burroughs, in a beautiful grove about one hundred rods from the North Vernon depot, and four miles south of Brattleboro', to commence Aug. 24th, and continue over the following Sabbath. We hope there will be a general rally for a large meeting. We think the prospects are, that more good might be accomplished here than south, where there have been many meetings of this kind, while many in this region have heard but little preaching on the speedy coming of Christ, and some none at all. We hope that all the ground, there will be tents and provisions, prepared to stay on who wish to provide for themselves. Arrangements have also been made with Mr. Burroughs for all who may desire board, horse-keeping, &c., on reasonable terms. Elders T. M. Preble and Edwin Burnham are earnestly invited to attend. (For the brethren.) O. A. SCOTT.

The Lord willing, a camp-meeting will be held in Winsted, commencing Aug. 30th, to continue one week or more, upon the same ground as last year. The camp ground is about two miles from the depot at the terminus of the Naugatuck Railroad; and those coming by cars or stages will be accommodated with cheap conveyance to and from the meeting.

We invite every friend of Jesus, and all who are willing to seek eternal life through him, to meet with us in the tented grove, to worship the God of heaven.

Board and horse keeping on reasonable terms, with an invitation to the poor pilgrims to come and get, without money and without price. S. G. MATTHEWSON, HIRAN MUXGER, A. D. SMITH, MILES GRANT, Committee.

A Camp-meeting will be held in Elk County, Pa., on the Seneca-mahoning river, near the junction of Drydwood and Benner, on land owned by Mr. John Coleman, to commence Aug. 13th, and continue one week or more. Elders J. Litch, I. R. Gates, J. T. Laning, J. D. Boyer, and others, will be present. The brethren and sisters within and adjoining counties are requested to make the meeting a subject of prayer, that sinners may be converted, souls quickened, and the truths of the everlasting gospel spread abroad more extensively. (By order of the committee.) WM. NELSON, THEO. BOYER, WM. LANE, J. D. BOYER.

A Camp-meeting will be held on the ground owned by Mr. Steel and others, five miles from Bellefonte, and three miles from Milesburg, Pa., to commence Aug. 26th, and continue over the following Sabbath. They unite in soliciting all to draw near unto Him who is the fountain of living waters, with devout and importunate prayer, that a pentecostal shower of divine grace may descend upon the faithful servants of God, that they may be instrumental in guiding saint and sinner to the Lamb of God. Elders J. Litch, I. R. Gates, J. T. Laning, and J. D. Boyer will be present. (By order of the committee.) J. T. LANING, JOSEPH EZLEY, ROBT. McMULLEN, JACOB SHEARER, J. D. BOYER.

Elder D. T. TAYLOR's Post-office address will be Waterbury, Vt., until further notice.

To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

BUSINESS DEPARTMENT.

Special Notice.

We would say to all subscribers and agents, who are indebted to this office, that we are in pressing need of the monies due by them. They have received bills of the various amounts they owe, and we hope that this notice will ensure an IMMEDIATE response to the same.

Business Notes.

J. B. Morgan—You have already paid Y. G. to No. 72—hence we credit you \$1 50 on *Herald* to 599.

S. Chapman—The account is as you state it to be—50 cents have now been paid out of the \$1.

R. Plummer—Some one directed us to change your paper from S. D. to Malden—that is the reason why you have not received it. We send again to S. D.

W. Troubridge—The \$10 were received, but by some oversight the \$4 were not placed to your credit—We have now done so. D. Magoon owes \$3.

S. B. Munn—Sent you books to Brattleboro' the 8th by Fiske & Rice's express.

A. Matterson—We have no subscriber of that name at Anthony, but we send to E. Williams, of Coventry. If this is the same, the \$3 now sent pay to No. 664. Shall we send to that number?

S. M. Case—The money did not reach us in time for the receipt to appear last week. You will see it in this number. We suppose you have received the Y. G. before this. Thank you for your efforts.

H. H. Gross—We have no recollection of receiving an order from you for three copies of the Y. G. We now send as you direct, commencing with the first number of the present vol.

H. Parmelee—You have paid to No. 595 of this vol. We have changed as you direct.

PLEDGES

To defray the expenses of publishing the Report of the late Trial, to be paid in case \$500 shall be pledged, and to receive pay in books.

The report which it is proposed to publish, is the verbatim one taken by the Phonograph, which is written out and certified to by him as correct, and to be submitted to and approved by counsel on both sides.

Herald office,..... 100 00 Chas. Wood, Worcester,..... 10 00
S. C. Berry, Rye, N. H.,..... 10 00 H. Tanner, Buffalo,..... 10 00
H. H. Gross,..... 10 00 J. Drake,..... 1 00

FOR THE DEFENCE.

Previous donations,..... 809 45
A. Ward,..... 2 00 R. W. Beck,..... 75

HERALD OFFICE DONATION FUND.

To books and tracts N. M. Adams,..... 4 00
Cr. by cash of,..... 1 75

The Advent Herald.

TERMS—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 1/2 cts. per volume, or \$2 25 cts. per year. \$2 for six copies, to one person's address. \$16 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

For Canada papers, when paid in advance, \$1 20 will pay or six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is sent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12 1/2 at the end of six months, brings the *Herald* at \$1 38 to Canada East, and \$1 63 to Canada West.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of the postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 52 cents for six months, or \$1 04 a year. It requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

Agents of the Advent Herald.

Albany, N. Y.—D. Duesler, No. 5 Lowell, Mass.—J. C. Downing.
North Pearl-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, John Powell.
Cincinnati, O.—Joseph W. Wilson.
Cincinnati, Mass.—Dea. J. Burditt.
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Receipts from July 6th to the 13th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited, pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 550 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

A. Mace, 606; B. Learned, 606; E. W. Case, 644; S. R. Stewart, 595; S. Clifford, 606; C. B. Hitchcock, 590; B. Morrill, 612; S. Wiswall, 612; E. G. Scott, 599; D. Barber, 606; W. Luther, 612; J. Boyden, 590; H. Moore, 612; J. Rush, 590; T. Freeman, 612; J. Clement, 632; L. C. Wellcome, 590; J. Partridge, 590; G. N. Simmons, 606; G. Tyler, 606; E. Moore, 612; S. Hall, 606; H. L. Smith, 588; A. Bigelow, 606; A. Lawrence, 612; W. Plimley, 590; books sent, 616; E. A. Holmes, 606; D. S. Green, 606; J. W. Reed, 590; R. W. Beck, 612; G. W. Whiting, 606; W. Bradford, 590—each \$1.
J. Harrington, 635; L. B. Hoffman, 664; Mrs. S. Holman, 632; D. Green, 606; R. Knight, 606; J. Drake, 599; T. J. Carlton, 606; M. T. Barrett, 635; Deacon J. Upham, 606; W. Sparrow, 590; J. Burditt, 590; and G. V. G. 14 B. Barlow, 612; H. Moulton, 588—each \$2.
E. Crowell, on acct; C. Streeter, 588; C. White, 638; E. Williams, 664; J. Perkins, 638—each \$3.
I. C. Wellcome, on acct—\$7 75. C. Watkins, 606—50 cts. H. Haskins, 590—\$1 25. J. Augustus, 606—\$1 75. A. Ward, 611—\$1 50. Tenney—77 cts.

ADVENT



HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X.

BOSTON, SATURDAY, JULY 24, 1859.

NO. 4. WHOLE NO. 584

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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(Nearly opposite the Revere House.)

JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

* For terms, &c., see last page.



CONTENTMENT.

My conscience is my crown,
Contented thoughts my rest;
My heart is happy in itself,
My bliss is in my breast.

My wishes are but few,
All easy to fulfill;
I make the limits of my power
The bounds unto my will.

I fear no care of gold,
Well doing is my wealth;
My mind to me an empire is,
While grace affordeth health.

I clip high climbing thoughts,—
The wings of swelling pride;
Their fall is worst, that from the height
Of greatest honors slide.

Since sails of largest size
The storm doth soonest tear,
I hear so small and low a sail
As freeth me from fear.

No change of fortune's calm
Can cast my comforts down;
When fortune smiles, and smiles to think,
How quickly she will frown.

And when in forward mood
She proved an angry foe,
Small gain I found to let her come,
Less loss to let her go.

Robert Southwell, 1592.

The Great Exhibition.

BY THE REV. JOHN CUMMING, D. D.

"God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."—Psa. 67:1, 2.

It seems to one, on looking at the blessing which Moses was commanded to pronounce upon the children of Israel, as if an echo of it were sounding in the ears of David, as he prayed in this beautiful psalm that what the priest proclaimed in words might become actual in the experience of all Israel. The blessing that Aaron was commanded to pronounce upon the children of Israel was on this wise—"The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." David, catching up the words, prays that this benediction, as pronounced by the priest of old, may actually descend upon all the children of Israel. And then the apostle, as if the same strain ran like a beautiful chord through the Old and New Testament dispensations, and were to his heart audible in them all, takes it up, and throws it into the shape of thanksgiving: "Blessed be the Lord God, who blessed us;" as if he had said, "By the lips of Aaron, and in answer to the prayer for the blessing by the lips of David. Now, blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places."

The terms here employed it may be proper briefly to explain. First of all, he prays for mercy:—"God be merciful unto us." Goodness is love in its aspect towards the unfallen. God is good to angels. Mercy is love in its aspect towards the fallen and the guilty. Goodness is the pure reflected light. Mercy is one of the rays of that light, divided and refracted in Christ into its constituent beams. We, as sinners, conscious that we are so, ask very properly for mercy. Not only do we pray, "Be merciful unto us," but also, "bless us." By nature, we are under a curse; by grace, we are placed under a blessing. It is not required that we should do a great crime to come under God's curse; we are born so. We are born in exile,—"children of wrath," says the apostle, "even

as others." And what we pray for is, that the wrath may be removed, and that the blessing may occupy its place, and by Christ, through whom alone it can come. We pray, too, that his face may "shine upon us;" that we may not only have his blessing, but know it; that we may not only be forgiven in his mercy, but that the reflected light of that forgiveness may be upon our character, just as the glory of God, when Moses came down from the mount, was upon his face; that the whole world may take notice of us, that we have been in communion and in contact with Jesus.

In viewing at length the words which I have selected for meditation, I wish to show the great and good results that would accrue, if, in all the shapes, departments, and varieties of our organization as a people, God were at this moment richly to bless us, and have mercy upon us; so that the representatives of all nations of the earth now met and assembled together might, through us as the medium, see God's grace, and carry home with them his saving health. A Pentecost of tongues is here, and no less a Pentecostal variety of costumes; Oh! that there may also be a repetition of the ancient shower of Pentecostal grace and Pentecostal power!

Let us view the various constituent sections into which our country is divided, and see what is the need and what would be the result of God's blessing and mercy resting far more deeply and largely upon each other.

First, we should pray that God would be merciful to us as *individuals*, and cause his face to shine upon us, and bless us. In other words, we should pray, that each of us may feel a far deeper and more enthusiastic interest in real, scriptural, personal Christianity. Our first prayer should be, that each of us may ask with yet deeper anxiety, "What must I do to be saved?" and that none of us may leave the question till we have personally and practically felt that we lean upon the Saviour, and are justified and accepted freely through his blood. * * * Our first cry should be for personal religion; our next, that God's way may be known upon earth, and his saving health among all nations. Therefore, let each individual say, "God be merciful unto me, and bless me, and cause his face to shine upon me." But I will not say "me;" for it is one of the most beautiful laws of the gospel, that God will not let men pray for themselves alone; he will not let us say, "Father," lest self should creep into our prayers like a worm into a bud, and gnaw out the life which is in them. He teaches us to say, "Our Father," so that no man can ask a blessing for himself without asking one for all mankind; and therefore we say, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

The second section of our community on which we should pray for a blessing is our *families*. I believe the family is the most important group in the whole of our country. The State is the creation of man: legislators can manage it. The Church is the conventionalism of ministers; and ecclesiastics, can govern it. But the family is that holy nook, that quiet, holy spot in society, into which no legislator can intrude, and no ecclesiastic, either as confessor or director, may dare, at his peril, to enter. Wherever there is a pure Christian home, there there is a spring that feeds and refreshes the nation, which is only an aggregate of homes. What is our country? A national home. What is each little family? A little country. It is only when the springs are pure, that the whole country becomes pure. The home, therefore, should be a nursery of Christians, a missionary settlement, whose chief missionary is the mother, and where prayer and praise should be as the ascending morning and evening incense.—And when foreigners, who believe that in that word "home" there is a music even in the very utterance, and a significance in the thing itself which they have not been able adequately to decipher—ask why it is so? grant, O Lord, that they may find that our home is so bright and so

pure, because simple Protestant Christianity has made it so.

Let us pray, in the next place, that God will be merciful to, and bless, and cause his face to shine upon our *congregations*, that thus, too, his way may be known upon earth, his saving health among all nations. Were God to pour out his Spirit more abundantly upon our congregations, what love would nestle in every heart! what devotion would rush, like an electric current, from pew to pew, charging, every spirit with a fervor to which the pomp and splendor of a miserable Romish ritual is altogether strange! We should gather together in the house of God, as if to be fed with manna; and we should feel that, if its walls be clay, and its pews undressed fir—yet truly this is the house of God, truly this is the gate of heaven! The great want in our congregations is, not that we should be on the St. Barnabas model, the subject of so much popular animadversion. No rood-screens, however beautifully worked; no crucifixes, however artistically made; no collection of timber, and stone, and brass, and gold, and silver, can ever meet the deep want which is in the poorest sinner's heart, or tell him how he is to be saved, or make him happy in the enjoyment of such salvation. There is something in the heart of man that makes him hold all such as broken and empty cisterns. It is not purity of architecture or music, but the living bread that cometh down from heaven, that feeds the soul. How blessed, if we could only show to many of these foreigners that all the splendor of their music in the Madeleine, in Notre Dame, in St. Gaudule's, or in St. Peter's,—that all their display of gorgeous worship is only the pomp of her who is seated on the seven hills, and in whose hand is a cup full of abominations—whose end is destruction; and that the true beauty of the Church of Christ is not a beauty that a painter's brush can create, or that an architect's genius can devise, or a mason's trowel can build up, but an inner beauty—a moral, and therefore a true beauty,—lasting and inviolable. "The King's daughter is all glorious within." Her beauty must come from the Creator of all true beauty, the great architect of heaven and of earth,—the Lord Jesus Christ. Then, brethren, let us pray that God will be merciful to our congregations, and bless them; and cause his face to shine upon them; that thus his way may be known upon earth, his saving health among all nations.

But we will not be satisfied with praying for our congregations only, we will thus pray for the whole *Church* of the Lord Jesus Christ.—What a sad spectacle does it often present! what quarrels! what disputes! I would to God that the Roman Catholic attacks upon us had less substance in them. I would to God that we could say that we were less divided and split; for we are truly divided and split among ourselves, where no real ground of division exists. Souls are dying, and the physicians in the hospital are quarrelling about their respective diplomas. The capital is in the hands of the foe, and the regiments are turning their naked swords upon each other. The Pope and the Cardinal are warming their hands at our disputes, building their cathedrals out of our quarrels, and constructing strongholds out of our unhappy divisions. Ten thousand voices are crying, from the depths of a degraded population, "What must we do to be saved?" And ministers of the gospel, and bishops, are settling the Gorham controversy, or adjusting ingeniously their surplices or silk gowns. Is there not need that God should be merciful to the Church, and bless it, and cause his face to shine upon it, that such an offence should not be seen by the nations of the earth now around us? Were the Holy Ghost thus to descend upon us; were this psalm, which is now prayer, to become indeed performance, and we to be evidence alike of its truth and power, what glorious effects would take place! Some excellent men can never hear of a revival of religion in the Church without entertaining some idea of *extravagance, fanaticism, or eccentricity of conduct*. We mean

by it no such thing. The descent of the Holy Spirit of God will not make one regard the urbanities of life less, or be the least discourteous, or disloyal, or indulge in the least extravagance. —(To be continued.)

The Twelve Mystical Gems.

"The foundations of the city were garnished with all manner of precious stones. The first foundation was *jasper*; the second, *sapphire*; the third, a *chalcodony*; the fourth, an *emerald*; the fifth, *sardonyx*; the sixth, *sardius*; the seventh, *chrysolite*; the eighth, a *beryl*; the ninth, a *topaz*; the tenth, a *chrysoprasus*; the eleventh, a *jacinth*; the twelfth, an *amethyst*."

Religious fancy has given a variety of interpretations of the several precious stones in the above passage from the 21st of Revelation. Perhaps our readers will be pleased to see one from the middle ages, for the uncritical and allegorizing spirit of which the passage was a fair theme. We take it from translations of "*Medieval Hymns*," by the Rev. Charles Neale, of England, who informs us that it was written by Marbodius, Bishop of Rennes, in the twelfth century. The notes are ingenious, and quite a specimen of that kind of exegesis. We know preachers who would deem them quite a treasure for a sermon, and who would do well to confine their allegorizing to such portions of Holy Writ.

Ye of the heavenly country sing
The praise and honor of your King,
The raiser to its glorious height
Of that celestial city bright,
In whose fair building stand displayed
The gems for twelve foundations laid.

The bright green hue of Jasper¹ saith
How flourishing the estate of Faith,
Which, in all them that perfect be
Shall never wither utterly,
In whose firm keeping safe we fight
With Satan's wile and Satan's might.

The azure light of Sapphire² stone
Resembles that celestial throne:
A symbol of each simple heart
That grasps in hope the better part:
Whose life each holy deed combines,
And in the light of virtue shines.

Like fire, though pale in outward show,
Chalcodony³ at length shall glow;
Carried abroad, its radiance streams:
At home, in shade it hides its gleams:
It marks their holiness and grace
Who do good deeds in secret place.

The Emerald⁴ burns, intensely bright,
With radiance of an olive light:
This is the faith that highest shines,
No deed of charity declines,
And seeks no rest, and shuns no strife,
In working out a holy life.

Sardonyx⁵ with its threefold hue,
Sets forth the inner man to view;
Where dark humility is seen,
And chastity with snow white sheen,
And scarlet marks his joy to bleed
In martyrdom, if faith shall need.

The Sardius⁶, with its purple red
Sets forth their merits who have bled:
The martyr band, now blest above,
That agonized for Jesus' love:
The sixth foundation, not in vain,
The Cross's mystery to explain.

The golden colored Chrysolite⁷
Flashes forth sparkles on the night:
Its mystic hues the life reflect
Of men with perfect wisdom decked,
Who shine, in this world's night like gold,
Through that blest Spirit sevenfold.

The sunshine on the sea displays
The watery Beryl's⁸ fainter rays:
Of those in this world's wisdom wise
The thoughts and hopes it signifies:
Who long to live more fully blest
With mystic peace of endless rest.

Beyond all gems the Topaz¹⁰ rare
Hath value thence beyond compare;
It shines, albeit of color grey,
Clear as a fair ethereal ray:
And notes the part of them that live
The solid life contemplative.

Some Council, decked in purple state,
The Chrysoprase¹¹ doth imitate:
In the fair tint its face that decks
'Tis intertinged with golden specks.
This is the perfect love, that knows
Kindest return to sternest foes.

The azure Jacinth¹² comes between
The brighter and the dimmer sheen:
The ardor of whose varied ray
Is changed with every changing day:
The angelic life it brings to view
Attempered with discretion due.

Last in the Holy City set
With hue of glorious violet,
Forth from the Amethyst¹³ are rolled
Sparks crimson-bright, and flames of gold:
The humble heart it signifies
That with its dying Master dies.

These stones, arrayed in goodly row
Set forth the deeds of men below:
The various tints that there have place,
The multiplicity of grace.
Who in himself such grace displays
May shine with these in endless rays.

Jerusalem, dear peaceful land!
These for thy twelve foundations stand;
Blessed and nigh to God is he
Who shall be counted worthy thee!
That Guardian slumbereth not, nor sleeps,
Who in his charge thy turrets keeps.

King of the heavenly City blest!
Grant that thy servants may have rest,
This changeful life for ever past,
And consort with thy saints at last:
That we, with all the choir above,
May sing thy power and praise thy love!
Amen.

1 The twelve foundation stones of the Apocalypse gave rise, as might be expected, to an infinite variety of mystical interpretations. Marbodius wrote a short commentary on the prose which we are considering, which will serve as a good explanation of it. His treatment of the foundation stones is tropological:—a more usual one is allegorical, which I will give from the commentary of Michael Ayguan on the Psalms. "Jasper," says the comment of Marbodius, "is the first foundation of the Church of God, and is of a green color. Whoever hath it upon him, no phantasm can hurt him. It signifies those who always hold the faith of God, and never depart from it—or wither,—but are always flourishing therein, and fear not the assaults of the devil." Allegorically, the Jasper, the first foundation stone, which promotes fecundity and causes unity, symbolizes the first article of the Creed: "I believe in God the Father Almighty, maker of heaven and earth."

2 "The Sapphire," says Marbodius, "is of the color of the sky. It signifies them that, while they be yet on earth, set their affections on things above, and despise things terrestrial; according to that saying, *our conversation is in heaven*." The reason why, in the prose, it is compared to the throne of God, is clearly that verse in Exodus: *They saw the God of heaven, and under his feet was as it were the paved work of sapphire stone*. "The Sapphire," says Ayguan, "reconciles, heals, consoles, gives sight, and is the king of stones, symbolizes the second article of the Creed: *And in Jesus Christ his only Son our Lord*."

3 "The Chalcedony," Marbodius continues, "while it is in a house doth not shine: when under the open air it glitters brightly: it resists those that would cut it or scratch it: when heated, either by the sun, or by rubbing with the finger, it attracts straws. By this they are signified who do their good deeds in secret, as fasting, alms, and the like: according to that saying, *But thou, when thou fastest, &c.* But when such men are compelled to go abroad into the world, then their good works shine before men. But if any seek to flatter them, which is as it were to paint or engrave them, they receive not their vain praises, but manfully resist, and acquiesce not in them. And when heated, either by the sun, which is Christ, or by the fingers, that is by the gifts of the Holy Ghost, they, by word and example, draw straws, that is, sinners, to themselves; and cause them to persevere in good works." "The Chalcedony," says Ayguan, "which is pale, sets forth humility; and so the third article of the Creed: *Who was conceived by the Holy Ghost, born of the Virgin Mary*."

4 "The Emerald," is the comment of Marbodius, "is exceedingly green, surpassing all gems and herbs in greenness. It is found only in a dry and uninhabitable country. Through the bitterness of its cold nothing can dwell there but griffins, and one-eyed arimasps that fight with them. By the Emerald we understand

those who excel others in the vigor of their faith, and dwell among infidels, who be frigid and arid in love. The griffins, that keep watch over them, be devils, who envy them that have this precious gem of faith, and do their diligence to deprive them thereof. Against these fight the one-eyed arimasps, that is, those who go not two ways, nor have a double heart, nor serve two Lords." Ayguan again: "The emerald which heals, gives eloquence, riches, conquest, clears sight, fortifies memory, banishes luxury and sorrow, typifies the Passion of our Lord, which spiritually doth all these things; and therefore that article of the Creed—*'Suffered under Pontius Pilate.'*" The beryl of the New Jerusalem is described in two of the most beautiful lines ever written by Prudentius.

"Has inter species smaragdina gramine verno
Prata virent, volvitque vagos lux herbida fluctus."

5 "The Sardonyx," says Marbodius, "has three colors: the lowest black, the middle white, the upper red. And it signifies those who sustain grief of heart for the name of Christ; and are white, that is, without guile within: and yet to themselves appear contemptible, and as it were black—that is, sinners." Ayguan, after the same description, proceeds: "The lower part which is black, typifies the sorrow of Good Friday; the middle part, which is white, the rest of Easter Eve; and the upper, which is red, the glory of Easter Day." Thus the whole symbolizes the fifth article (as he reckons it) of the creed: *Was crucified, dead, and buried: He descended into hell: the third day he rose again from the dead.*

6 "The Sardius," continues our poet, "which is wholly red, signifies the martyrs, who pour forth their blood for Christ." "The Sardius," says Ayguan, "as being a bright stone, sets forth the joy of the sixth article of the Creed: *He ascended into heaven, and sitteth at the right hand of God the Father Almighty.*"

7 Because the number six is symbolical of our Lord's Passion: since he was crucified at the sixth hour of the sixth day

8 "The Chrysolite," Marbodius teaches, "shines as gold, and emits fiery sparkles: it signifies the wise and charitable, who impart to others that which they possess themselves. For wisdom and charity excel other virtues, as gold other metals." Ayguan is more ingenious: "The Chrysolite shines as gold in the day, as fire in the night. By the day the good; by the gold their crown are represented; by the night the wicked, and by the fire their punishment. Hence the stone typifies their final separation, and thus the seventh article of the Creed: *From thence he shall come to judge the quick and the dead.*"

9 "The Beryl," according to our author, "shines as water that reflects the sun, and warms the hand that holds it. It signifies those who are frail by nature: but being enlightened by the Sun of Righteousness, shine with good works, and warm others by the example of their love." Ayguan says: "The Beryl, whose virtue is to cause love, to bestow power, and confer healing, sets forth the eighth article: *I believe in the Holy Ghost.*"

10 "The Topaz," says Marbodius, whose commentary in this case does not well agree with his text, "is rare, and therefore precious. It has two colors: one like gold, the other clearer. In clearness it surpasses all gems, and nothing is more beautiful. It signifies those who love God and their neighbor." According to Ayguan, the Topaz, which receives as in a vessel the light of the sun, symbolizes that which thus stores the rays of the Sun of Righteousness, the Holy Catholic Church.

11 Marbodius: "The Chrysoprasus, which is purple, with drops of gold, signifies those who pass their life in tribulation and passion, yet constantly abide in charity." According to Ayguan, this stone (a) shines like fire; and (b) communicates its virtues without diminishing them; and thus typifies (a) the Communion of Saints: (b) the Forgiveness of Sins.

12 "The Jacinth," says Marbodius, "changes its appearance with that of the sky. It therefore represents those who, like the apostle, can preach wisdom among them who are perfect, and yet have milk for babes in Christ." Thus, he observes, "St. Paul was a jacinth, for he became all things to all men." Ayguan teaches that the jacinth has the virtue of invigorating; and therefore is a type of the Resurrection of the body.

13 The Amethyst, according to Marbodius, is entirely red, and shoots out rosy flames. Its color signifies earthly sufferings; its emissions, prayers for those that cause it. For he says, "it is the virtue of virtues to pray for persecutors. And we read of few that have done so: yet there are two in the Old Testament—Moses and Samuel; and two in the New—the Lord Christ and Stephen." Ayguan, affirming the Amethyst to give a clear sight, makes it symbolical of the Beatific vision—and thus of the life everlasting.

(For the Herald.)

Sketches of Travel.

No. XXV.—THE PANTHEON.

"Simple, erect, severe, austere, sublime—
Shrine of all saints and temple of all gods,
From Jove to Jesus—spared and blessed by Time,
Looking tranquillity, while falls or nods
Arch, empire, each thing round thee and man plods
His way through thorns to ashes—glorious dome!
Shalt thou not last? Time's scythe and tyrants' rods
Shiver upon thee—sanctuary and home
Of art and piety—PANTHEON! pride of Rome!"

A strange spell comes over the soul, as one looks upon this noble temple which rears its unbroken front of faultless symmetry, in the midst of the filth and bustle of modern Rome, and reads the inscription upon the frieze, which shows that it was erected by M. Agrippa in his third consulate, B.C. 26. More than eighteen hundred years have passed away, yet there it stands erect, entire, beautiful, sublime, as if invested with the attribute of immortality!

The portico is one hundred and ten feet long, forty-four deep, and is composed of sixteen Corinthian columns of oriental granite, with capitals and bases of Greek marble. Eight of these are in front, and the others in four lines behind them, so as to divide the portico into four porticoes. Each column is a single block, forty-six and a half feet in height, and five feet in diameter. On the frieze of the entablature is the inscription, "M. AGRIPPA. L. F. COS. TERTIUM. FECIT." The whole is surmounted by a pediment, which still retains the marks by which its bas-reliefs were attached. In the vestibule on the left of the door-way, is a Latin inscription, recording that Urban VIII. moulded the remains of the bronze roof into columns to serve as ornaments of the apostle's tomb in the Vatican, and into cannons for the Castle of St. Angelo. No less than 450,250 pounds weight of metal were removed on this occasion. A great part of the roof had been previously stripped by the Emperor Constans II. in 657. The bronze doors still remain.

The interior is a rotunda supporting a dome. The rotunda is one hundred and forty-three feet in diameter, exclusive of the walls, which are twenty feet thick. The height from the pavement to the summit is one hundred and forty-three feet, and the dome occupies one half of this height. In the upright wall are seven large niches with columns. Between the niches are modern altars. Above the niches and altars runs a marble cornice, covered with rich sculpture, supporting an attic with fourteen niches, and a second cornice, from which rises the majestic dome, divided with square panels, originally covered with bronze. All the light comes through the circular opening in the centre, twenty-eight feet in diameter. The pavement is composed of porphyry, pavonazetto, and giallo antico, alternately in round and square slabs.

The third chapel on the left, contains the tomb of Raphael. In the same chapel is the tomb of Annibale Caracci. Other eminent painters are buried in different parts of the building.

One of the altars has a wooden chest, which professes to hold the "sacred napkin" with which the Saviour wiped the "bloody sweat" from his face—bearing the following inscription: "Arca in qua sacrum sudarium olim a diva Veronica delatum Roman ex Palestina, hac in basilica annos centum enituit."

THE CAPITOL.

The Capitoline Hill rises at the eastern extremity of the "Corso," and is ascended by a noble flight of steps. At the foot of the central steps are two Egyptian lionesses, in basalt. On the summit, at the angles of the balustrades, are two colossal statues in marble, of Castor and Pollux, standing by the side of their horses. On the right of the ascent, at the extremity of the balustrade, is the celebrated Columna Milliaria, the milestone of Vespasian and Nerva, which marked the first mile of the Appian way. The corresponding column on the left balustrade sustains an antique ball, said to be that which contained the ashes of Trajan, and was formerly held by the colossal statue on the summit of his historical column.

The summit of the hill is an open square, with palaces on three sides. In the centre of the piazza is the bronze equestrian statue of Marcus Aurelius. It is related that Michel Angelo once said to the horse, "Cammina!" i. e., "go on," so life-like did it appear. When it stood in front of the Lateran in 1347, upon the occasion of Rienzi's elevation to the tribuneship, wine was made to run out of one nostril, and water out of the other.

On the three sides of the piazza, are the three separate buildings designed by Michel Angelo. The central one is the Palace of the Senator; that on the right, is the Palace of the Conservatori; that on the left, is the Museum of the Capitol. (The Senator was one of the chief magistrates of Rome in later times, a sort of Mayor, and the Conservatori, were his three judges. These palaces were built for their accommodation.)

The PALACE OF THE SENATOR has a double row of steps in front, at the base of which is a fountain, ornamented with three statues, Minerva in the centre, and the others colossal representations of river gods in Parian marble, the Nile and the Tiber. The principal apartment in the palace is the hall in which the Senator holds his court. The tower contains the great bell of the Capitol, captured from Viterbo in the middle ages, which is rung only to announce the death of the Pope, and the beginning of the carnival. It commands one of the finest views of Rome and its vicinity.

The PALACE OF THE CONSERVATORI contains many interesting works of art. Under the arcade on the right, is a colossal statue of Julius Cæsar; on the left, a statue of Augustus in a military dress, with the rostrum of a galley on the pedestal, in allusion probably to the battle Actium. In the court are several interesting fragments; a colossal marble head of Domitian, a fine group of a lion attacking a horse, a hand and head of a colossal bronze statue, Rome triumphant, two captive kings in grey marble, and the Egyptian statues of Ptolemy Philadelphus and Arsinoe, with hieroglyphics on their backs, &c., &c.

The Protomeca is a suit of eight rooms, containing a series of busts of illustrious men, presented to the Arcadian Academy by Leo XII. One room has the busts of eminent foreigners; another, celebrated artists; another, eminent authors and discoverers; another, musicians and composers. One chamber has the monument of Canova, three female figures representing the fine arts, mourning his death.

The Hall of the Conservatori consists of eight rooms, of which the first is adorned with paintings in fresco, from the history of the Roman kings, beginning with the finding of Romulus and Remus; the second with subjects from the republican history; the third from the Cimbric wars. This last contains the famous Bronze Wolf of the Capitol, supposed to date back to the earliest antiquity of Rome. The fourth room contains the celebrated Fasti Consulares, found in the Roman Forum, having a list of all the consuls and public officers of Rome, from Romulus to the time of Augustus.

There are also two additional halls of pictures, and the Secret Cabinet, opened only on application to the Director.

The Museum of the Capitol, on the opposite side of the piazza, contains an interesting collection of antiquities. There are many fragments in the vestibule. One room is called the Chamber of Canopus, from the statues in the Egyptian style found in the hall dedicated to Canopus in Hadrian's Villa. Another is the Hall of Inscriptions, containing a collection of imperial and consular inscriptions, from Tiberius to Theodosius. Here is a square altar of Pentelic marble, with bas-reliefs in the oldest style or Greek sculpture, representing the labors of Hercules; also the funeral altar of T. Statilius Aper, measurer of the public buildings, with bas-reliefs of the trowel, compasses, plummet, the foot, and various instruments of his business.

The Hall of the Sarcophagus is so called from a fine sarcophagus of marble, representing the history of Achilles.

On the wall of the stair-case are the celebrated fragments of the plan of Rome in white marble, found in the temple of Remus, invaluable to the Roman topographer.

The Gallery contains a great number of busts, and statues, and inscriptions.

The Hall of the Vase is so called from a noble vase of white marble in the middle of the room, found near the tomb of Caccilia Metella. Here also is the celebrated Iliac Table, containing the history of the Iliad and the Fall of Troy; the famous mosaic of Pliny's doves.

The Hall of the Emperors contains seventy-six busts of the Emperors and Empresses, arranged in two shelves around the room in chronological order. In the centre of the room is the celebrated sitting statue of Agrippina, mother of Germanicus.

Then there is the Hall of the Philosophers, containing seventy-nine busts of philosophers, poets, and historians; the Saloon, with numerous busts and statues; the Hall of the Faun, so called from the celebrated Faun in roseo antico found in Hadrian's Villa, and the Hall of the Dying Gladiator, so called from the celebrated figure of the Dying Gladiator. It is supposed to be one of a series illustrating the incursion of the Gauls into Greece. Whether it was owing to my own excited feelings, or to the intrinsic merit of the statue, or to the powerful description of the poet, I cannot tell; but nothing of all I had seen in Rome affected me so deeply. The tears dropped like rain as I stood before it.

"I see before me the Gladiator lie:
He leans upon his hand—his manly brow
Consents to death, but conquers agony,
And his drooped head sinks gradually low—
And through his side the last drops, ebbing slow
From the red gash, fall heavy, one by one,
Like the first of a thunder shower; and now
The arena swims around him—he is gone
Ere ceased the inhuman shout which hailed the
wretch who won.

He heard it—but he heeded not—his eyes
Were with his heart, and that was far away:
He recked not of the life he lost nor prize,
But where his rude hut by the Danube lay,
There were his young barbarians all at play,
There was their Dacian mother—he, their sire
Butcher'd to make a Roman holiday.
All this rushed with his blood—shall he expire,
And unavenged! Arise, ye Goths and glut your ire!"

S. J. M. M.

"The Future of Nations."

Such is the subject of a lecture recently delivered by Louis Kossuth, in which he proclaims his faith in the law of Christ, not only as of universal obligation, but as the sole conservator of national prosperity. Those who style themselves Christians, and yet make a distinction between virtue in private and virtue in public life, as if the law of Christian charity were applicable to the relations of individuals, but not to those of communities, he holds to be in error. To secure a nation's future, he believes the moral precepts of Christianity must constitute the law, not only of individual, but of the national life.

The following paragraphs rise almost to the lofty style of prophecy:

"I, therefore, who do not despair of my own country's future, though it be overwhelmed with misfortunes, I certainly have an unwavering faith of the destinies of humanity; and though the mournful example of so many fallen nations mistrust us, that neither the diffusion of knowledge, nor the progress of industry,—neither prosperity, nor power,—nay, not even freedom itself can secure a future to nations, still I say there is one thing which can secure it; there is one law, the obedience to which would prove a rock upon which the freedom and happiness of nations may rest sure to the end of their days. And that law, ladies and gentlemen, is the law proclaimed by our Saviour; that rock is the unperverted religion of Christ. But while the consolation of this sublime truth falls meekly upon my soul like as the moonlight falls upon the smooth sea, I humbly claim your forbearance, ladies and gentlemen; claim it in the name of the Almighty Lord to hear from my lips a mournful truth. It may displease you; it may offend, but truth is truth. Offended vanity may blame me; power may frown at me, and pride may call my boldness arrogant, but still truth is truth, and I, bold in my unpretending humility, will proclaim that truth; I will proclaim it from land to land and from sea to sea; I will proclaim it with the faith of the martyrs of old, till the seed of my word falls upon the conscience of men. Let come, what come may. I say with Luther: God may help me, I cannot otherwise. Yes, ladies and gentlemen, the law of our Saviour, the religion of Christ can secure a happy future to nations.—But alas! there is yet no Christian people on earth—not a single one among us all. I have spoke the word. It is harsh, but true. Nearly two thousand years have passed since Christ has proclaimed the eternal decree of God, to which the happiness of mankind is bound, and has sanctified it with his own blood, and still there is not one single nation on earth which would have enacted into its law-book that eternal decree; men believe the mysteries of religion, according to the creed of their church; they go to church and they pray and give alms to the poor, and afflicted, and believe to do all what the Lord commanded to do and believe to be Christians. No! Some few may be, but their nation is not—their country is not; the era of Christianity has yet to come, and when it comes, then, only then, will be the future of nations sure. Far be it from me to misapprehend the immense benefit which the Christian religion, such as it already is, has operated in mankind's history. It has influenced the private character of man, and the social condition of millions; it was the nurse of a new civilization, and softening the manners and morals of men, its influence has been felt even in the worst quarter of history—in war. The continual massacres of the Greek and Roman kings and chiefs, and the extermination of nations by them—the all-devastating warfare of the Timurs and Gengiskhans—are in general not more to be met with; only my own dear fatherland was doomed to experience once more the cruelties of the Timurs and Gengiskhans out of the sacrilegious hands of the dynasty of Austria, which calumniate Christianity by calling itself Christian. But though that beneficial influence of Christianity we have cheerfully to acknowledge, yet it is still not to be disputed, that the law of Christ does yet nowhere rule the Christian world. * * * * *

"Thou art fallen, O my country, because Christianity has yet to come; but it is not yet come—no where! No where on earth! And with the sharp eye of misfortune piercing the dark veil of the future, with the tongue of Cassandra relating what I see, I cry it out to high heaven, and shout it out to the earth—Nations, proud of your momentary powers; proud of your freedom; proud of your prosperity; your power is

vain, your freedom is vain, your industry, your wealth, your prosperity are vain; all this will not save you from sharing the mournful fate of those old nations not less powerful than you,—and still fallen, as you yourself will fall,—all vanished as you will vanish, like a bubble thrown up from the deep! There is only the law of Christ, there are only the duties of Christianity, which can secure your future, by securing at the same time humanity! * * *

"Yes, gentlemen, as long as the principles of Christian morality are not carried up into the international relations—so long as the fragile wisdom of political exigencies overrules the doctrines of Christ, there is no freedom on earth firm, and the future of no nation sure. But let a powerful nation, like yours, raise Christian morality into its public conduct, that nation will have a future against which the very gates of hell itself will never prevail. The morality of its policy will react upon the morality of its individuals, and preserve it from domestic vice, which, without that morality, ever yet has attended too much prosperity, and ever yet was followed by a dreadful fall. The morality of its policy will support justice and freedom on earth; and thus augmenting the number of free nations, all acting upon the same principle, its very future will be placed under the guarantee of them all, and preserve it from foreign danger—which it is better to prevent than to repel. And its future will be placed under the guarantee of the Almighty himself, who, true to his eternal decrees, proved through the downfall of so many mighty nations, that he always punished the fathers in the coming generations; but alike bountiful as just, will not and cannot forsake those whom he gave power to carry out his laws on earth, and who willingly answered his divine call. Power in itself was never yet sure. It is right which makes power firm; and it is community which makes right secure.—The task of Peter's apostolate is accomplished—the churches are founded in the Christian world. The task of Paul's apostolate is accomplished—the abuses of fanaticism and intolerance are redressed. But the task of him whom the Saviour most loved is not yet accomplished. The gospel of charity rules not yet the Christian world; and without the charity, Christianity, you know, is "but the sounding brass and a tinkling cymbal."

Signs of a Dying or Decaying Christianity.

1. When you are so indifferent to assemble, or frequent the Church of God, that you can come, or you cannot come, at your own pleasure.
2. When, in your most solemn worship, you are quickly weary, without warrantable cause.
3. When few sermons will please you; either you like not the matter, or manner, or man, or place.
4. When you think you know enough.
5. When a small occasion will keep you from Christ's table, or communion with the Church of God.
6. When you have usually no great mind to prayer.
7. When reading the Holy Scriptures is more burdensome than delightful.
8. When you are mighty inquisitive after novelties or new things, rather than wholesome doctrine.
9. When you are so little prepared for the solemn assemblies, that they come before you think of them, or long for them.
10. When you come to the assembly more for fear of the brethren's eye, than Christ's omniscient and all-piercing eye.
11. When you will rather betray the name of Christ Jesus, and the credit of his Gospel, by your silence, than appear for it to your own suffering and disparagement.
12. When, at a small offence, you are usually so impatient, that you commit great sin.
13. When you are more careful to get the words of Christ's people, than the spirit of Christ's people; the form than the power.
14. When you are not much troubled at your own miscarriages, while they are kept from public view.
15. When you love least those Christians that deal most faithfully with you, in the opening your sores, and tendering you remedies.
16. When you pray more for afflictions being removed than sanctified.
17. When under God's calamity, you can neither find necessity, nor excellency, to humble yourselves by fasting and prayer.
18. When the thought of your bosom lust, or any other sin, is more prevalent with you, than pleasing God.
19. When you are mighty curious about the lesser matters of God's law, and mighty careless about the weightier.
20. When the Holy Spirit's help to the great work of mortification, seems not of absolute necessity to you.
21. When you are so ignorant of your spiritual standing, that you know not whether you grow or decay.

22. When increase of time in Christ's acquaintance, worketh decrease of affection to Christ's company.

23. When great sins seem smaller, and small sins seem none at all.

24. When your tongue is frequent in complaining of lesser miseries, and silent in praising for greater mercies.

25. When your sense of the great worth of time is so small, that you are turned prodigal.

26. When a watchful care of a godly life, and Christian conversation, is more accidental than habitual.

27. When care for your body is usually most pleasant, and care for your soul usually most irksome.

28. When you are much a stranger to the practical part of meditation on the word and works of God.

Doctrines Offensive to None.

It is a favorite but false dogma, that the religion of the gospel may be so trimmed of its sterner features as to prove offensive to none, and yet enough be left to answer the wants of the sinner, and place him in the way to heaven. If this be practicable, it was a secret to the apostles, who, in all their missionary efforts, found not only that the offence of the cross had not ceased, but that they were constrained, by the very terms of their commission, to declare the whole counsel of God. They seemed to be ignorant of the art of making religion easy, and divesting it of all sectarian bias and controversial tendency. So far as we can learn from their writings, they knew of no method of accommodating the doctrines of Christ to human prejudice; and, had any plan been suggested in the early Church for the publication of theological tracts, which would have answered this purpose, Paul's treatise on predestination, as found in the epistle to the Romans, would have been rejected from the number, as entirely too violent and sectarian. The fact is, as it ever has been, that in the school of Christ, religion cannot be made easy; it has hard lessons to be studied, in the acquisition of which the heart must be tutored and disciplined; the level between it and the human heart must be attained, not by lowering its claims, but by raising the heart to admit its claims; and hence the system of doctrines taught in the holy Scripture can never be so popularized as to prove welcome to the unconverted and the religious formalist. It can be dear only to those who have humbly submitted themselves to the teachings of the Holy Spirit. A vigorous, manly, and intelligent piety can never result from the homoeopathic system of religion. The favorite graduation by which it is determined with *how little truth* a soul may be saved, is the prime cause that there are "so many weak and sickly" among us. Flippant theologians, by their confident discrimination between essentials and non-essentials, make the Bible not only the most sadly mutilated book, but the most uncertain spiritual guide in the world. We are free to say, that we should feel imperilled by presuming to make any such specific distinctions. While the power and mercy of God are not to be limited in saving men by the instrumentality of much or little truth, he has left us no discretion to dictate on the subject, or to say what portions may be safely withheld of that "all scripture" which "is given by inspiration of God, and is profitable for doctrine, reproof, and instruction in righteousness." Presbyterian.

Jealousy.

Jealousy is one of the most hateful and disastrous emotions which can find a place in the human heart. It is infallibly fatal to the harmony of any body sacred, or social, or civil, where it is harbored. It looks at men and things through a perverted medium. It holds a glass to the human eye which at once magnifies and distorts the objects of its dark suspicions. A word or a look is invested with weighty importance, and an expression uttered, perhaps without thought, is found to contain volumes of information, and to discover some hideous monster that had hitherto been concealed; but whose existence had been strongly suspected. The heedless one who uttered the sentence perhaps never thought of it before or after the period of its annunciation; but jealousy will not, cannot believe this. That sentence was a cue to the heart of the individual who employed it, it betrayed much deep scheming to injure, and unfolded a most diabolical intention. Then are pictured to the mind many studied attempts to wound and to injure. The party in his own estimation is avoided, treated with contempt, shunned, slighted, and he is confident of the fact that he is hated, and in an underhanded way abused. Venture to put such an one right, for frequently the impartial observer can perceive that all his array of troubles are attributable to the random flights of a morbid imagination, yet, seek to disabuse his mind, and you are regarded as taking part

with his enemy. That a jealous soul will soon be treated coolly by the objects of his dreamy suspicions is naturally to be expected. There will be about himself a cold reserve which will repel a kind and warm heart, and freeze the fountains of sympathy and love. But this state of things, superinduced by his own unapproachable spirit, becomes to him demonstration itself, that from the first he has been right in his conjectures. Even one such soul as this in any society will materially injure its peace, and retard its usefulness. And how sad must be the result when this spirit enters the Church of the living God, how fatal to its prosperity, how crucifying to the feelings of every humble and devoted soul.

And think you, reader, that Satan will fail to ply such a weapon in the churches? No. Whenever he finds a pliant heart that is prone to distrust the motives of others, he will employ, or seek to employ, such an one as an effectual instrument of torture to Zion. Where this spirit is successfully introduced, revivals must cease, and churches must languish. Christians ought to know that this is one of the roaring lion's stratagems to devour them; and the first whisper of the ungenerous emotion ought to be met with a "get thee behind me, Satan." Thus resisted, he will flee from the soul, leaving it and the church to enjoy a heaven-conferred harmony.

Toronto Christian Observer.

The Climate of Countries.

Although Edinburgh, in Great Britain, is situated ten degrees farther north than the city of New York, it has a much warmer climate in winter, and the heat and cold never attain to such extremes. The climate of England is, to the majority of our people, a mystery. The island is situated between 50 and 55 deg. north latitude, and it has a milder climate than we enjoy in the latitudes of 40 and 45 deg. The British Isles are situated in the path of warm ocean currents, which flow across the Atlantic and beat upon and circulate around them. The wild Orkney Islands, which are situated in 59 deg. 5 min., have warmer winters than we have in New York city, which is situated about 17 deg. further south. In the city of Glasgow, the mean temperature in the month of January is 38 deg., and it has never been below zero but twice in forty years, and then only 3 deg. for two days. In Unst, in the Shetland Isles, in latitude 60 deg. 5 min., the mean temperature in January is 40 deg. In many places of the United States, ranging from New York to Maine, in lat. 45 deg., the mean temperature is 6 deg. below zero. Unst is only one degree colder than Constantinople, in January; and no country in Europe, nor the world, perhaps, enjoys the mildness of climate peculiar to Great Britain and Ireland. This must have a wonderful effect upon the health and organization of the people. The cause is, as we have stated, generally attributed to the currents of the Gulf Stream; one philosopher, however, attributes the genial warmth to moist breezes from Africa, which come over the Atlantic, crossing the equator. In Russia, Moscow is on the same line with Edinburgh, yet its temperature in winter is at least 13 deg. lower. The climate of England is moist and wet. To foreigners, accustomed to clear skies, it is disagreeable. The atmosphere is cloudy in summer, and this is one reason why it is not so warm as in other countries in the same northern latitude. Were it not for the warm ocean currents and the warm breezes, the coasts of England would be ice-bound, and many of the plants which now flourish there as evergreens, would be unknown.

On the northern coast of our Continent—in northern Oregon—the climate is much warmer in winter than in places on the same lines of latitude in our Eastern States. It is believed that currents from the orient flow over the Pacific and wash the Oregon shores, as the Gulf Stream of the Atlantic does the British Isles. During the past winter the thermometer ranged at 17 deg. above zero, and the prairies were green all the time, except when covered by occasional snow storms. The farmer is not compelled, as in the Eastern States, to depend for the winter sustenance of his cattle on hay raised the previous season, his cattle can graze there throughout the whole year, and wild flowers may often be plucked in the months of January and February.

Scientific American.

A SAFE EXPERIMENT.

Dr. Ashbel Green, of Philadelphia, published in the North American, some years since, the following account of his recovery from skepticism, when a young man:

"To the Bible itself I determined to make a final appeal. My Christian education had already rendered me in a degree familiar with a large portion of its contents; but on this I resolved to place no dependence. I took up the New Testament as if I had never opened it before, and with the single object of looking out for the signatures of divinely inspired truth;

and I prayed, as well as a half infidel could pray, that God, in whose existence and attributes I believed, would help me to form a just opinion of the truth or fallacy of that book. Proceeding in this way, I had not gone through the four Evangelists, till all my skepticism left me, and to this hour it has never returned. My mind, indeed, has sometimes been harassed with almost every species of infidel, and even atheistic suggestions; but I have, at the very time of their occurrence, been thoroughly convinced that they were false and groundless. . . . And this, let me say, is, in my opinion, the best way of bringing to a satisfactory issue this question of unavoidable and infinite importance."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 24, 1852.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

SHALL THE LITERAL ISRAEL BE RESTORED?

Many appear to think, that because in the present dispensation, the distinction (as to position) between Jew and Gentile is entirely removed, and we are "all one in Christ Jesus," therefore it is absurd to look for any restoration of such distinction in a future dispensation. [Note 1.]

It is simply, of course, a question of revelation. Because under the law the Jew could not contemplate an equality of footing between himself and his uncircumcised neighbor: it did not follow that the thing was absurd: we know it took place and still exists in fulness. [Note 2.]

And yet there were no distinct intimations of it in prophecy at all. For Paul declares that it was not made known unto the sons of men in other ages; (Eph. 3:5, 6) although the warnings of national degradation below the Gentile world might well cause surmises of spiritual as well as temporal privileges conferred on the latter, confirmed by such histories as those of Joseph, Jethro, Rahab, Ruth, &c.—[Note 3.]

Promises of blessing to the Gentiles there were—but in connection with the blessing, not the rejection, of the house of Israel: such are Ezek. 38:23; Mal. 1:2; Zech. 8:22, 23, &c.—and are still unfulfilled. [Note 4.]

If then there are unconditional promises of blessing to the literal Israel, the fact of their present equality, as to spiritual standing, with the Gentiles, by no means interferes with their fulfilment of such. True, there would be a respecting of persons, at least to human view, were these blessings of a temporal kind only. But the same God, who called Cyrus by name, and appointed his conquest of the Assyrian empire, long before his birth—who has seen fit to predestinate to glory before the foundation of the world, all those who now are saved by faith in Jesus Christ, (Rom. 8:29, 30; Eph. 1:4-6; Gal. 1:15, 16)—who called Abraham to be the originator of his own favored people—the followers of the same saving faith bestowed on him as their earthly father—this God, who seeth the end from the beginning, whose thoughts are not our thoughts, nor his ways our ways,—is able yet by his almighty power to bring about the fulfilment of his promise, that a nation shall be born in a day. (Isa. 66:8.) [Note 5.]

Now I affirm that such a promise, viz., of spiritual combined with and followed by earthly restoration, is given to the literal Israel in the latter part of Jer. 32. It reads, ["And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence"]; "behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath;—I pause here to say, that this cannot apply to the Church; and that it is strange such a mind as Mr. Miller's, to whom so much light was given, could fail to perceive that this judgment can have come on the literal Israel, and on them only—and that, since the return from the one city Babylon, the one country Assyria—I proceed—"and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people and I will be their God: and I will give them one heart and one way, that they may fear me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." ["And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hands of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the moun-

tains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord."] [Note 6.]

Now if there is any respecting of persons here, it would be as much so, were these things said of the Church, as if of the literal Israel. But of whom are these things said—of the Church, or of the nation of Israel? [Note 7.]

I assert that it is impossible to apply this passage at all to the present "Israel of God," the Church, without turning the word of God into confusion.—Are we, God's Israel by adoption and regeneration, the people who were driven into all countries in God's anger, and fury, and wrath? (v. 37) Are we "the children of Israel, and the children of Judah?"—Are the sins laid to their charge in vs. 32, 35 laid to our charge? (We may have been guilty of these, or kindred iniquities as bad, but) they, the literal Israel, are charged there with those iniquities: they have had these sins visited on them—the cup having been filled previous to Jerusalem's sack by the Romans—in their still existing dispersion among all nations and countries; and they, and they only, have a right to claim the fulfilment of the annexed promises. If the latter do not belong to the nation that sinned so grievously, and have been so long and grievously chastized for their sins, then the words are calculated to deceive that nation, which certainly must understand them as addressed to themselves. "Let God be true," and acknowledged abundantly able not only naturally, but as here clearly promised, also morally to cause the wilderness to blossom as the rose. [Note 8.]

"Carnal Israel" indeed they now are; but not carnal, in the ordinary sense of that word, when converted as a nation, to the God they have so long rejected for their Saviour.

This change from carnal to spiritual, is promised them in vs. 39, 40, of the above cited passage.

I may refer to Ezek. 36:23, 27, 37, 23; and Zech. 12:10, 14, as very clear prophecies of their moral and sudden regeneration. (I have in a previous article shown that the last of these passages cannot possibly apply to the mourning at the crucifixion of the Lord, which was a partial, and by no means a national mourning, like that for Josiah, in the valley of Megiddon.) [Note 9.]

Not wishing to extend the present article much further, I observe in conclusion that the greatest personal loss to brethren overlooking the promised restoration of God's ancient and still beloved people, (Rom. 11:28)—besides losing that place of intercession for them, assigned at present to the Church (Isa. 62:6, 7)—is that of being outside that proper watchman's post, where every indication of their coming Lord's approach is to be seen and hailed with joyful hope. We need, personally, all the consolation of the Scriptures, according to our measure of perception. Whether Rothschild's rumored proposition of purchasing the land of his fathers be, or not, a "fable," the bare mention of such a thing is calculated to make that Christian "lift up his head" with increased joy of assurance that his Lord is nigh indeed, who knows that ere Antichristian armies can be called together against the literal Jerusalem, (Ezek. 38; Zech. 14:2) he shall have heard the voice of the archangel and the trump of God, and shall, together with his brethren, now sleeping in the grave, be caught up to meet the Lord in the air, thenceforward to be "ever with the Lord."—1 Thess. 4:16, 17. May he who writes, and all who read, this article, stand watching, as wise virgins, with oil in our lamps, and our loins girded, for in very deed, and with an emphasis daily and hourly intensifying, "the Lord is at hand." [Note 10.]

M. MONTGOMERY.

Remarks.

Note 1. This does not follow. God can make any distinction he pleases between Jew and Gentile. But we look for no such distinction in the future, because there is a perfect silence in the New Testament respecting any renewal of the distinctions which have been broken down. The declarations are plain and unequivocal, that "if ye are CHRIST'S, then are ye ABRAHAM'S seed, and heirs according to the promise."—Gal. 3:29. And there is no intimation that those who are merely the children of CHRIST, are in any particular, to take a position inferior to that of the children of ABRAHAM. The gospel places all unconverted men on one level, and all converted men on another, and does not even remotely hint that hereafter there are to be any national distinctions existing in those of either class. Why the Jews look for a restoration of their national superiority, PAUL seems to teach, is because "until this day remaineth the same veil untaken away in the reading of the Old Testament."—2 Cor. 3:14. We wish not to share with them in the obscurity which seems to shroud their mental perceptions respecting the interpretation of the Old Testament. This veil is done away through CHRIST—the New Testament, being received as an inspired commentary on the Old.

Note 2. If the Jew under the Old Testament, failed to perceive that an equality could exist between the Jew and Gentile, he failed to perceive what then in a measure already existed. The privileges of the Mosaic law, both secular and spiritual, were common to all believers, whether Jew or Gentile. All that the believing Gentile had to do, was to identify himself with the Jewish nation, in order to a full enjoyment of their privileges. God was no respecter of persons then, any more than now. There were dwelling among the Jews, strangers from other nations, who, according to Dr. CLARK "submitted to be circumcised, obligated themselves to observe all the rites and ceremonies of the law, and were in nothing different from the Jews, but merely in having once been heathens." They "had the same rights, spiritual, and secular, as had the Jews themselves."

Dr. Clark's Com. vol. 1, p. 357. All the blessings then promised to the Jew, were conditional on their conforming to God's requirements; and the same ordinance was then given to both Jew and Gentile: "And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savor unto the Lord; as ye do, so shall he do."—Num. 15:14. "One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you."—Lev. 24:22. "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God."—Lev. 19:33, 34. "Ye shall have one manner of law, as well for the stranger, as for one of your own country; for I am the Lord your God."—24:22. "And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance both for the stranger, and for him that was born in the land."—Num. 9:14. "Love ye therefore the stranger: for ye were strangers in the land of Egypt."—Deut. 10:19.

In the time of SOLOMON there were 153,600, strangers in Israel, (2 Chron. 2:17); and in later times they were still more numerous. At the pentecostal outpouring of the Holy Spirit, "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."—Acts 2:5. And with these were also proselytes (v. 10), from countries as widely distant.

There were two classes of proselytes, the just, and proselytes of the gate. The former "were united with the great body of the Jewish people, not only by circumcision but by baptism." The Jews maintained that those ceremonies were "so efficacious, that it put an entire end to the connection of the proselyte with his kindred according to the flesh."—Jahn's Bib. Arch. p. 414.

"The Jews, during the four centuries preceding the destruction of Jerusalem, were very extensively dispersed, and they did not fail to make proselytes to Judaism, in all the places, where it was their fortune to reside. The persecutions of Antiochus Epiphanes promoted the cause of proselytism; for those persecutions, under the good providence of God, were the occasion of many victories to the Jews, and excited, at the same time, the interest and notice of the surrounding nations. In consequence of the stand, which the Jews then took, and the victories which they won, whole nations, as the Idumeans, the Itureans, and Moabites, professed the Jewish faith, and underwent the initiatory rite of circumcision. The king of Yaman or Yemen, a district of country in Arabia Felix, became a Jew, more than a hundred years before Christ, and his successors both defended and propagated the Jewish religion."

"The Jews in Asia Minor, in Greece, and, in the progress of time, at Rome also, were the means of drawing numbers within the pale of their country's religion. In Rome, in particular, they eventually became so numerous, as to have a majority at elections; and because they were restless and turbulent, they were ordered by Tiberius, to depart from Italy, and by Claudius, from Rome."

"About the time of Christ, Izates the king of Adiabene, having been instructed by some females, was circumcised, and introduced the Jewish religion into his kingdom. (See the Antiquities of Josephus, xx. 2, 1-5.) Providence thus prepared the way for the propagation of the Christian religion into all parts of the world: for the apostles, wherever they travelled, found those, who had embraced the Jewish religion, and they not only had the liberty to preach in their synagogues, but, as we may learn from various passages, were very essentially aided by the Jewish proselytes, in announcing Jesus Christ to the heathen, Acts 2:5-11; 11:19; 13:4-6, 13-52; 14:1-28; 16:1-40; 12:1-17, etc."—Ib. pp. 398, 399.

There was distinct and unequivocal intimation given in prophecy that the Gentiles should come to the light which the Jews then enjoyed—that they were to be "a light to the Gentiles" unto the end of the earth. (Isa. 49:6; 60:3.) What PAUL asserts is that the mystery of Gentile fellowship with the Jew, was not made known "as it then was"—that is, with that clearness: "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in CHRIST by the gospel."—Eph. 3:5, 6.

Note 4. There seems to be an unnecessary misconception respecting the rejection of Israel. God has never rejected Israel. PAUL refers to his own descent from ABRAHAM and BENJAMIN, as evidence that the Jews were not cast off. The unconverted, were the only ones whom God refused to recognize. "God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of ELIAS? how he maketh intercession to God against Israel, saying, LORD, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven

thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace."—Rom. 11:2-5. God will render to every man according to his deeds. He will give "glory honor and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God."—Ib. 2:10, 11.

The blessing of the gospel, has not exalted the Gentile above the Jew, but to a level with him. Believing Gentiles have become "fellow-heirs" with believing Jews. When CHRIST came to his own, to "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" whether Jew or Gentile. (John 1:12.) The first Christian churches, were congregations of Christianized Jews; and the Gentiles who have come in, have done so by being grafted into that olive-tree which consisted of believing Jews. We see nothing in the scriptures referred to, that conflicts with this view.

Note 5. God, as before said, is able, and will fulfil all his pleasure. There is no issue respecting God's ability.

Those who will examine Isa. 66:8, may be astonished to find that what is generally understood as the promise of the birth of a nation in a day, is no such promise: but a negative interrogatory, denying the possibility of any such thing. They may also be surprised to find, that it is usually, not only misquoted by changing the interrogation to a declaration, but by conjoining parts of two interrogations which read thus: "Shall the earth be made to bring forth in a day? or shall a nation be born at once?"

When the interrogation is used to assert, or deny anything with emphasis; if in the former case, it is always connected with a *no* or *not*; as "Is not God in the height of the heavens?" (Job 22:12.) Here, the answer is yes. Without the *no* or *not*; as for example, "Can the rush grow without mire?" (Job 22:12,) the answer is *no*.

The force of those interrogations in Isaiah, is to show by way of contrast that while nations cannot be born at once, or the earth bring forth in a day; yet, as soon as Zion travailed she brought forth her children—evidently referring to the resurrection of the just at the second advent.

Note 6. This extract as given in the communication, commenced with the 37th verse and ended with the 42d. We have added to that, the portion in brackets, making it commence with v. 36, and end with the chapter.

The pause in the quotation, to say that "this cannot apply to the Church," was uncalled for—it not being thus applied to our knowledge.

The allusion to Mr. MILLER's want of perception, is entirely gratuitous. He never applied this prophecy to any but to the literal Jews. This reference to him and the false issue made, furnish unmistakeable evidence of our correspondent's want of acquaintance with the views of those whose opinions he supposes he is confuting. To confute another, it is necessary first to learn his views, and the arguments by which they are sustained. Without this much time and ink may be wasted without making any progress.

We also regret the omission of the parts of the chapter we have enclosed in brackets; which has the appearance of a willingness to keep from view the connection.

This prophecy was uttered in the tenth year of ZEDEKIAH king of Judah, and the eighteenth of NEBUCHADNEZZAR. (Jer. 32:1.) It was in the eleventh year of ZEDEKIAH, that "the city was broken up."—Ib. 39:2. At the time of the utterance of this prophecy, "the king of Babylon's army" were besieging "Jerusalem."—Ib. 32:2. ZEDEKIAH had shut up JEREMIAH for predicting the conquest of Jerusalem by NEBUCHADNEZZAR. They were about to go into captivity from their own land; and yet JEREMIAH buys a field of HANAMEEL (v. 8), and takes evidence of it, on the strength of the promise of the LORD of hosts, that "Houses and fields and vineyards shall be possessed again in this land."—v. 15. That purchase would have been worthless without prospect of a restoration from Babylon. That JEREMIAH purchased the field at the command of God, and to show his faith in God's word respecting their restoration from Babylon, is evident from his prayer. He recounts God's dealings with Israel and says: "And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; and hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them: behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and behold, thou seest it.

And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses: for the city is given into the hand of the Chaldeans."—Jer. 32: 21-25.

In response to that prayer, is given the following word of the LORD. It first asserts God's purpose to give the city into the hand of king NEBUCHADNEZZAR, and the reasons for so doing as follows: "Then came the word of the LORD unto JEREMIAH, saying, Behold, I am the LORD, the God of all flesh: is there anything too hard for me? Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of NEBUCHADNEZZAR king of Babylon, and he shall take it: and the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger. For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD. For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face, because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they set their abominations in the house which is called by my name, to defile it. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin."—*Ib.* 26-35.

Immediately following this, in vs. 36-44, as quoted in the article, beginning and ending with the portions in brackets, is a prediction respecting a restoration from Babylon,—a return from the very captivity upon which they were about entering. In this chapter, JEREMIAH makes no reference to any restoration from a future captivity. He expressly limits it to that captivity, to a return from the dispersion to which they were then to be subjected, and to the repossession of fields, then being given into the hand of the Chaldeans.

From that captivity the Jews did return. When CYRUS issued the decree to that effect he testified, that God had given him all the kingdoms of the earth; so that they were permitted to go up from all the countries whither the LORD had driven them. That restoration, there is reason to believe would have been final, and eternal, had they remained faithful to the conditions of their restoration; but God, who promised this planting of them in their own land, had also told them by the same prophet: "At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."—Jer. 18:9, 10. Consequently the Jews knew the conditions on which the covenant of their return was to be made everlasting.

Note 7. This is an issue that does not exist, and to waste any time on it, would only divert attention from the main question. No one at all familiar with our views, would have surmised anything of the kind.

Note 8. This is arguing against a man of straw. A controversialist is always privileged to sustain any position positively; but when he argues negatively against positions which are not taken by his opponent, he only weakens himself by showing his want of acquaintance with the subject in dispute.

Note 9. In reply to former communications we think we sufficiently proved that it did thus apply. When a thing has been twice denied, and twice replied to, it should not be redented without some additional evidence to substantiate the denial. That is usually expected where progress is desired, and the controversialists do not aim at a mere revolution around a single point.

Note 10. Amen, to the closing suggestion. That we may be thus watching, we oppose the unscriptural substitution of a Jewish restoration between the present time and that event. To believe with our correspondent, we should not be looking for Jesus, but for the Jews' return. To look for their return, would be to us, to postpone the advent to a distant future.

ORIGIN OF THE CHOLERA.—At a recent religious meeting held at Exeter Hall, in London, the great senate house of the English religious world, a gentleman of authority stated the undeniable fact, that the tax levied upon salt by WARREN HASTINGS, during his tyrannical rule in India, was the cause of the Asiatic cholera—a disease that has spread its poisonous, putrid breath over the world, and sent millions

to the grave. The cholera was unknown before the period alluded to, and made its appearance immediately following the edict which deprived the lower castes of Hindoos of a healthful ingredient in their food, and it has ever since been extending throughout the globe, literally almost following the music of the British drum, which some poetical genius of distinction, we don't recollect who, says never ceases.

Exchange.

"PROVE ALL THINGS."

BY J. C. RYLE, OF ENG.

"Prove all things: hold fast that which is good."—1 Thess. 5:12.
(Continued from our last.)

II. And now let me speak of the duty and necessity of keeping firm hold upon truth.

The words of the apostle on this subject are pithy and forcible. "Hold fast," he says, "that which is good." It is as if he said to us, "When you have found the truth for yourself, and when you are satisfied that it is CHRIST's truth,—that truth which the Scriptures set forth,—then get a firm hold upon it, grasp it, keep it in your heart, never let it go."

He speaks as one who knew what the hearts of all Christians are. He knew that our grasp of the Gospel, at our best, is very cold,—that our love soon waxes feeble,—that our faith soon wavers,—that our zeal soon flags,—that familiarity with CHRIST's truth often brings with it a species of contempt,—that, like Israel, we are apt to be discouraged by the length of our journey,—and like PETER, ready to sleep one moment and fight the next,—but like PETER, not ready to "watch and pray." All this St. PAUL remembered, and, like a faithful watchman, he cries, by the Holy Ghost, "Hold fast that which is good."

He speaks as if he foresaw by the Spirit that the good tidings of the Gospel would soon be corrupted, spoiled, and plucked away from the Church at Thessalonica. He speaks as one who foresaw that Satan and all his agents would labor hard to cast down CHRIST's truth.

He writes as though he would forewarn men of this danger, and he cries, "Hold fast that which is good."

Reader, the advice is always needed—needed as long as the world stands. There is a tendency to decay in the very best of human institutions. The best visible Church of CHRIST is not free from this liability to degenerate. It is made up of fallible men. There is always in it a tendency to decay. We see the leaven of evil creeping into many a church, even in the apostle's time. There were evils in the Corinthian Church, evils in the Ephesian Church, evils in the Galatian Church. All these things are meant to be our warnings and beacons in these latter times. All show the great necessity laid upon the Church to remember the apostle's words, "Hold fast that which is good."

Many a church of CHRIST since then has fallen away for the want of remembering this principle. Their ministers and members forgot that Satan is always laboring to bring in false doctrine. They forgot that he can transform himself into an angel of light,—that he can make darkness appear light, and light darkness, truth appear falsehood, and falsehood truth. If he cannot destroy Christianity, he ever tries to spoil it. If he cannot prevent the form of godliness, he endeavors to rob churches of the power. No church is ever safe that forgets these things, and does not bear in mind the apostle's injunction, "Hold fast that which is good."

Reader, if ever there was a time in the world when churches were put upon their trial, whether they would hold fast the truth or not, that time is the present time, and those churches are the Protestant churches of our own land. Popery, that old enemy of our nation, is coming in upon us in this day like a flood. We are assaulted by open enemies without, and betrayed continually by false friends within. The numbers of Roman Catholic churches and chapels, and schools, and conventual and monastic establishments, are continually increasing around us. Month after month brings tidings of some new defection from the ranks of the Church of England to the ranks of the Church of Rome. Already the clergy of the Church of Rome are using great swelling words about things to come, and boasting that, sooner or later, England shall once more be brought back to the orbit from whence she fell, and take her place in the Catholic system. Already the Pope is parcelling our country into bishoprics, and speaks like one who fancies that by and bye he shall divide the spoil. Already he seems to foresee a time when England shall be as the patrimony of St. Peter's, when London shall be as Rome, when St. Paul's shall be as St. Peter's, and Lambeth Palace shall be as the Vatican itself. Surely now, or never, we ought all of us to awake, and "Hold fast that which is good."

We supposed, some of us, in our blindness, that the power of the Church of Rome was ended. We dreamed, some of us, in our folly, that the Reformation had ended the Popish controversy, and that if Romanism did survive, Romanism was altogether

changed. If we did think so, we have lived to learn that we made a most grievous mistake. Rome never changes. It is her boast that she is always the same. The snake is not killed. He was scotched at the time of the Reformation, but was not destroyed. The Romish Antichrist is not dead. He was cast down for a little season, like the fabled giant buried under Etna, but his deadly wound is healed, the grave is opening once more, and Antichrist is coming forth. The unclean spirit of Popery is not laid in his own place. Rather he seems to say, "My house in England is now swept and garnished for me; let me return to the place from whence I came forth."

And, reader, the question is now, whether we are going to abide quietly, sit still, and fold our hands, and do nothing to resist the assault. Are we really men of understanding of the times? Do we know the day of our visitation? Surely, this is a crisis in the history of our churches and of our land. It is a time which will soon prove whether we know the value of our privileges, or whether, like Amalek, "the first of the nations," our "latter end shall be that we perish forever." It is a time which will soon prove whether we intend to allow our candlestick to be quietly removed, or repent, and do our first works, lest any man should take our crown. If we love the open Bible—if we love the preaching of the Gospel—if we love the freedom of reading that Bible, no man letting or hindering us, and the opportunity of hearing that Gospel, no man forbidding us—if we love civil liberty—if we love religious liberty—if these are precious to our souls, we must all make up our minds to hold fast, lest by and bye we lose all.

Reader, if we mean to hold fast, every parish, every congregation, every Christian man, and every Christian woman, must do their part in contending for the truth. Each should work, and each should pray, and each should labor, as if the preservation of the pure Gospel depended upon himself or herself, and upon no one else at all. The bishops must not leave the matter to the priests, nor the priests leave the matter to the laity, nor the laity to the clergy. The Parliament must not leave the matter to the country, nor the country to the Parliament. The rich must not leave the matter to the poor, nor the poor to the rich. We must all work. Every living soul has a sphere of influence. Let him see to it that he fills it. Every living soul can throw some weight into the scale of the Gospel. Let him see to it that he casts it in. Let every one know his own individual responsibility in this matter; and all, by God's help, will be well.

If we would hold fast that which is good, we must never tolerate or countenance any doctrine which is not the pure doctrine of CHRIST's Gospel. There is a hatred which is downright charity—that is, the hatred of erroneous doctrine. There is an intolerance which is downright praiseworthy—that is the intolerance of false teaching in the pulpit. Who would ever think of tolerating a little poison given to him day by day? If men come among you who do not preach of CHRIST, and sin, and holiness, of ruin, and redemption, and regeneration; and do not preach of these things in a Scriptural way, you ought to act upon the injunction given by the Holy Ghost in the Old Testament, "Cease, my son, to hear the instruction which causes to err from the words of knowledge."—Prov. 19:27. You ought to carry out the spirit shown by the apostle PAUL, in Gal. 1:8—"Though we, or an angel from heaven, preach any other doctrine unto you than that which we have preached, let him be accursed." If we can bear to hear CHRIST's truth mangled or adulterated,—and can see no harm in listening to that which is another Gospel,—and can sit at ease while sham Christianity is poured into our ears,—and can go home comfortably afterwards, and not burn with holy indignation,—if this be the case, there is little chance of our ever doing much to resist Rome. If we are content to hear JESUS CHRIST not put in his rightful place, we are not men and women who are likely to do CHRIST much service, or fight a good fight on his side. He that is not zealous against error, is not likely to be zealous for truth.—(To be continued.)

Curious Freaks of Lightning.

The house of Mr. HARVEY POSSON, residing near Gallipville, Schoharie county, N. Y., was struck by lightning on the 22d inst. The fluid struck the kitchen chimney, near the top, bursting a large hole in the south side, and reaching the sides adjoining, leaving the remainder of the chimney standing. It then passed down the chimney to the stovepipe above the chamber floor; thence to the stove, throwing off every cover, and opening the doors. It then divided in two parts—one going north, passed to the foot of a young man named WILLIAM STALKER, who had on a boot with an iron plate on the heel. It tore the boot entirely off his foot, except a small string around his leg, cutting a gash on the fourth toe on top about two inches long, then passed over his foot to the heel on the back, and under the foot, cutting another gash about three inches long, turning his foot as black as

the stove. It then passed down through the floor, tearing a piece about four inches wide and two feet long; from thence to the cellar wall, where there was a large stove, breaking out a piece about ten inches long and the thickness of the stove, throwing it over a rod from the house. The other part passed south through the floor, tearing the floor some three feet where Mrs. POSSON's babe had sat not to exceed three minutes previous, and the linen taken from the child was completely torn into threads. It then passed along the sill to the cellar wall, and out on the south side of the house. Mrs. POSSON was engaged in adjusting the dress of a small girl who sat in a chair with her feet on the stove. It knocked her back against Mrs. POSSON, who also received a severe shock. Mr. POSSON was washing his hands, the babe lay in the cradle, and a small boy was in the room, none of whom were injured. But poor puss had ill luck. She was laying near the stove leg, and the fluid tore off a large quantity of hair by the roots, and broke and tore her leg to atoms. What is still more singular, one pane of glass was found out on the grass under the window, whole, the putty still in the sash. They have tried to replace it, but in vain.

The reader must not suppose it took the lightning so long to do all this as he has been reading it.

The Overland Emigration.

Letters have been received from Fort Kearney to June 1st. The cholera is the general topic among the emigrants, spreading consternation and alarm from one train to another. Some idea of the vast scale on which overland emigration is carried on may be formed, when it is stated that the train is estimated to be seven hundred miles long. The following is a good natured description by one of the number:

"The train is composed of all kinds of people from all parts of the United States, and some of the rest of mankind, with lots of horses, mules, oxen, cows, steers, and some of the feathered creation, moving along about fifteen or twenty miles per day; all sorts of vehicles from a coach down to a wheelbarrow; ladies on horseback, dressed out in full-blown bloomers; gents on mules, with their Kossuth hats and plumes, galloping over the prairies, making quite an equestrian troupe and a show ahead of anything Barnum ever got up. The plains are a pleasant place to travel; excellent roads—equal to any of our Eastern plank-roads in dry weather, and were it not for the sick and the dying, that everywhere meet our eye, and the vast number of graves along the road, the journey would be a pleasant one. As near as I can ascertain by observation, there are about eighty graves to the one hundred miles so far; that is, new ones. The old ones are nearly obliterated and their places unknown to man."

The Indians had given them no trouble, although their incursions were much feared.

The following is the number of emigrants, teams, &c. that passed Fort Kearney in the month of May for Oregon and California: Men, 14,169; Women, 2,897; Children, 4,600. Total number of persons, 21,666. Horses, 5,482; Mules, 4,482; Cattle, 44,990; Sheep, 4,813; Total number of animals, 59,775. Wagons, 5,678. Some fifty passed on foot with provisions, &c., packed on their backs; about ten or twelve with handcarts and wheelbarrows; about thirty had to return to the States, having been robbed of their all by Indians.

"Spirit Rappings" no New Thing.

A correspondent of a New York paper copies the following from a number of the *New York Packet* of 1789, as illustrating the fact that "there is nothing new under the sun." It is an extract of a letter from a gentleman at Fishkill, to his friend in this city, dated March 3d, 1789.

"SIR:—Were I to relate the many extraordinary, though not less true accounts I have heard of that unfortunate girl at Hackensack, your belief might perhaps be staggered, and patience tired. I shall, therefore, only inform you of what I have been eye witness to. Last Sunday afternoon my wife and myself went to Dr. Thorn's, and after sitting some time we heard a knocking under the feet of a young woman that lives in the family. I asked the Doctor what occasioned that noise; he could not tell, but replied that he, together with several others, had examined the house, but were unable to discover the cause. I then took a candle and went with the girl into the cellar. There the knocking also continued; but as we were ascending the stairs to return, I heard a prodigious rapping on each side, which alarmed me very much. I stood still, looking around some time with amazement, when I beheld some lumber which lay at the head of the stairs shaking considerably. About eight or ten days after we visited the girl again. The knocking still continued, but was much louder. Our curiosity induced us to make a third visit, when the phenomena were still more alarming. I then saw the chairs move; a large dining table was thrown against me, and a small stand, on which stood a candle, was tossed up and thrown into my wife's lap! after which we left the house, much surprised at what we had seen."

As the purest and loveliest streams often flow in the retired grove, far from the thundering cataract or the stormy ocean, so is the sweet peace of the soul, the joy that is like a fountain; it dwells oftenest far from the bustle of public life and the storms and tempests of ambition.

Barnes.

CORRESPONDENCE.



"MY RECORD IS ON HIGH."

A SERMON.

"Also now, behold, my witness is in heaven, and my record is on high."—Job 16:19.

This has been the final appeal of conscious and injured innocence in every age. Job was beset with woes. In one day his flocks and herds, his riches and possessions, and his ten children, had been torn away. He bowed in meekness to the dispensations of providence, and with rent raiment and shaven head, rendered blessings to the Lord who had given and taken away. Again the hand of the foe is stretched forth, and now it is laid heavily upon his person without any reservation or restriction, save, "spare his life." God had delivered him to the ungodly, and turned him over to the hands of the wicked. Broken with breach upon breach, he sewed sackcloth upon his skin, and while sitting in the ashes with his face streaked by tears, the shadow of death upon his eyelids, and unsympathizing friends surrounding him with their reproaches, he gives utterance to his passionate exclamation: "O earth, cover not thou my blood, and let my cry have no place. Also now, behold, my witness is in heaven, and my record is on high. My friends scorn me, but mine eye poureth out tears unto God."

Religious experience is universally correspondent. The plaintive prayers of David penitent, and the exulting songs of David pardoned, are still the prayers and songs of penitent and pardoned men. So the humble yet confident declaration of Job is the declaration of every faithful child of God.

I. My Name. We may not be able to rejoice with the disciples in the exercise of miraculous gifts; unclean spirits may be heedless of our mandates, devils may not be subject to us; but if we are true disciples of the Son of God, we may with those disciples rejoice with a more reasonable, perfect, and enduring joy that our names are written in heaven. (Luke 10:20.) There is a record on high. From the foundation of the world have men's names been recorded in the slain Lamb's book of life. (Rev. 13:8.) Long ago did God declare to Moses his determination to blot the impenitent and rebellious from its pages. (Ex. 32:33.) Long ago did David pray concerning the foes of God, "Let them be blotted out of the book of the living, and not be written with the righteous."—Psa. 69:28. But still the promise remains firm as the pillars of the universe, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels." There Paul's fellow laborers have their names inscribed—yea the whole Church of the first-born is composed of those whose names are written in heaven. (Phil. 4:3; Heb. 12:23.)

II. My Actions. Whether they be good or bad, godly or ungodly, great or small, public or private, the record is on high. The great Eye has been on me whether sleeping or waking, doing good or evil; thinking of God, or forgetting his existence; in the house, or in the field; in the crowd, or in the closet; and he knoweth the way I take, and recordeth the works I do. When men have done evil, the record has been kept. The midnight murder, the open assassination, the licentious revel, the drunken carousal are written there. And when the people of God have met together, and have spoken to each other, the Lord has hearkened and heard, and the book of remembrance is written for them. (Mal. 3:16.) The martyr's trial, the confessor's death, and the cup of cold water given to the disciple, are all recorded there; and the toils and pains, the temptations and afflictions, the woes and griefs, the heaving sighs and gushing tears of the saints of the Most High,—O God, "are they not in thy book?"—Psa. 56:8.

III. My Words. Whether they have been few and fitly chosen, or multitudinous and impertinent; whether they have been like apples of gold in pictures of silver, or the parrot-like utterances of a beggared mind; whether they have been like the words of the wise, which are pleasant words, or the words of a tale-bearer, which are wounds; whether they have been with grace seasoned with salt, or evil communications, which corrupt good manners; whether they have been good or evil, kind or unkind, gentle or harsh, pure or filthy, light or weighty, true or false, sober or mirthful, blessings or cursings, whatever they may be, it is written, that "every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be judged, and by thy words thou shalt be con-

demned."—Matt. 12:36, 37. The record is on high, and what are those words that we are daily adding to the catalogue? How few are of heaven, and how many of earth; how few are good, and how many evil; how few about God, how many about man; how few faithful warnings to the world, and earnest prayers to God, but how many idle and useless words are recorded on high.

IV. My Thoughts. These have been locked within my breast. Man has not known them. My dearest friends have not been admitted to those inner chambers of feeling and thought. Angels know not our thoughts (1 Kings 8:39), but still they are known. The heart is deceitful and desperately wicked; who can know it? "I Jehovah search the heart." God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil. O think of this, reader. Those thoughts—those unholy thoughts—those impure thoughts—those lustful thoughts—those vain thoughts—those covetous thoughts—those disgraceful thoughts—are remembered and recorded; every secret purpose of villany, every hidden scheme of rascality, every dark plot against virtue, every concealed conspiracy against right, is recorded. They may have been unsuccessful, they may have been relinquished, but they are recorded, and unless they are repented of before God in deep humility, they will appear at the judgment in characters of living light, and be unfolded to the gaze of an assembled universe.

The Christian's thoughts are also on record. Those secret desires after God, those pantings after holiness of heart, those hungerings and thirstings after righteousness, those out-pourings of love to God, those wordless prayers, entering no ear but that of the Most High—prayers for self—for others—for preachers of the word—for scattered ones—for the exiled lonely flock of God; all these are remembered by the omniscient One.

V. My Motives. Hitherto they have been hidden from men. They have often been misrepresented. Sometimes all without has seemed fair, while within corruption has reigned unhindered. At other times motives are right in the sight of God, when all around misjudge and censure them. Sinners and saints alike are thus mistaken: they misjudge, and are misjudged by others. There is One who knoweth all things, and he alone can look down into the heart's lowest depths and discern its purity or its corruption. He has an eye,—an all-seeing eye,—an eye that is continually upon us, and which sees the hidden springs of thought and feeling, and notes them all.

The record is on high. The day shall declare its important pencillings before the gathered nations of the earth. The censorious and prejudiced shall there, to their astonishment, be made to understand that God accounteth righteous many whom they have condemned. Those who have been destitute of that charity that thinketh no evil, will then see that many of the evil motives which they have imputed to others, had their origin and existence solely in a jealous heart. The persecuting bigot shall behold the victims of his intolerant malice vindicated before God and man, and he himself shall be overwhelmed with contempt and wrath. The hypocrite, too, will there find himself unmasked. He may have worn a disguise for many a year; he may have been, without, whitened like the proud sepulchers of olden time; he may have deceived others, and deceived himself; but all this while the record has been filling; and when, in the day of God, it shall be exposed in all its sickening details of sin and folly, he will be able to disguise himself no longer. Every grade and class of character shall then and there receive its just reward. The well meant but feeble effort to do good, the ostentatious, praise-seeking charity of the world, the widow's "mites," and the Pharisee's "abundance," shall be weighed in an even balance, and estimated as Jesus estimated them when on earth. The record is on high,—the strict, impartial record of each secret heart—each hidden motive.

We may find a practical use in this doctrine, if we will consider its bearing upon the affairs of life. We may be admonished by it.

Is our record on high? Then should we walk circumspectly—humbly before God. The great Eye is on us—the great ear is ever listening to our footsteps and our words. Each footstep wakes an echo in eternity; each string struck here shall vibrate beyond the curtain, causing harmonies more brilliant than the music of the spheres, or discords fit only to accompany the wailings of despair. O, how careful should we walk. How watchful and how holy before God. We should guard our words. It is related of one, that being brought before an ecclesiastical tribunal, he at first answered carelessly the questions that were put him. At length he heard the scratching of a pen behind the screen, which recorded his replies. Then he chose his words and answered carefully. So we should do. The great Pen is behind the curtain. It is ever busy. It records not only actions, but motives—not only words, but thoughts. How then can I sin? How can I forget God? How can

I cease for an instant to remember that his eye is on my path, that he knoweth the way I take.

"How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

We may also draw consolation from these considerations. Is our record on high? Then why need we fear the wrath or reproach of man? If our names are written in heaven, we may rejoice, though they be cast out as evil upon earth. If our hearts are right in the sight of God, we may be glad, though all men revile and accuse us here.

Our riches may be taken from us, our good name may be blackened, the memory of our kindness may have passed from men's minds, and hatred may have supplied its place; the memory of the good may have been lost in the lapse of passing years, but there is one record—the record on high—which forever remains secure and inviolate. It is imperishable as time, aye, as eternity. Our deeds are "written in a book"—they are graven with something sharper than an "iron pen," upon a tablet more enduring than the solid rock. They are in the book of remembrance, and are written with the finger of God.

The day of unveiling draweth near. Shame shall soon be changed to glory, and glory to shame. Honor shall soon be changed to dishonor, and dishonor to honor. Joy shall soon be turned to mourning, and mourning to joy. Songs shall soon be changed to tears, and tears to songs. Beauty shall be changed to ashes, and from ashes shall spring immortality. And in effecting that important and final change, the record that is on high shall bear an important part. Think of this, Christian, and live close to God! Think of this, hypocrite, and search your heart! Think of this, rich man, and look well to your stewardship! Think of this, ye lukewarm, and awake! Think of this, ye wanderers, and return! And sinners, think of this, and REpent! H. L. H.

Plymouth, (Mass.), July 8th, 1852.

LETTER FROM S. CHAPMAN.

BRO. HIMES:—After the date of my last, (Mount Sterling, March 12th,) I remained a week longer in that section, visiting the brethren from place to place, giving them an affectionate farewell, supposing that my labors in Brown and Pike counties were entirely and forever closed, but had to visit them again as we shall hereafter notice.

About the 20th of March, returned to our late field of labor in Hancock county. Found the brethren generally steadfast in the faith, though in some instances they had suffered persecution. At "Bear Creek," several ministers from the adjoining neighborhood, having come in during my absence, speaking lightly, (if not contemptuously,) of our blessed hope, they had "overthrown the faith of some," and so confused the minds of others, that they had relapsed into a lukewarm state, from which we fear some of them will never recover. On perceiving this, our hearts were exceedingly pained, and the question naturally suggested itself to the mind, What should be done in such a case? After mature reflection, it was recommended by several of the leading brethren, that a brief declaration of their faith be drawn up, annexing thereto a sort of covenant, which, when adopted by them, should be considered their church covenant. I had previously, in my way, established many Advent churches; but had never written, neither recommended for others to write a word bearing the semblance of a creed. But situated as these friends were, in the midst of four or five different religious societies, in whose sympathies they could not share at all, and yet stood connected therewith, I discovered no impropriety in drafting for them, and appropriating an article such as they had recommended. Being aware, however, that some of our brethren whom we highly esteem have been as much, and perhaps more opposed to church creeds than myself, and might even now discountenance anything of the kind, I will just give in substance, for their inspection, a copy of that which was written, viz., "We the undersigned, professing to be the disciples of the Lord and Saviour Jesus Christ, confidently believing from the prophetic Scriptures and the signs of the times, that his 'second coming' is now near, 'even at the door,' do hereby solemnly covenant with each other, that from this time forward we will associate ourselves together for the worship of God, under the name of the Second Advent Church on 'Bear Creek,' Hancock county, Ill., and by the grace of God we will endeavor to 'hold fast the profession of our faith without wavering; for he is faithful that promised: not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more, as we see the day approaching. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; let us not therefore be of them who draw back unto perdition; but of them that believe to the saving of the soul.'—Heb. 10:23, and onward. We furthermore resolve, that as we have op-

portunity, we will 'comfort one another with these' and similar 'words.'—1 Thess. 4:13 to 18. Also, that we will especially regard the injunction of our Lord, (Matt. 18:10 to 17); and finally, in brief, that we will take the entire New Testament for the rule of our faith and practice, till the Lord come, or until we be released by death. All which we covenant to do, not in our own strength, but by the grace of God."

The above article was subscribed to by fifteen happy souls who were present on the occasion. About the same number were expected to add their names soon.

At St. Albans, (a township some six or eight miles south of "Bear Creek,") the Freewill Baptist Church, "numbering more than forty members," as reported in the columns of the *Herald*, by Bro. E. P. Burdett (a member of that Church) a few months since, almost without exception, embraced the Advent faith, and openly confessed the same. When I had baptized some fifteen happy souls in that town, and was about to leave for a time, I advised all the converts, and others who had embraced the faith, to unite with that devoted people, and was somewhat anxious on the subject, because Elder Sewell, who preached there occasionally, and had charge of the Church, was a decided friend of the Advent cause. But on my return I found all the Methodist friends that had embraced the Advent faith, and not of the covenant, fully decided on being constituted into a distinct Church, following the example of their brethren at "Bear Creek." I responded to the idea, and consented to aid them in their resolution, provided it could be done without marring the good feeling which then existed between them and the Freewill brethren. This seeming to be mutually understood, we drew up an article similar to the above, to which some twenty or more decided believers cheerfully subscribed, appointed their officers &c., thus constituting the Second Advent Church in St. Albans, Hancock county, Ill. Since the Church was organized, several others have been added thereto. Some of which, I am happy to say, were baptized by Elder S., in my late absence. It is expected that he will occasionally preach, and administer the Lord's Supper to both those Advent churches.

After writing to the brethren, and performing a suitable amount of labor in every place where I had previously toiled in that section, I met a respectful call from the friends in Plymouth, (a small village some twelve miles east of St. Albans), where they had only heard of the doctrine, and the effect it had produced on the hearts of the people in other portions of the country. A large and commodious house was opened to us. After the first evening it was well filled, the congregation was intelligent, and very attentive to the word. I preached there in all seven times. The Congregationalist minister and Methodist class-leader took a part in the services, and seemed to be much interested in the meetings. By request of Mr. H., (the minister), I preached the last two evenings in the Congregational church. A favorable impression must have been produced on many minds. While there I spent considerable time in the family of a Mr. P. B., whose wife is a sister of our beloved "Mother Crane," late of Hartford, Ct., deceased. Learning that I was from that city, she called on me at the public house where I was then boarding (at the expense of the friends), and introduced herself as the sister of "Mother C." She resembled her sister so perfectly, it actually seemed when she left that I had enjoyed a personal interview with "Mother C." herself. She and her husband attended all our meetings, and received the doctrine in the love of it. As she progressed in drinking deeper and deeper into the "blessed hope" which so enraptured the soul of her dear sister, she continued to remind me still more and more of that dear "Mother C." I give the narration more especially for the satisfaction of the friends in H., who with myself will never forget the motherly counsel of that beloved disciple, when we were all babes in the Advent faith. She now "sleeps in Jesus," but soon she will awake and come forth, for such "will God bring with him." Oh praise his holy name. I have now before me a letter from the same Mr. P. B., written in behalf of himself and of that community, urging me to return and perform more labor in P., saying "they are anxious to hear more." But being some two hundred miles north of there, it is not probable I shall see them again in time. Oh that some good brother from the East, of kindred faith, were here to follow and complete the work which I am unable to perform.

While in P. I received the second letter from Elder Luce, a Freewill Baptist minister in Pike county, (whom I had never seen), urging me to return to that county and hold a series of meetings with his people, some eighty miles south of P., receiving at the same time several letters (four at least) from the friend sin Cooperstown, B. county, forty miles still further east, entreating me to visit them once more before I went to the "far East." These altogether

proved sufficient to draw me back. I arrived at New Philadelphia and commenced our work with Elder L.'s people April 24th. Preached to attentive congregations thirteen times. Bro. L. had read some on the subject, and was very favorable to our views, he seemed only to need further light on the all important subject. He acted the friendly part, and was of material service in our effort there. Mrs. L., and I believe every member of that little Church, received the doctrine in the love of it. Others also were benefited by the word. But without the camp the enemy tagged exceedingly. Horses were separated from wagons, their harnesses scattered to the four winds; a buggy was drawn by hand half a mile and precipitated down a gulf into the Creek; and even the door of our church was fastened upon us on the outside during public service. But the Lord "delivered us from the wicked," and in every instance gave us complete victory, "because we trusted in him."—Psa. 37:40. The real damage sustained by the friends would not amount to a "picayune." Among the number especially benefitted, was a gentleman from a neighboring village, who for years had been a confirmed Universalist in sentiment. Providentially he was in the neighborhood, and attended our second meeting. Our text that evening was, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming."—1 Cor. 15:22, 23. After meeting this gentleman conversed with me for one hour. Said he never understood the Scriptures in that light before; he appeared very sober, and seemed to regret that he could not remain with us during our series of meetings. He went home that night, (fifteen miles) but returned within a few days and remained till our meetings closed. He then of his own accord kindly conveyed me to Perry, more than twenty miles on my way to Cooperstown. From the appearance of that friend I should now consider him a Christian, and hope to meet him soon in the kingdom of God. It was his buggy that was thrust down the gulf by the wicked, as above described. They knew the state of his mind.

Stopped in Perry (six miles from the village) to spend the night in the family of Bro. M. W., the only decided Adventist in town. As there had never been an Advent preacher in the neighborhood, he said, "Bro. C. you must preach to us this evening." The neighborhood were accordingly notified, and a respectable number were present. They seemed so deeply interested, I proposed to address them again the next evening, and so we continued our meetings every evening and on the Sabbath, for one week, during which sister W. and several of the neighborhood, (to the great joy of Bro. W.) heartily embraced the faith. At the close of the last meeting it was proposed thereafter that they sustain a meeting of worship by themselves, as a company of Advent believers, till the Lord come. A vote was taken on the subject, and more than twenty arose, solemnly covenanting thus to do.

The next morning I left for good to visit the brethren in Brown county. In less than a week, however, Bro. W. came after me with a suitable conveyance to take me back with him, saying, "The people are exceedingly anxious to hear more on that important subject." And furthermore, that his brother (Esq. W.) had consented that he hereafter hold our meetings in a commodious building of his, which before had been withheld, free. This served as an inducement for me to return. (Mrs. W. was among the number who had embraced the faith with all her heart.) I could not then leave, but in the course of the week I returned and spent another week in P., preached seven times, and visited from house to house. The late converts were more fully confirmed in the faith. Several others became deeply interested, and a few hopefully converted to God. Among the latter was Esq. W. himself, for whom many fervent prayers had been offered by his companion and other pious relatives. At the close of our last public service there (as we then supposed) he confessed before a large congregation, that the Lord for Christ's sake had forgiven his sins, &c. He then said, "Mr. Chapman, I wish you to baptize me before you leave." His companion and brother Moses wept aloud for joy. I gladly staid and saw that dear brother "buried with Christ in baptism," and preached to them twice more. Our last meeting, finally, was very encouraging. There was a minister present who had attended most of our meetings, that arose and said, "I feel constrained to acknowledge that I have been deeply interested in these meetings, and would not take a thousand worlds for the instruction I have derived from the Scriptures during the past few weeks," and added, "I will hereafter do what I can to make the meetings interesting." He then appointed to preach in that sanctuary (Esq. W.'s building) the next Sabbath. In this state of things I left P. on the 27th ult. for the last time.

I next visited Cooperstown, Brown county, which was the principal object of my return from Hancock

county. The brethren received us joyfully, and that active community seemed ready to hear the word. Since I left them in March last, the brethren had faithfully met their appointments for public worship, and advanced rapidly in the divine life. Their new meeting-house being just completed, we held our meetings there. It was nearly filled the first evening, and our congregation continued to increase till the house was filled to overflowing. On the Sabbath it was not only filled but surrounded, and the best of order observed. As the result of the first week's labor, the saints were truly comforted, and several precious souls were converted to God. I baptized twelve. The brethren now expressed an ardent wish to organize, and become a distinct Church. An article was accordingly drawn up varying but little from the one adopted as a Church covenant by the brethren in Hancock county, and was subscribed to by fifteen happy souls. I then left for one week to meet an appointment in P. Returned in due time and found the brethren all alive in the good work. Entered the field again for another week. Baptized several others. After preaching Sabbath morning, as we were about to partake of the Lord's Supper, the Church covenant was read, and opportunity given for others to unite with the Church, when seventeen precious souls arose and expressed a wish to be associated with the fifteen composing the same. As the candidates were well known in the Church, it was moved by the Secretary that a general vote be taken to receive the whole number at once. All seemed to respond to the motion. The candidates were then seated, and the whole Church (all being present) rose with one accord, expressing their readiness to receive them all. The hand of fellowship was extended; this seemed spontaneous, and such a heart-melting season I think I never before witnessed. The Lord's Supper was then administered; the brethren were present from every quarter, and it was supposed that about one hundred participated in it. Surely it was a refreshing season. That evening (May 30th) was to have closed my labors there. The house was full. After preaching I stepped down in front of the desk, and gave a brief farewell address. As I was about concluding my remarks, it occurred to my mind that there might even then be some present desiring to receive baptism at my hands. I proposed therefore that the brethren sing a hymn, during which let all who feel that they have sincerely repented of their sins, and desire to "put on Christ" by baptism, come forward and manifest it by presenting me their hand. To our astonishment seven others came directly forward, with broken hearts, saying "I wish to be baptized and unite with this Church before you leave." Accordingly we decided on the next day at a particular hour for baptizing, and subsequently (two hours later) a Church meeting. After baptizing, the whole congregation returned with the Church and candidates to the sanctuary, and listened to the reading of the Church covenant, after which the seven recently baptized, together with a brother from the "Christian Church" in R., united with the Church. So that when I left on the 1st inst., expecting to see those dear friends no more in time, the "Second Advent Church in Cooperstown" was in a prosperous state, numbering forty members, all settled and grounded in the faith, twenty-five of whom received baptism at my hands during those three weeks. During the past three months, or rather since the date of my last, (March 12th,) I have had the satisfaction of baptizing many precious souls, at Walker's Neck, Bear Creek, St. Albans, &c.; besides the above, amounting in all to about fifty, the same as reported in our last. The Lord is good, blessed be his holy name.

I then visited the brethren at Walker's Neck. Preached once, and administered the Lord's Supper. Some precious souls there.

On the 7th inst. Bro. Twombly, my intimate friend, conveyed me to Hancock county. Visited the brethren in Chili, St. Albans, and Bear Creek, preached once in each place, found the friends steadfast in the faith. On the Sabbath (13th inst.) had a general meeting of the "household of faith," at the new meeting-house in St. Albans. After preaching from Rom. 13:11, 12, the Lord's Supper was administered. It being the last interview we expected to enjoy together in time, the season was unusually solemn. Many participated in it.

On Thursday came to Warsaw, on the Mississippi river. Having to wait till morning for the St. Louis boat to arrive and take us up the river, I concluded to cross the Mississippi and spend the afternoon in Missouri, and so wrote a few letters to the friends from one of the slave States. In the morning took passage in the steam-boat *St. Paul* for this place. Arrived here on Saturday, the 19th inst. The brethren, though entire strangers, met us cordially, and gave us a hearty welcome. On the Sabbath attended the Protestant Methodist Church. At the close of the morning service had an introduction to Mr. Crompton, the minister. He is an Englishman, and to all appearance an excellent brother. At his request I preached in the afternoon and evening; have

preached every evening since. Our congregation is increasing in numbers and interest. Shall continue over the next Sabbath, and as much longer as shall seem best. How long I shall remain in this region even, depends on the prospect of doing good. Expect however, to be in the State of Iowa within a few weeks. On Saturday of the present week, shall attend to the ordinance of baptism; two beloved disciples have already asked for baptism at my hand. Others may go forward at the same time.

Now, in conclusion, let me say to the household, although I enjoy much in witnessing the power of God attending his works, yet I have my trials, and some of a peculiar nature, which at times exceedingly depress my spirits, so that it seemed after all I must die; but at other times I am confident that I shall live to witness the coming of the Lord. Continue to pray for me, my dear brother, for I need your prayers.

Now, Bro. Himes, let me assure you that there are many even here in the "far West" who rejoice with their Eastern brethren, and most heartily give praise to God for the triumphant victory which he has given to you and the precious cause in which you are engaged, over your enemies. Continue, my dear brother, to trust in the Lord, for it is safe thus to do. Yours as ever, "looking for that blessed hope."

Hampton (Ill.), June 22d, 1852.

P.S. Let my P. O. address still remain Springfield, Ill., care of Dr. M. Helm. He is an intimate friend, and will know where to re-direct.

THE REST OF THE PEOPLE OF GOD.

Traveler dost thou hear the tidings
Borne unto thy weary ear;
Soft as angels' gentlest whispers,
Breathing from yon upper sphere,
Sweetly telling
Thy redemption now is near!

In the desert's gloomy terrors,
Mid the tempest's booming roar;
Hark! the still small voice of mercy,
Breaking from yon peaceful shore,
Sweetly telling
All thy toil will soon be o'er.

Mourner! while the tears of sorrow
Swell from up thy stricken breast,
Raise thine eyes, behold those "mansions"
Where the weary shall find rest,
Sweetly telling
Thou shalt be a welcome guest.

Jesus comes! what heavenly rapture
Bursts upon thy fluttering heart;
Lift thy head for joy and gladness
Now disarm affliction's dart,
Sweetly telling
I to thee my peace impart.

SARAH C. BUZZELL.

OBITUARY.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live; and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in Clearfield, Pa., May 19th, 1851, ALICE F. FRANK, aged ten months and eight days. J. D. BONHAM FRANK, died in Clearfield, Pa. May 23d, 1852, aged three months and eight days. An olive plant has withered, a bud blighted. "These gifts of heaven are transplanted from this transitory earth, to bloom with beauty as perennial flowerets in Eden's soil, beneath a Father's love, and angels' smiles. Oh! happy thought to cherish. Their lovely forms now sleep in Jesus, waiting for the last trumpet's sound to rise as shouting victors over the power of the grave, to hail their bereaved parents on the bright resurrection morn. They, in this world of tears, may shed over the graves of their departed ones the homage of affection: for behold, at the grave of Lazarus "Jesus wept." But through their tears beams triumphantly, a cheering hope of eternal life and immortality beyond the grave.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Elk county, July 1st, 1852.

J. D. B.

DIED, at Swanton Falls, Vt., June 23d, 1852, LUTHER WALKER, aged 36 years. Bro. W. was taken sick in the fall with disease of the heart. He was at that time in an unconverted state, without hope of salvation. He was often visited by Bro. Henry Astleline, of that place, who not only conversed with him on the subject of religion, and often prayed with and for him, but contributed to his temporal wants. He soon became serious, was led to repent and believe in the Saviour, and was soundly converted in the forepart of the winter. He enjoyed the smiles of a reconciled God until his death. He fell asleep in Jesus, with a hope big with immortality. He has left a wife and one little son to mourn their loss.

Also, at the same place, on the 24th of June, BARTES ASTLELINE, in the 71st year of his age. The old gentleman never made a profession of religion until a short time before his death. When he was taken sick, he said he did not expect to ever get well, and gave himself into the hands of the Lord. It is hoped that he too will have a part in the first resurrection. It was solemn to see them both carried to the grave on the same carriage. A sermon was preached on the occasion from these words: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Also, Bro. WHEELER BROWN and his companion, of Odletown, have been called to mourn the loss of their youngest son, about two years and a-half old.

Also, LORIN and RACHEL FREEMAN, of Moores, N. Y., have been called to mourn the loss of their youngest child, a little boy aged nine months. It was taken from them on the 1st day of July. This is truly a world of sickness, pain, and death. O may the Lord comfort the hearts of those who are called to mourn the loss of those that are so near and dear to them, and prepare them to meet in the kingdom of God.

LEVI DUDLEY.

Perry's Mills, July 12th, 1852.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guarantee of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

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NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore.

As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

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* For terms, &c., see last page.



ADDRESS TO WEALTH-GATHERERS.

Why dost thou heap up wealth, which thou must quit,
Or what is worse, be left by it?
Why dost thou loathe thyself, when thou'rt to fly,
O man ordained to die?

Why dost thou build up stately rooms on high,
Thou who art underground to lie?
Thou sowest and plantest, but no fruit must see,
For Death, alas! is sowing thee.

Thou dost thyself wise and industrious deem;
A mighty husband* thou wouldst seem:
Fond man! like a bought slave, thou all the while
Dost but for others sweat and toil.

Officious fool! thou needs must meddling be
In business that concerns not thee!
For when to future years thou extend'st thy cares,
Thou deal'st in other men's affairs.

Even aged men, as if they truly were
Children again, for age prepare;
Provisions for long travel they design,
In the last point of their short line.

Wisely the ant against poor winter hoards
The stock which summer's wealth affords;
In grasshoppers, who must in autumn die,
How vain were such an industry!

Of power and honor the deceitful light
Night huff excuse our cheated sight,
If it of life the whole small time would stay,
And be our sunshine all the day—

Like lightning that, begot but in a cloud,
(Through shining bright and speaking loud,)—
Whilst it begins, concludes its violent race,
And where it gilds, it wounds the place.

O scene of fortune, which dost fair appear
Only to men that stand not near;
Proud poverty, that tinsel bravery wears,
And, like a rainbow, painted tears!

Be prudent, and the shore in prospect keep;
In a weak boat trust not the deep;
Placed beneath envy, above envy rise;
Pity great men, great things despise.

The wise example of the heavenly lark,
Thy fellow-poet, Cowley, mark:
Above the clouds let thy proud music sound,
Thy humble nest build on the ground.

* A great economist. Cowley, 1618-37.

The Great Exhibition.

BY THE REV. JOHN CUMMING, D. D.

"God be merciful unto us, and bless us; and cause His face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."—Psa. 67:1, 2.

(Continued from our last.)

The Holy Spirit is not the lion or the tiger, but the dove. The voice of Jesus is not the thunder of Sinai, but the still small voice. And whenever that Spirit shall come down upon us, and this blessing shall come to us all, there will be no upsetting of duties, no rupture of earthly relationships. The descent of the Spirit of God will not stop one single railway, except, it may be, on Sunday, nor put an end to one single daily newspaper, nor shut one shop, nor make a tradesman less obliging, nor a merchant less anxious to pre-occupy the market. It will interfere with nothing in itself essential to the constitution and the existence of society. The grace of God is not licence to leave society, but power to go into it, and transform it. The grace of God sends its subjects into every sphere into which man should enter; and in that sphere, to let their light so shine, that others, seeing their good works, may glorify their Father which is in heaven. And were that Spirit to descend upon us all, and a sublime and lofty Christian character to be reflected from all our lives, then would the strangers from the ends of the earth see that the highest dignity of the man cannot exist, unless there be a basis for it in the grandeur and the glory of the saint. Were this blessing to descend upon us all, then along the little by-paths of individual life sweet streamlets would perpetually flow; along the broad and high roads of public life great rivers would run; and all would blend in one grand stream,—one broad and deep Christian river

from the Fountain of life, which would be traced, not by stormy waves, not by cataracts and eddies, but by a belt of verdure and of beauty along its channel and on its banks, and the faithfulness with which it reflected village spires and the hamlet homes, and palaces and towers of great capitals. The feeling would be deep, the change would be real, the transformation would be complete; while noise, violence, extravagance, fanaticism, would be far greater strangers to it than to the world itself. Thus we will pray that God will be merciful to the whole Church, and bless her; and cause His face to shine upon her.

In the next place, we should pray that God will be merciful to, and bless our Universities: that thus God's way may be known upon earth, and His saving health among all nations. I fear we often forget this. In Scotland, I know I never heard a prayer in the congregation which did not include the universities of the country. It is often forgotten here. Yet what, alas! have been the teeming fountains of superstition lately? and where is there any other source of gigantic power to be compared with some of these great schools of learning? We pray for their inspiration, not ruin. Who does not feel in the present day, that there never was more needed a highly educated and instructed ministry? The result which one dreads, is that the pulpit will lag behind the age. Why does a bookseller tell you that the drug in his warehouse is a sermon? Because the parliament, and the press, and the other professions, are monopolizing talent; and some are found thinking, that, because the Spirit of God, and a change of heart, are essential to a true ministry, that, therefore, there need not be a highly educated and instructed ministry. The apostles were some of them fishermen; yet Luke the Evangelist was a most excellent scholar. The Gospel of Luke is mostly written in the most classical Greek. St. Paul was a master-spirit of his day, accomplished in the learning of his own country, and of other countries. Still, let us remember that no knowledge of the classics, no acquaintance with science, no lofty distinction in mathematics, no thorough knowledge of all secular subjects, is alone a qualification, or even the main qualification, for being a minister of the Gospel. The Holy Spirit alone can create a minister. Hence, if mere secular knowledge be required to be taught in our universities, and no Christianity, and no prayer enjoined, what has taken place in Germany will occur here—Hindoo, Socinians, Roman Catholics, will occupy chairs in any one of the universities, and the results will be most disastrous. In 1848, German universities were the foci of revolution, of anarchy, and of disloyalty. When Christianity is expelled from the universities of a country, and their chairs are not filled by religious men, we shall soon find that phenomena will become the gods of the place, mathematics the articles of faith, and distorted science its creed. So long as there is no religion taught in our universities, nor living religious and Christian men required to teach it, so long our students will see indeed the successive links of that great chain a few of which are deposited in the Crystal Palace, and they will admire the beauty of each link, and trace its connexion with its neighbor; but, unless they get the light of God, they will not see that the noble chain has the staple that holds it, fixed to the throne of Deity. There must, then, not only be secular knowledge, which is power, but there must be Christian knowledge, which is life and peace. Let us by all means learn the wisdom of Solomon; but let us learn, first and chiefest, the wisdom of Christ. Do not let us go through Solomon to Christ—through science to Christianity; but through Christ to Solomon—through Christianity to science. Both are Divine—the knowledge of Solomon, and the knowledge of Christ—both are necessary, both should be taught; but what we protest against is, the separation and the dislocation of the one from the other. I do hope that no law will pass, as far as our National colleges are concerned, rendering it possible for an infidel or

tractarian or Romanist to teach languages, literature, or science in them: for, commit science or literature to the hands of the infidel and the Romanist, and theological chairs will be of no avail in counteracting the mischief that is done before they are reached.

In the next place, let us pray that God will be merciful unto, and bless, and cause His face to shine upon the very humblest schools in our land, wherever they are, and by whatever name they are known. In these schools we must seek first the kingdom of God. A school is either a spring that will refresh and invigorate, or it is the salt water that will destroy the very roots of our social prosperity and happiness. I believe, that the infant-school, which is made by some a plaything, is at least as important as one of our great colleges. The circumnavigator of the globe is not so much influenced by what he has seen and heard, as the ragged boy by his teacher's early and impressive lessons. The words that are spoken in the family to children, or in a school by a teacher, are like words spoken in a whispering-gallery, or like voices in the gorges of the mountains—they will be repeated for years to come in reverberations; and the teacher's first lesson will see itself re-produced when the child is covered with grey hairs, and with one foot in and the other outside the grave. If it be a solemn thing to preach, it is a solemn thing to teach. If the sanctuary be a place where great responsibilities are, the school is not less so. * * * We may depend upon it, the maintenance of Christian teachers in our schools is a most vital thing. Let us then pray that on our schools, and on our universities, God's blessing may descend; and that He will be merciful to these and cause His face to shine upon these; that His way may be known upon earth, His saving health among all nations.

I would next say, that we ought to pray this prayer, and pray it fervently: that on the Press of our country God's blessing and mercy may descend; that His saving health may thus be known among all nations. I believe the most gigantic power in our country is the public press. If an Apostle were living, he would try to wield it for his Master's glory, and for the winning of precious souls. This does not excuse those who take their articles of faith from the newspaper, more than from the Word of God itself; or others, who used to pride themselves of old upon splendid furniture, and now pride themselves upon newspaper reputation and renown. * * * It is one of the great mistakes of the age, that politics and literature should appear here, and religion be kept there. They ought never to be separated. The one ought to sustain the other. The life and the nutriment of the first should be the last. Religion should give strength and beauty to literature. If foreigners then see that we have newspapers; as I hope they will, not dependent upon vicious tastes,—upon silly romances,—upon idle gossip,—upon stories about probable revolutions; but upon their high moral tone,—upon their pure and chaste writing,—upon their manly and vigorous sentiments,—upon the Christian principle that runs through them: then they will believe that our Protestant religion is not a dead thing, nor an inoperative thing. They will see it, I trust, ruling in our families, the glory of them; shining in our universities, the beauty of them; and in the columns of the newspaper press, giving tone, and character, and force, and excellence to them also. Let us then pray—why should we not pray?—that on the press of our country there may descend a Christian influence. It is a fact, that wherever the press exists, it has power; and wherever there is great power, let us pray that there may be also great grace to regulate it. Who can tell the terrible result if the press, possessed of a giant's power, were to have infidel or atheistic hearts and hands to wield it? Let us, therefore, pray that, in all its departments, the powerful press of this country may be blessed.

Let me now state what is the summary and substance of this prayer!—it is, in fact, that we

may be good, and not be satisfied simply with doing good; that God's way may be known upon earth, His saving health among all nations. Not that we may organize missionary societies, not that we may preach and speak, is our prayer, however important these are, but that God will be merciful unto us, and bless us; and cause His face to shine upon us; that His way may be known upon earth. It is here assumed that the instant a man is made a Christian, his life is beneficially operative and influential. I need not tell you that there are just two influences that men exert—the voluntary and designed influence, which may proceed from twenty different motives; and secondly, the involuntary or insensible influence, which goes forth from every look and action, as really as the blood circulates from every pulse of the heart. Now, this last influence is that which is alluded to here. What we purposely do is not so effective as what we unconsciously do. What we undertake to do may be misconstrued as proceeding from a wrong motive; but what we undesignedly do is regarded as the real exponent of our character. I believe that what we are is far more important than what we do. What we are is far more influential in the face of mankind than what we attempt. Then, to be Christians first, is the greatest contribution we can make to the Missionary Society. Our sovereign is a poor contribution; our donation, when most munificent, is paltry; but the contribution of our own personal influence has power, has action. It is true that our insensible influence, as I have ventured to speak of it, does not make speeches; it does not let the left hand know what the right hand does—there is no bustle or stir about it; but it is not the less strong or the less operative on that account. In fact, the most powerful forces are the most silent, and the least powerful forces are the most noisy. We speak of the thunder and the lightning being powerful. So they are; but there is a power mightier still. Gravitation holds the orbs of the sky, and the atoms of the earth, all in their places; and if that mysterious power were to relax its grasp, the orbs of the sky, and the atoms of the earth, would explode, and fly asunder, and there would be universal ruin; yet it is not heard. The thunder and the lightning are powerful, but there is another thing mightier still:—the light from heaven,—that light that comes down from the sun, traversing an enormous distance in a few seconds, that falls so gently on the infant's eye that it does not in the least disturb its delicate and exquisite organization; and yet it has such power that it clothes the earth with one joyous burst of flower, and fruit.—(To be continued.)

The New Antagonism in Europe.

It would be strange were a war to be kindled in Europe between two despotic, yet antagonistic, principles of government. The thing appears incredible, yet there are strong symptoms and preludes it. These two principles are, the one of them divine hereditary right, and the other the right by universal suffrage. What divine right means, what it pretends to, and how it wields its power, we know pretty well. But until lately the world was totally ignorant of the purposes to which universal suffrage, might be turned, and the character it might assume. Hitherto one had no example or experience of it save in the United States. The experiment has now been tried in older countries. And the result is, than an executive chosen by universal suffrage may differ in spirit, aim, and interest, from a legislature chosen by the same universal suffrage; and that, the one having the same basis as the other, but a more concentrated and personal right, can in difficult times aim at and establish a permanent dictatorship, to which universal suffrage can be got, in perplexity, in terror, or in ignorance, to lend its sanction. In other words universal suffrage has become for the first time known to the world, as a despotic principle.

It happens, however, for the future freedom of

mankind, that this new and formidable despotic principle is not found to ally or harmonize with the old despotic principle of hereditary right. Could they but agree, they have only to divide Europe betwixt them. But there is antagonism. Louis Napoleon, although as absolute as the czar, and militarily absolute like him, is still not accepted by the czar as a brother. There is a dread, a mistrust, a repugnance. Louis Napoleon elected by the French people, is, although keeping down the French people, still suspected of being the agent and representative of French popular interests and national prejudices. The French when free, had the pretension of liberalizing, emancipating, and dominating Europe; and though M. Bonaparte has contracted their freedom, and choked the expression of their sentiments, he still can live and reign but by the adhesion of the popular and military masses. For he has no grace of God to fall back upon. Therefore the czar repudiates him. It is not merely because M. Bonaparte is likely to give reins to military ambition, and to be driven to disturb the peace of Europe for the selfish purpose of acquiring name, fame, and the soldier's following, that Russia holds aloof from him. But it is considered the French Autocrat's reign is the embodiment of that predominance of the lower and uneducated classes over the higher and educated ones, which is the great French revolutionary principle. The Maupas, the Abatucci, and the Persignys, now rule in the place of the Moles, the Guizots, and the Thierses. The popular instinct is in the cabinet, an instinct not the less dangerous for wielding a despotic sceptre. The Russian court, therefore, forbidding M. Kisselef to appear at the recent fetes of the French President, and protesting against any assumption of the imperial crown, sends its princes to compliment the Count de Chambord, and to treat the pretender to the crown of France with Royal honors. Some diplomatic complaint is made of this from Paris; and the heir to the Russian throne, who had thus honored the Bourbon heir to the French one, is compelled to abandon his project of visiting Rome whilst in the occupation of a French army.

Previous to this, it had been the cue and the habit of the French Legitimists to support the President, at least as *de facto* ruler, and as one who had not ill deserved of the ultra-monarchists. The relations of Louis Napoleon and the great legitimists had been those of coquetry, affection, and mutual respect. Whilst Orleanists and Republican plotters were proscribed and exiled without mercy, M. Berryer was allowed to say what he pleased, the legitimist journals were not suppressed and persecuted, whilst Orleanist prints and writers were. This now has ceased. The Count de Chambord has issued this decree that no French royalist shall take the oath of fidelity to the President even for his ten years of presidential rule. The Bourbon prince denounced universal suffrage, to which at one time he himself, the pretender, had promised to appeal. The schism between Legitimacy and Imperialism is complete.

It is worthy of remark, that neither Russia nor the Bourbon made this move until they had made sure of Austria. Of its adhesion they were by no means certain in the days of Prince Schwarzenberg, who hated England and constitutional government and Prussia so much, that he was ready to ally with any principle or prince of military despotism that would serve as instruments to annoy or destroy them. Fortune has now taken the young and flexible Austrian emperor from out the hands of Schwarzenberg, and placed him in the hands of Nicholas. And thus the bonds of the Holy Alliance are once more re-knit.

No one can regret that there has sprung up a counterpoise and a barrier to the ambition of Louis Napoleon. But at the same time it cannot but create anxiety to see the despotic and reactionary party growing more bigoted, rather than more liberal, by the passage of years. In 1815 the absolute powers and courts of Europe, though repudiating constitutional government for themselves, did not proscribe it altogether. It was admitted into Poland and in Germany, and thought necessary in France. But now it is to be doubted if the Count de Chambord would *octroy* any constitution, or be inclined to grant much more ample liberties than what seem to content the French under Louis Napoleon. The belief that prevails in those councils generally, is, that Europe, in fact, has ceased to believe in constitutional government. Great court statesmen deem themselves entitled to pronounce, that the experiment has failed everywhere save in England, and ought not to be tried and repeated elsewhere. So we see constitutional systems destroyed, and for no reason whatever, in Prussia and in Spain.

But this sweeping away of middle class liberties, institutions, influence, and ideas, does not leave the two great extremes of society, democracy and absolutism, in power. It is universal suffrage on one side, divine right on the other. It is the old antagonism of Eastern and Western Europe, marshaling against and menacing

each other. Such is the new aspect of affairs in Europe. It is pleasing to think how disinterested we are in such a quarrel. Repudiating alike the despotism based on hereditary right, and that raised upon universal military suffrage, we can but rejoice without joining, in their antagonism. We care not which gains the ascendancy; but merely hope that in the collision of the two great *incubi*, the two principles and powers that oppress Europe, the force of both may be broken, so that the constitutional principle may once more raise its head betwixt and despite of them, and give the enlightened and the middle class once more their ascendancy over selfish and blind extremes. London Examiner.

(For the Herald.)

Sketches of Travel.

No XXVI.—THE ROMAN FORUM.

Between the Capitoline and the Palatine there is a small irregular space, which has been raised by the accumulation of soil from fifteen to twenty feet above the ancient level. Its modern name is the Campo Vaccino, or "cattle-field," from the use that has been made of it for several centuries past. Somewhere within this hollow lay the Roman Forum, but its precise locality and true boundaries have been the subject of much controversy for the last three hundred years. Recent discoveries, however, have satisfactorily determined its principal landmarks.

It was between the Capitol on the west and the Arch of Titus on the east—about 630 feet in length, and from 100 to 110 in breadth. At the eastern and narrowest extremity, about a third of the space was separated from the rest by a branch of the Via Sacra. This small portion constituted the *Comitium*, a place of public assemblies. The *Lacus Curtius*—the gulf which suddenly opened in the Forum, into which the heroic youth Marcus Curtius leaped, in order that it might be closed,—is supposed to have occupied the centre of the hollow.

On the slope of the Capitoline hill is a massive wall of peperino (a kind of volcanic rock), a fragment of ancient Roman masonry, which now forms the construction of the modern prisons. Upon it are the remains of Doric columns and an architrave belonging to the ancient *Tabularium*, or Record Office.

At the base of the hill are fragments of three temples. The three fluted columns in the Corinthian style belonged to the *Temple of Saturn*. This point was settled by the recent discovery of the *Milliarium Aureum*, or golden mile-stone Augustus, at its base, which, as we know from numerous classical authorities, stood immediately below the *Temple of Saturn*.

On the left is a portico, with eight granite columns, which is supposed to have been the *Temple of Vespasian*. On the right, behind the three columns, partly covered by the modern ascent and by fragments of marble, is a massive basement, proved by inscriptions to have belonged to the *Temple of Concord*, erected in the time of Augustus.

In front of this ruin stands the *Arch of Septimius Severus*, which makes the north-west angle of the Forum. This was erected A. D. 205, by the Senate and people, in honor of the Emperor and his sons Caracalla and Geta, to commemorate their conquests of the Parthians and Persians. On the summit there formerly stood a car, drawn by six horses abreast, and containing the figures of the Emperor and his sons. Each front has a series of bas-reliefs, representing different events of the Oriental wars. In one of the piers is a stair-case of fifty steps leading to the top. The soil in which the Arch was half buried, has been excavated so as to lay bare the ancient pavement of the *Elivus Asyli*, by which the triumphal processions passed from the Forum to the Capitol.

Along the left side of the Forum the line of the modern road is supposed to mark the position of the "*nova taberna*," the porticoes and shops of the traders. At the eastern end is the *Temple of Antoninus and Faustina*, now the church of St. Lorenzo in Miranda. The inscriptions show it to have been the temple dedicated by the Senate to Faustina, the wife of Antoninus Pius, and afterwards also to Antoninus himself. It consists of a portico of ten Corinthian columns, six in front and two returned on the flanks. The columns are beautifully proportioned, and the frieze and cornice are exquisitely sculptured with griffins, vases, and candelabra.

On the other side of the Forum, beginning from the Portico of Vespasian, we notice first the single column, called by Lord Byron

"The nameless column with a buried base."

It is no longer nameless; for in 1813 it was excavated to the base, and an inscription found proving it to be the *Column of Phocas*, and recording that a gilt statue of that Emperor was placed upon it by the Exarch Smaragdus, A. D. 608.

Farther east are three fluted columns of Greek marble, which have been long regarded as models of the Corinthian style, supposed to be the

remains of the *Temple of Minerva Chalcidica*, built by Augustus. The mass of brick work behind the church of St. Maria Liberatrice, is supposed to be the remains of the magnificent *Curia Julia*, or new Senate-house, erected by Augustus. Farther back, the church of San Teodoro is supposed to mark the site of the *Temple of Romulus*. Along the line from the Portico of Vespasian to this spot, were the "*veteres tabernae*," or shops which Tarquinius Priscus allowed to be erected in the Forum, and where Virginius bought the knife that saved the honor of his daughter.

Entering on the Via Sacra, we notice a small circular building on the left, now used as a vestibule to a church, which is supposed to have been the *Ædes Penatium*. Next is the immense ruin of the *Basilica of Constantine*. Close by is the *Arch of Titus*, erected in commemoration of the conquest of Jerusalem, the most beautiful of all the Roman arches. The Via Sacra is supposed to have passed under the Arch of Titus to the Meta Sudans, in front of the Coliseum.

PALACE OF THE CÆSARS.

One fine evening just before sunset, we paid a visit to the ruins of the Cæsars' Palace on the Palatine hill. Through a private house we obtained admission to a vineyard on the hill-side, at the further end of which appeared huge masses of brick-work in the form of arches, and corridors, and vaults, clothed with ivy and creeping plants, and diversified by laurels and ilex. Rude steps conduct to the summit, from which we had a fine view, and made out the *seven hills* of Rome. We were standing on the PALATINE, the seat of the earliest settlement in Rome, covered with the ruins of the Palace of the Cæsars, in the midst of gardens and vineyards, the soil of which is composed of crumbled fragments of masonry, in many parts to a depth of twenty feet above the original surface. Here were the houses of Cicero, Hortensius, and Clodius. Here Augustus erected his palace; Tiberius enlarged it; Caligula and Nero still farther; and it was repeatedly re-built and altered by succeeding Emperors.

THE CAPITOLINE hill is north of us. There was the great Temple of Jupiter Capitolinus, and the Citadel, and the Tarpeian Rock.

On the east are the QUIRINAL and the VIMINAL. The ESQUILINE and CORILIAN on the south, and the AVENTINE on the west.

Below us on the west is the CIRCUS MAXIMUS, the scene of the Sabine rape. It was founded by Tarquinius Priscus, and rebuilt with unusual splendor by Julius Cæsar. The number of seats was not less than 200,000.

Towards the south-west are the BATHS OF CARACALLA and blue mountains, and the sea in the distance.

We left the Palatine, and proceeded on our way to the Baths of Caracalla, under the eastern slope of the Aventine. These are the most perfect of all the Roman baths, and except the Coliseum, are the most extensive ruins in Rome. They occupy an area not less than a mile in circuit. The external wall encloses a quadrilateral open area, of which the baths occupied nearly the centre. The mass of central ruins is six hundred and ninety feet long and four hundred and fifty broad. It comprises a multitude of passages, chambers, halls, porticoes, with vaulted ceilings, fragments of mosaic pavements, remains of aqueducts, and reservoirs, and conduits. Most of the walls have been stripped of their marble coating, and reduced to masses of brick-work. These baths have furnished some of the finest specimens of ancient sculpture which now adorn the repositories of art—such as the Farnese Hercules, the colossal Flora, and the Toro Farnese, in the museum at Naples; and the Torso Belvidere, the Atreus and Thyestes, the two Gladiators, and the Venus Callipyge, of the Vatican, with numerous bas-reliefs, cameos, bronzes, medals, and other treasures.

These ruins were the favorite haunt of the poet Shelley. In the preface to the "*Prometheus Unbound*" he says: "This poem was chiefly written upon the mountainous ruins of the Baths of Caracalla, among the flowery glades and thickets of odoriferous blossoming trees, which are extended in ever-winding labyrinths upon its immense platforms and dizzy arches suspended in the air."

Thence we proceeded to the *Tomb of Scipio*, the most ancient and interesting of all the tombs yet discovered. In 1780 the tomb and its sarcophagi were brought to light, after having been undisturbed for upwards of twenty-one centuries. Several recesses or chambers were discovered, irregularly excavated in the tufa, with six sarcophagi and numerous inscriptions. In one of the recesses was found the celebrated sarcophagus bearing the name of L. Scipio Barbatus, now in the Vatican, and well known by models all over the world. We explored the recesses by the light of a candle, but found nothing save the inscriptions. All other memorials have been removed.

"The Scipios' tomb contains no ashes now; The very sepulchres lie tenantless Of their heroic dwellers."

In the same vineyard, a little farther on, is the *Columbarium of Cneius Pomponius Hylas* and of *Pomponia Vitalina*. These *Columbaria* are a kind of sepulchres, so called from the rows of little niches, resembling the holes of a pigeon-house. These niches contained the *ollæ* or urns, in which the ashes of the dead were deposited. In some cases the names are found on the urns, but more generally in inscriptions over the niches. These *Columbaria* were set apart for the slaves and freedmen, and were usually near the tombs of their masters.

And here we will take our leave of the memorials of ancient Rome. Without describing everything I saw, I have endeavored to give the most interesting species of the various classes of objects. I have generally left the reader to his own reflections. But I cannot close without saying, that the prevailing sentiment of my soul while viewing and recalling these scenes, has been that of sadness. I mean over Roman grandeur, not because it has departed, but because it was unsanctified. It was "without God," and therefore without a fitting aim, or guide, or end. All its splendor and glory cannot blind me to the truth, that it was also "without hope." No bright visions of immortality inspired its life, cheered its course and irradiated its pathway to the tomb. Cold, dark, dreary, and desolate was the grave into which Rome sank.

"The Niobe of nations! there she stands,
Childless and crownless in her voiceless woe:
An empty urn within her withered hands
Where holy dust was scattered long ago."

S. J. M. M.

The Child is Dead.

It is hard to believe it: that we shall no more hear the glad voice, nor meet the merry laugh that burst so often from its glad heart.

Child as it was, it was a pleasant child, and to the partial parent there are traits of loveliness that no other eye may see. It was a wise ordering of Providence that we should love our own children as no one else loves them, and as we love the children of none besides. And ours was a lovely child.

But the child is dead. You may put away its playthings. Put them where they will be safe. I would not like to have them broken or lost; and you need not lend them to other children when they come to see us. It would pain me to see them in other hands, much as I love to see children happy with their toys.

Its clothes you may lay aside; I shall often look them over, and each of the colors that he wore will remind me of him as he looked when he was here. I shall weep often when I think of him; but there is a luxury in thinking of the one that is gone, which I would not part with for the world. I think of my child now, a child always, though an angel among angels.

The child is dead. The eye has lost its lustre. The hand is still and cold. Its little heart is not beating now. How pale it looks! Yet the very form is dear to me. Every lock of its hair, every feature of the face, is a treasure that I shall prize the more, as the months of my sorrow come and go.

Lay the little one in his coffin. He was never in so cold and hard a bed, but he will feel it not. He would not know it, if he had been laid in his cradle, or in his mother's arms. Throw a flower or two by his side: like them he withered.

Carry him out to the grave. Gently. It is a hard road this to the grave. Every jar seems to disturb the infant sleeper. Here we are, at the brink of the sepulchre. Oh! how damp, and dark, and cold! But the dead do not feel it. There is no pain, no fear, no weeping there. Sleep on now, and take your rest!

Fill it up! Ashes to ashes, dust to dust! Every clod seems to fall on my heart. Every smothered sound from the grave is saying, Gone, gone, gone! It is full now. Lay the turf gently over the dear child. Plant a myrtle among the sods, and let the little one sleep among the trees and flowers. Our child is not there. His dust, precious dust, indeed, is there, but our child is in heaven. He is not here; he is risen.

I shall think of the form that is mouldering here among the dead: and it will be a mournful comfort to come at times, and think of the child that was once the light of our house, and the idol—ah! that I must own the secret of this sorrow—the idol of my heart.

And it is beyond all language to express the joy, in the midst of tears, I feel, that my sin, in making an idol of the child, has not made that infant less dear to Jesus. Nay, there is even something that tells me the Saviour called the darling from me, that I might love the Saviour more when I had one child less to love. He knoweth our frame; he knows the way to win and bind us. Dear Saviour, as thou hast my lamb, give me too a place in thy bosom. Set me as a seal on thy heart.

And now let us go back to the house. It is strangely changed. It is silent and cheerless, gloomy even. When did I enter this door

without the greeting of those lips and eyes, that I shall greet no more? Can the absence of but one produce so great a change so soon? When one of the children was away on a visit, we did not feel the absence as we do now. That was for a time; this is forever. He will not return. Hark; I thought for a moment it was the child, but it was only my own heart's yearning for the lost.

Rev. S. I. Prime.

Immortality.

The idea of immortality is fitted to elevate the mind and enlarge its views. Immortality is an idea vast and sublime. The contemplation of it raises the mind above the objects of this world, and carries it over the boundaries of time, beyond the visible and present, into the invisible and future. Eternity, vast eternity, rises to view in all its magnitude, grandeur, and sublimity.—“The wide, the unbounded prospect lies before us.” Immortality! How does the thought elevate and expand the soul, and fill it with great and sublime emotions! And when we reflect that this immortality is the duration of our own personal being, that we are immortal beings, we cannot remain unaffected by the prospect which opens to our view.

The immortality of our being invests the human soul with dignity, and points to a noble destiny. Man shall, indeed, lie down in the grave. But his grave is not the dark grave of the brute, from which there shall be no resurrection. “If a man die, shall he live again?” Yes, he shall live again. He is not the brother of the worm, an insect of an hour, an ephemeron, a bubble that floats a moment on the ocean wave, and then disappears forever. As he contemplates the frail, the flower-like delights of earth, its forms of fading light and beauty, and marks the swift flight of the hours as they pass, he is not oppressed with the sorrowful thought, “I am still frailer and briefer than ye.” Nor is he overpowered by a contrast of his own momentary existence with the duration of the material universe which surrounds him, the earth, the sun, and the stars. True, he must die, and short is his life on earth.

But though he die he shall live again. The sun may shine upon a thousand generations of mortal men, as in long succession they come and pass away. But they shall live again forever, when his beams are quenched, no more to shine. The ocean has been pealing “its solemn organ tone since the song of the morning stars” at the creation of the world. The cataract has been pouring “its mighty anthem from the birth of time.” But the man of faith shall sing the hymn of life, when the organ of the ocean is silent, and “Niagara has given up her harp to God.” As he surveys the stars by night, and the idea of eternity descends from the shining universe in solemn grandeur on his soul, he knows that their destiny is temporary, while his is everlasting. Through the suffering and triumph of Christ “there opens on him a destiny that shall outlive, out-sing, outshine them all.” Beyond the sun’s expiring beam, “beyond the curtain work of the visible,” his soul “shall flourish in immortal youth.” The Ancient of days is his Father, eternity is his home.

Such is the nobleness, the dignity of man, as an heir of immortality. Surely, there is nothing within this material, visible, perishing universe, which can fill his capacities and satisfy the wants of his immortal nature. Something nobler, greater, higher, more enduring than earth is needful for him, as an object of supreme trust, and love, and joy. God, and God only, can be the supreme good, the portion forever of the immortal mind. Compared with his favor all the objects of this world are insignificant. What are its pleasures, its honors and its riches, compared with immortal joy? Empty are the bubbles of the deep! The voice of Divine Inspiration calls, “Seek first the kingdom of God.” “Lay up a treasure in heaven.” “Lay hold on eternal life.” Seek by patient continuance in well-doing for a glorious and honorable immortality.

Congregationalist.

The Tempters Within.

The sinners that entice from within are the man’s own thoughts and desires. There is quite an army of these sinners in a young man’s breast. Thoughts have wings. They pass and repass unobserved. They issue forth from their home in the heart, expatiate over every forbidden field, and return like doves to their windows, through the air, leaving no track of their path. These thoughts become acquainted with sin. They are accustomed to visit the haunts of vice without detection. They revel unchecked in every unclean thing. They open up the way, and prepare a trodden path on which the man may follow. A gossamer thread is attached to an arrow, and shot through the air unseen, over an impassable chasm. Fixed on the other side, it is sufficient to draw over a cord; the cord draws over a rope; the rope draws over a bridge, by which a highway is opened for all comers. Thus is the gulf passed

that lies between the goodly character of a youth fresh from his father’s family, and the daring heights of iniquity on which veteran libertines stand. The sober youth stands on the solid platform of religious and moral worth. No one can think it possible that he should go over to the other side. But from the brink on this side he darts over a thought which makes itself fast to something on these forbidden regions. The film no one saw, as it sped through the air, but it has made good a lodgment in that kingdom of darkness, and the deeds of wickedness will quickly follow when the way has been prepared. “Out of the heart,” said He who knows it (Matt. 15:19), “proceed evil thoughts.” Exactly; that is what we expected; but what come out next? “Murders, adulteries, fornications, thefts, false witness, blasphemies.” That is a horrible gang. How quickly they come on! How closely they follow their leaders! Murders and adulteries march forth unblushing; but they follow in the wake of evil thoughts. Oh, if the fountain were cleansed, the streams of life would be pure. So thought David, when, in agony of grief, despairing of his own efforts, he cried, “Create in me a clean heart, O God!” This is the root of the evil, and no cure will be thorough or lasting that does not reach and remove it.

A Good Deed.

From experience in the last few years we had supposed the “milk of human kindness” in the breasts of most people about dried up, but the following incident shows that there is one breast, that has not become callous to the woes and wants of others. On Saturday last two poor young American boys, sons of widows, feeling their want of pocket money for the coming Monday, were tempted to take, without leave, from a store a couple of bundles of twine. They were immediately discovered, and taken by an officer. A kind hearted gentleman, of our acquaintance, who witnessed the arrest, followed the officer and boys to the police office, where they confessed the deed, declaring it was their first crime, and pleading with cries and tears that they might be set at liberty, as they said, “It will break the hearts of our mothers!” This gentleman knowing they would be obliged to be in jail over Sunday and Monday, before they could be examined, and feeling it might be the destruction of the boys to be once placed behind the barred window, stepped forward and plead with the kind hearted officer in their behalf, who felt that he could not consistently with his duty, allow them to go without the approbation of the merchant from whom they had stolen, and agreed to go with the gentleman and see him. The merchant upon learning all the facts in the case, readily consented to their discharge provided the gentleman would talk as earnestly and faithfully to the boys as he had plead with him. This the gentleman promised, and lost no time in hastening back with the message of liberation. The boys on learning the message immediately left the office, feeling that this was the first offence of the kind, and that it should be the last time they should ever be found taking what was not their own; and feeling too, the full force of the common remark, that “a friend in need is a friend indeed.” The gentleman who had so opportunely befriended these little fatherless boys, no doubt enjoyed his Sabbath and 5th of July infinitely better than if he had not heeded their distress, and had allowed the law to take its course.

Boston Christian Observer.

The Watcher.

The following is from a forthcoming volume of poems by Mrs. E. C. Judson (Fanny Forrester.) It bears (says the *Independent*) the unmistakable marks of its Asiatic origin, describing the emotions of a true woman’s heart, as she sat by the bedside of her dying husband, in the midst of scenes and sounds and airs so truly Oriental.

Sleep, love, sleep!
The dusty day is done.
Lo! from afar the freshening breezes sweep,
Wide over groves of balm,
Down from the towering palm,
In at the open casement cooling run,
And round thy lowly bed,
Thy bed of pain,
Bathing thy patient head,
Like grateful showers of rain,
They come;
While the white curtains, waving to and fro,
Fan the sick air;
And pityingly the shadows come and go,
With gentle human care,
Compassionate and dumb.

The dusty day is done,
The night begun;
While prayerful watch I keep,
Sleep, love, sleep!
Is there no magic in the touch
Of fingers thou dost love so much?
Fain would they scatter poppies o’er thee now,
Or with a soft caress,

The tremulous lip its own nepenthe press
Upon the weary lid and aching brow.

While prayerful watch I keep,
Sleep, love, sleep!

On the pagoda spire
The bells are swinging,
Their little golden circles in a flutter
With tales the wooing winds have dared to utter,
Till all are singing
As if a choir
Of golden-nested birds in heaven were singing:
And with a lulling sound
The music floats around,
And drops like balm into the drowsy ear;
Commingle with the hum
Of the Sepoy’s distant drum,
And lazy beetle ever droning near.
Sounds these of deepest silence born,
Like night made visible by morn;
So silent, that I sometimes start
To hear the throbbings of my heart,
And watch, with shivering sense of pain,
To see thy pale lids lift again.

The lizard with his mouse-like eyes,
Peeps from the mortise in surprise
At such strange quiet after day’s harsh din;
Then ventures boldly out,
And looks about,
And with his hollow feet
Treads his small evening beat,
Darting upon his prey

In such a trickery, winsome sort of way,
His delicate marauding seems no sin.
And still the curtains swing,
But noiselessly;
The bells a melancholy murmur ring,
As tears were in the sky;
More heavily the shadows fall,
Like the black foldings of a pall,
Where juts the rough beam from the wall;
The candles flare
With fresher gusts of air;
The beetle’s drone
Turns to a dirge-like, solitary moan;
Night deepens and I sit, in cheerless doubt, alone,

Life of an Editor.

Few employments are so unfavorable to careful reading, mature reflection, and elegant composition as those of an editor, especially an editor of a daily paper. This fact, even when understood, is but rarely acknowledged by the reader. The public has no mercy for the shortcomings of an editor. He is expected to be wise, yet witty; learned, yet eloquent; profound, yet brilliant. He must always be accurate, yet not delay his judgment. If a bill is laid before Congress, he is looked to for an opinion before the telegraph has finished repeating the provisions. If a railroad is projected, he must immediately point out its advantages, its cost, and its demerits. If a revolution break out abroad, he is questioned as to its probable consequences, and condemned in the end if he has not foreseen any contingency. When he is right, he scarcely receives credit; when he is wrong, he is censured without end. The pulpit orator prepares his sermon in the quiet of the closet. He may refer to his library for a doubtful fact, and revise his composition in after hours. Even the lawyer has usually the respite of a night in which to collect his thoughts and arrange his arguments. But the editor must speak on the spur of the moment. He cannot stop either to fortify his memory, digest his opinions, or to polish his style. He flings off his sheets of manuscript as the news comes in, or the clamor of the compositors increase, and, like a thorough-bred in a desperate race, he is under whip and spur from the starting point to the goal. But this is not all. His bones may be racked with cold, his head may throb with pain, his tongue may be parched with fever, he may be unnerved by excessive labor, yet he must write, write, write.

He is, as it were, chained to a wheel that whirls and whirls forever. He must leave the wife of his bosom on a sick bed, even when uncertain whether he shall find her alive on his return. He must come from the coffin of his child, from the tears and agony of a bereaved mother, and while his heart is almost breaking, and his brain reeling in the effort to think, he must write, write, write.

Oh! if the public knew with what sufferings he is often served, if the secrets of but a single day of newspaper life in one of our great cities could blaze out in letters of fire behind his ordinary type, what revelations there would be! revelations of mental torture and physical pain, of failing nerves and wearied eyesight, often pecuniary distress, and even positive want. For the editorial profession, alas, does not always requite its followers. There is no time, perhaps, when our great cities do not contain one or more editors who struggle with failing hopes and empty purses, to establish a newspaper for themselves, or who are compelled, by savage necessity, to write for a mean salary that cannot always be paid. He wears out before his time. The exacting toil he pursues, which is

rarely or never broken by a day of relaxation, shatters his nerves, exhausts his vital energies, and makes him grey-haired almost in middle age. To him the course of nature is reversed, and night is turned into day. He labors when others asleep. Nothing tells sooner on the constitution than this. The close room in which he usually sits, the stifling odors of damp newspapers from the mails, and the blinding glare of the gas lights, increase the wear and tear upon his system, so that he is a fortunate member of his profession if he does not give out entirely before he is fifty years old. Nothing but distinguished success, and the constant ability to lighten his toil by employment of substitutes, can save him from his irresistible doom. Some live, indeed, to drag on a miserable old age in poverty and mental labor; some become decrepid in intellect, and some—God knows! too many—by soaking in stimulant aids to labor, go down to drunkards, graves, or live degraded menials. Happy the editor who, by strict economy in the noon of life, or brilliant talents in his profession, secures for himself a comfortable old age. But from what we know of our brethren in the craft, we fear that a majority fall a sacrifice, either to their own errors, or misfortunes beyond their control. It is a hard life—there is none harder.

Decline of Romanism.

We lately gave some statistics on this subject, showing that by the admissions of Romanists themselves, they have lost about two millions of members in this country within the last twenty-five years. As confirmatory of this statement, we annex an extract from the speech of the Bishop of Cashel at the late anniversary meeting in London, of the British and Foreign Bible Society.

Banner of the Cross.

“I have here ‘The Annals of the Faith,’ the great Roman Catholic Book for the details and statistics of the Romish Church. This work contains amongst other things, the statistics of that Church in the United States; and it appears that the sum total of Roman Catholics in the whole of the United States is 1,663,500. They did not much like the sum, it appears, when they had made it out, for in a note it is added, that ‘the real total far exceeds this amount; and that the Roman Catholic population of the United States is generally estimated at 2,000,000. For my purpose I would just as soon call it 2,000,000 as 1,663,500. A lecture was given at the end of last year by a Mr. Robinson, at a place near New York, on the statistics of the United States. That gentleman states the population of the United States at 23,000,000. He further states that there are in the United States 3,000,000 of born Irish, and 4,500,000 of the descendants of the Irish; so that there are in all 7,500,000 Irish; or 1,000,000 more than are now supposed to be in Ireland. Yet not 2,000,000 of the whole population, which came out of a Popish country now belong to Romanism! I have another authority on this subject. Here is a letter from a priest at New Orleans, dated February 1852, to a priest of Ireland, on the subject of the dreadful falling off in the Roman Catholic Church in the United States. The writer says that, considering the number who came over, there ought to be 3,970,000 Roman Catholics in the United States, whereas there are only 1,980,000. He is a little under the 2,000,000. I do not quarrel with him about the excess over the other Romish statements, where he says the number lost to the Roman Catholic Church is 1,990,000, so, that in round numbers, 2,000,000 are lost to the unscriptural Church of Rome, even according to this statement. What this priest acknowledges is, doubtless, vastly under the reality; yet it is a startling revelation, especially when it is remembered that these 2,000,000 of Irish Roman Catholics have been lost to the Romish Church in less than a quarter of a century. When I first saw those statements my eyes were certainly opened to the truth of what many little things had led me to believe, namely, that of the emigrants who were flying from Ireland to America, a large proportion were not merely going from poverty and distress, but were going also from spiritual despotism and persecution.”

On Storing Liquor in Churches.

It is a good maxim—“a place for every thing, and every thing in its place.” But is a church a place for every thing? and least of all is liquor in its place when stored away in a church?

The other day, on entering a house of worship in the village of —, a very disagreeable sensation was experienced. “What can it be?” said the nose to the brain. The question, however, was answered before the brain had time to communicate with the tongue. The bad smell came out of liquor casks stowed away in the vaults of the church. Several questions arose in my mind:

1st. Whether or not does the use of a church for storage of any kind come under the con-

denation of the Saviour, who complained that his house had been made a house of merchandise?

2d. Is the storing of liquor under a church an illustration or not of the great maxim, "All things are lawful, but all things are not expedient?" Admitting the lawfulness of storing this kind of merchandise, is it expedient to take it under ecclesiastical care?

3d. Would not the Maine law make terrible work with the rents of this house of God? One morning the pastor, in passing along, observes a concourse of constables, workmen, and boys rolling barrels out of his church, and knocking them on the head, amidst a stream of the "good creature" tumbling into the gutters. "Stop! stop!" cries the ingenuous pastor. "Let me consult the trustees, and the barrels shall be removed." "No," replies the constable, "you ought to have done that before;" and the minister walks off amidst the cracking of barrel heads, and the glee of temperance folks.

Take care, minister, elders, deacons, Sabbath-school teachers, communicants, and pew-holders! I say, take care, or there will be strong revelations some of these days! Now is the best time to get rid of the evil.

Presbyterian Magazine.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JULY 31, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

PAUL'S EPISTLE TO THE HEBREWS. CHAPTER XI.

(Continued from the Herald of July 17th.)

V. 23—"By faith Moses, being born, was hidden three months by his parents, because they saw that the child was fair; and they feared not the king's commandment."

A king having arisen in Egypt who knew not Joseph, and fearing that the children of Israel would become more numerous and mighty than the Egyptians, he ordered, that on the birth of any child, "if he be a son they shall kill him; but if it be a daughter, then she shall live."—Ex. 1:16. Moses being born while that edict was in force, and being "a goodly child" (Ex. 2:2)—"exceeding fair" (Acts 7:20), "of a very excellent beauty," as WHITBY renders the last text, "of a divine form," as JOSEPHUS says, "of an angelical form," as say the Jews, or "very beautiful" as reads the Septuagint—his parents had sufficient faith in God, to refuse obedience to the king's commandment. The story of the child's preservation is very simple and touching: "His mother first hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off to wit what would be done to him. And the daughter of PHARAOH came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to PHARAOH's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And PHARAOH's daughter said to her, Go. And the maid went and called the child's mother. And PHARAOH's daughter said unto her, Take this child away and nurse it for me and I will give thee thy wages. And the woman took the child and nursed it. And the child grew, and she brought him unto PHARAOH's daughter, and he became her son. And she called his name MOSES: and she said, Because I drew him out of the water."—Ex. 2:2-10. The simple beauty of the child was made the divine instrument of affecting the heart of the king's daughter. And to that doubtless the mother looked as the means of its preservation, when she placed it in its little bulrush basket, and laid it among the reeds of the river to be discovered by the first passer by. She left the event with God.

Vs. 24-26—"By faith, Moses, being grown up, refused to be called the son of Pharaoh's daughter; choosing rather to suffer hardship with the people of God, than to enjoy the pleasure of sin for a season: esteeming the reproach of Christ greater riches than the treasures of Egypt: for he looked away to the reward."

Having been given to his mother to be nursed, Moses was early instructed respecting his parentage: and though he was recognized for many years as the son of the king's daughter, yet he knew that he was

one of the Hebrews; and when he "was grown, he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a Hebrew," and he slew the Egyptian. (Ex. 2:11, 12.) STEPHEN says that "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbor wrong, thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of Mount Sinai, an angel of the LORD in a flame of fire in a bush. When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the LORD came unto him, Saying, I am the God of thy fathers, the God of ABRAHAM, and the God of ISAAC, and the God of JACOB. Then Moses trembled, and durst not behold. Then said the LORD to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years."—Acts 7:22-36.

Moses' course was the result of the faith he had in the future. Said the Psalmist: "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. For the LORD God is a sun and shield: the LORD will give grace and glory; no good thing will he withhold from them that walk uprightly."—Psa. 84:10, 11. So MOSES also chose present affliction that he might receive the coming glory—knowing that there was in reserve "a better and an enduring substance" (10:34), for which he was willing to go "without the camp bearing his reproach."—13:13.

V. 27—"By faith, he forsook Egypt, not fearing the wrath of the king: for he endured, as though he saw him who is invisible."

This refers not to the first departure of MOSES from Egypt; for after he had slain the Egyptian he "feared, and said surely this thing is known," and he "fled from the face of PHARAOH."—Ex. 2:14, 15. Afterwards God said to him, "Go return into Egypt, for all the men are dead that sought thy life."—Ex. 4:19. His leaving Egypt must therefore refer to his final departure from there, a short time before which PHARAOH said to him: "Get thee from me, take heed to thyself, see my face no more: for in that day thou seest my face, thou shalt die."—Ex. 10:28. Afterwards, at midnight, when a corpse was found in the house of each of the Egyptians, PHARAOH "called for MOSES and AARON by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel: and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone: and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men."—Ex. 12:31-33.

V. 28—"By faith, he kept the passover, and the sprinkling of blood, that he, who destroyed the first-born, might not touch them."

The Passover was kept in anticipation of their departure from Egypt that night, and was thus an act of faith. "The LORD spake unto MOSES and AARON in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb according to the house of their fathers, a lamb for a house: and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls: every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts, and on the upper door-post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sod-

den at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it is the LORD's passover. For I will pass through the land of Egypt this night, and I will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread. Then MOSES called for all the elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin: and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded MOSES and AARON, so did they. And it came to pass, that at midnight the LORD smote all the first-born in the land of Egypt, from the first-born of PHARAOH that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And PHARAOH rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in the land of Egypt: for there was not a house where there was not one dead."—Ex. 12:1-30.

V. 29—"By faith, they passed through the Red Sea as by dry land: which the Egyptians attempting, were swallowed up."

"MOSES stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them, to the midst of the sea, even all PHARAOH's horses, his chariots, and his horsemen. And it came to pass, that in the morning-watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot-wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. And the LORD said unto MOSES, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And MOSES stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of PHARAOH that came into the sea after them: there remained not so much as one of them."—Ex. 14:21-28.

V. 30—"By faith, the walls of Jericho fell down, after having been encompassed seven days."

"Now Jericho was straitly shut up, because of the children of Israel; none went out, and none came in. And the LORD said unto JOSHUA, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once: thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the rams' horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall flat, and the people shall ascend up every man before him."—Joshua 6:1-5. Having faith in this promise of the LORD they obeyed. "And JOSHUA rose early in the morning, and the priests took up the ark of the LORD. And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the LORD, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp. So they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, JOSHUA said unto the people, Shout; for the LORD hath given you the city. . . . So the people shouted when the priests blew with the trumpets: and it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city."—Jb. 12-16, 20.—(To be continued.)

"PROVE ALL THINGS."

BY J. C. RYLE, OF ENGL.

"Prove all things: hold fast that which is good."—1 Thess. 5:12. (Concluded.)

If we would hold fast the truth, we must be ready to unite with all who hold the truth, and love the Lord JESUS CHRIST in sincerity. We must be ready to lay aside all minor questions as things of subordinate importance. Establishment or no establishment, —liturgy or no liturgy, —surplice or no surplice, —bishops or presbyters, all these points of difference, however important they may be in their place and in their proportion, —all ought to be regarded as subordinate questions. I ask no man to give up his private opinions about them. I wish no man to do violence to his conscience. All I say is, that these questions are wood, hay, and stubble when the very foundations of the faith are in danger. The Philistines are upon us. Can we make common cause against them, or can we not? This is the one point for our consideration. Surely it is not right to say that we expect to spend eternity with men in heaven, and yet cannot work for a few years with them in this world. It is nonsense to talk of alliance and union, if in a day like this there is no co-operation. The presence of a common foe ought to sink minor differences. We must hold together—depend upon it—all Protestants must hold together if they mean to "hold fast that which is good."

Some men may say, "This is very troublesome." Some may say, "Why not sit still and be quiet?" Some may say, "Oh, that horrid controversy! What need is there for all this trouble? Why should we care so much about these points of difference?" I ask, what good thing was ever got or ever kept without trouble? Gold does not lie in English corn-fields, but at the bottom of California rivers. Pearls do not grow in English hedges, but deep down in Indian seas. Difficulties are never overcome without struggles. Mountains are seldom climbed without fatigue. Oceans are not crossed without tossings on the waves. Peace is seldom obtained without war. And CHRIST's truth is seldom made a nation's property, and kept a nation's property, without pains, without struggles, and without trouble.

Let the man who talks of "trouble" tell me where we should be at this day, if our forefathers had not taken some trouble? Where would be the Gospel if martyrs had not given their bodies to be burned? Who shall estimate our debt to CRANMER, LATIMER, HOOPER, RIDLEY, and TAYLOR, and their brethren? They held fast that which was good. They would not give up one jot. They counted not their lives dear for the Gospel's sake. They labored, and they travailed, and we have entered into their labors. Shame upon us, if we will not take a little trouble to keep with us what they so nobly won! Trouble, or no trouble,—pains or no pains,—controversy or no controversy,—one thing is very sure, that nothing but CHRIST's Gospel will ever do good to our own souls. Nothing else will ever bring down God's

blessing. Remember the apostle's words, and "hold fast" firmly the Gospel, and refuse to let it go.

And now, reader, I have set before you two things. One is the right, the duty, and necessity of private judgment. The other is, the duty and necessity of keeping firm hold upon truth.—It only remains for me to apply these things to your own individual conscience by a few concluding words.

For one thing, be it your duty to "prove all things," let me beseech and exhort you to arm yourself with a thorough knowledge of the written Word of God. Read your Bible regularly. Become familiar with your Bible. Prove all religious truth when it is brought before you by the Bible. A little knowledge of the Bible will not suffice. Depend upon it, a man must know his Bible well, if he is to prove religious teaching by it; and he must read it regularly if he would know it well. There is no royal road to a knowledge of the Bible. There must be reading, daily, regular reading of the book, or the book will not be known. As one said quaintly, but most truly, "Justification may be by faith, but a knowledge of the Bible comes only by works." The devil can quote Scripture. He could go to our Lord and quote Scripture when he wished to tempt him. A man must be able to say, from his knowledge of Scripture, when he hears Scripture falsely quoted, "Thus it is written again," lest he be deceived. Neglect your Bible, and nothing that I know of can prevent your becoming a Roman Catholic, an Arian, a Socinian, a Jew, or a Turk, if a plausible advocate of any of these false systems shall happen to meet you.

For another thing, if it be right to "prove all things," take care to try every Roman Catholic doctrine, by whomsoever put forward, by the written Word of God. Believe nothing, however speciously advanced,—believe nothing, with whatever weight of authority brought forward,—believe nothing, though supported by all the Fathers,—believe nothing, except it can be proved to you out of the Scripture. That alone is infallible. That alone is light. That alone is God's measure of truth and falsehood. "Let God be true, and every man a liar." The New Zealander's answer to the Romish priest who went among them is an answer never to be forgotten. They heard these priests urge upon them the worship of the Virgin MARY. They heard them recommend them to pray to saints. They heard them advocate the use of images. They heard them speak of the authority of the Church of Rome, the supremacy of the Pope, the antiquity of the Romish communion. They knew the Bible, and they heard all this calmly, and gave one simple but memorable answer:—"It cannot be true, because it is not in the Book." All the learning in the world could never have supplied a better answer than this. LATIMER, or KNOX, or OWEN, could never have made a more crushing reply. Let this be our rule when we are attacked by Romanists, or semi-Romanists, let us hold fast the sword of the Spirit, and say in reply to all their arguments, "It cannot be true, because it is not in the Book."

Last of all, if it be right to "hold fast that which is good," let us make sure that we have each laid hold personally upon CHRIST's truth for ourselves. Reader, it will not save you and me to know all controversies, and to be able to detect everything which is false. Head knowledge will never bring you and me to heaven. It will not save us to be able to argue and reason with Roman Catholics, or to detect the errors of Pope's bulls or pastoral letters. Let us see that we each lay hold upon JESUS CHRIST for ourselves by our own personal faith. Let us see to it that we each flee for refuge, and lay hold upon the hope set before us in his glorious Gospel. Let us do this and all shall be well with us, whatever else may go ill. Let us do this, and then all things are ours. The Church may fail. The state may go to ruin. The foundations of all establishments may be shaken. The enemies of truth may for a season prevail. But as for us, all shall be well. We shall have in this world peace, and in the world which is to come life everlasting, for we shall have CHRIST, and having him we have all. This is real good, lasting good, good in sickness, good in health, good in life, good in death, good in time, good in eternity. All other things are but uncertain. They all wear out. They fade. They droop. They wither. They decay. The longer we have them the more worthless we find them, and the more satisfied we become, that everything here below, is "vanity and vexation of spirit." But as for hope in CHRIST, that is always good. The longer we use it the better it seems. The more we wear it in our hearts the brighter it will look. It is good when we first have it. It is better far when we grow older. It is better still in the day of trial, and the hour of death. And best of all, depend upon it, will it prove in the day of judgment.

Reader, if you have not yet laid hold on this hope in CHRIST, seek it at once. Call on the Lord JESUS to give it to you. Give him no rest till you know and feel you are his.

If you have laid hold on this hope, hold it fast. Prize it highly, for it will stand by you when everything else fails.

THE PROPHECY OF NAHUM.

TRANSLATED FOR THE HERALD BY N. N. WHITTING.

INTRODUCTION.

Nineveh, the ancient capital of the Assyrian empire, was distinguished for its wealth and strength long before Babylon became the mistress of the world. But few particulars respecting its history have reached us. In Gen. 10: 10, 11, it is said to have been founded by ASSHUR, according to our translation of the Hebrew, or according to another rendering, by NIMROD. If the latter is adopted, (which is the most probable,) the verses should be read thus: "And the beginning," &c.—"out of that land he (i. e., NIMROD) went forth to Assyria (Heb., Asshur) and builded Nineveh," &c. The correctness of the Greek historians, who have represented the ancient Assyrian empire—which ended with the death of SARDANAPALUS, during the reign of UZZIAH king of Judah—as one of the most powerful states of ancient times, is justly questioned, as being at variance with the inspired writers. DIODORUS SICULUS, in the second book of his Historical Library, ascribes the building of Nineveh to NINUS, an Assyrian king, who having conquered almost all the then known world, resolved to build a city, which should be as far superior to those then in existence, as his own warlike deeds transcended those of other conquerors; he even hoped that none who might live after him would be able to equal the great work which he was about to undertake. Having dismissed the Arabian king, who had been an auxiliary in his campaigns, NINUS drew his army to the bank of the Euphrates, (really the Tigris,) and having collected all the necessary materials, he traced the plan of the city, in an oblong form. The two longer sides extended to one hundred and fifty stadia, or about seventeen miles, the shorter measured each ninety stadia, or nearly ten miles. The area of one hundred and seventy square miles—supposing the account of DIODORUS to have been accurate—could never have been covered with houses erected in the compact manner common in modern cities. It is highly probable that the most ancient cities contained, as we know Babylon did, large tracts of land designed for cultivation, so that, in the event of a siege, the inhabitants might find resources for resistance within their walls, after all communication with the adjacent country had been cut off. DIODORUS says, that the walls were raised to the height of one hundred feet, and were of sufficient breadth to permit three chariots to be driven abreast, and that there were fifteen hundred towers erected on the wall, which measured (probably from the foot of the wall,) two hundred feet in height. At the period, when the destruction threatened against Nineveh by NAHUM and ZEPHANIAH occurred, SARACUS was king. CYAXARES I., king of Media, laid siege to Nineveh B. C. 633, but was compelled to abandon his enterprise by the Scythians, who invaded and overran all Upper Asia. He was defeated by the Scythians; but more than twenty years afterwards, the Medes, by treachery, massacred the greater portion of these barbarians. CYAXARES then contracted an alliance with NABOPOLASSAR (father of NEBUCHAD-NEZZAR), king of Babylon, and the two kings uniting their forces, besieged and took Nineveh in the year B. C. 612—in the 39th year of JOSIAH king of Judah.

There is considerable uncertainty as to the era when NAHUM prophesied. The most probable opinion is that, which assigns a date not far from the year B. C. 715—or about one hundred years before the time when Nineveh was destroyed. The prophecy of ZEPHANIAH against that city, as found in chap. 2: 13-15, was delivered in the reign of JOSIAH, who ascended the throne B. C. 640.

In the following translation, the author has aimed at faithfulness, as the most important object, in every version of the inspired text.

CHAPTER I.

1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.
 2 God is jealous and avengeth; Jehovah avengeth and is wrathful; Jehovah taketh vengeance on his adversaries, and keepeth anger for his enemies.
 3 Jehovah is slow to anger, but mighty in power, and will by no means continually pardon. Jehovah—in tempest and storm is his way, and clouds are the dust of his feet. He rebuketh the sea and drieth it up, and maketh all the rivers dry. Bashan droopeth, Carmel and the shoots of Lebanon droop. The mountains tremble before him, and the hills melt down; the earth is moved at his presence, even the world and all its inhabitants. Who will stand before his indignation, and who will stand before his fierce anger? His wrath is poured forth like fire, and the rocks are torn down before him. Jehovah is good, a fortress in the day of trouble, and regardless those who trust in him; but with a rolling flood he will make a final end of her place, and darkness will pursue his enemies. What will ye contrive against Jehovah? He will make a final end; distress will not rise up a second time. For while they are entangled like thorns, and when they are drunken like drunkards, they will be consumed like stubble thoroughly dried. From thee hath gone forth one, who contriveth evil against Jehovah, a wicked counsellor. Thus saith Jehovah; Though they are secure, and also numerous, yet they will be cut off, and he will pass away. Now I have afflicted thee—I will afflict thee no more.

13 Now I will break off his yoke from thee, and tear 14 off thy bonds. Jehovah hath commanded respecting thee, that no one of thy name be sown hereafter. I will cut off the graven images from the house of thy gods. I have prepared the grave 15 for those who became vile. Behold on the mountains the feet of him, who proclaimeth good news, who publisheth peace! O Judah, keep thy festivals, perform thy vows! For the Destroyer shall pass through no more: he is utterly cut down.
 (To be continued.)

NOTES.—V. 1—"The burden." The word *Massa* (burden) seems to be applied to prophecies which threaten calamities. This usage is nearly uniform. Perhaps an exception may be found in Prov. 30: 1 and 31: 1, where the English translation renders it "prophecy." An interesting passage in reference to the use made of this word among the Jews, will be found in Jer. 23: 33-40.

V. 9—"Distress will not rise up a second time." In other words, the ruin shall be complete; there shall be no room for a second calamity.

TROUBLE WITH ENGLAND IN RELATION TO AMERICAN FISHERIES.

On Monday last an important official document from Mr. WEBSTER, respecting the American Fisheries and the right claimed by Great Britain to exclude American fishing vessels from the bays of the Provinces, was published in the papers, and gave rise to some apprehensions of trouble between the United States and England. The difficulty is this:

The American Fishermen have always claimed and exercised the right of fishing off the shores and in the bays of what are now the British Provinces, and this right was in part acknowledged by Great Britain in the treaty of 1783. After the war of 1812, when the treaty of Ghent was negotiated, the British Government claimed that all privileges granted by former treaties were rescinded—the treaty being abrogated by war. This was not admitted by the American Commissioners, and nothing was said about the fisheries. Soon after, the British claimed that no fisherman should come within sixty miles of their shores. This caused some difficulty, and negotiations were entered into between the two Governments, which resulted in the treaty of 1818, in which the United States renounced their right of taking fish within three marine miles of any of the coasts, bays, creeks, or harbors of the British dominions, except of certain unsettled territory mentioned in the treaty.

This clause has not been interpreted to exclude American fishermen from the large bays and indentations of the Provinces, provided they did not approach within three miles of the shore. The colonists, however, have from time to time insisted that this article did exclude our fishermen from such bays and indentations, and that they must not approach within three miles of a line drawn from headland to headland of any such bay. The British Government, though often requested by the colonists, have not put such a construction upon this article, until the present ministry assumed to do so. In 1845, Lord ABERDEEN admitted the right of American fishermen to exercise their calling in the Bay of Fundy, but, though it was urged that the same reasons applied for the same construction in relation to other bays, it does not appear that it was admitted or altogether denied.

The present ministry have taken the ground urged by the colonial authorities and parties interested, and have put a construction upon the article referred to in the treaty of 1818, which our Government has never admitted, and has not before been really claimed by the British Government, viz., that the three miles is to be taken from a line drawn from headland to headland of the bays. This excludes our fishermen from some of the best fall fishing grounds, which they have heretofore enjoyed, and will materially affect that very important interest of the Eastern States, and especially of Massachusetts. The British Government and the colonial authorities seem disposed to enforce this construction of the treaty, and quite a number of armed vessels belonging to the Government, and to the colonial authorities, are employed in the service. There have been two or three seizures of our fishing vessels—but this is a matter which has occurred from time to time for violation of the fishing laws of the Provinces. It is probable, however, that other and numerous seizures may now take place for alleged violations of the treaty.

The document of Mr. WEBSTER was published to give notice to our countrymen of this state of affairs, and to caution those engaged in the fisheries against the risk incurred. It also says that this Government does not admit the construction claimed by the British Government, and that the subject will engage the immediate attention of this Government.

In the hands of Mr. WEBSTER the honor of the country and the important interests of our citizen will be fully maintained, and we have no doubt that he will be able to adjust the difficulties in such a manner as will secure to our fishermen their just and reasonable claims. It may be, however, that before this is accomplished, numbers of our fishing vessels may be seized, or their success much affected by the action of the British Government, which will cause considerable irritation, and possibly jeopard the friendly relations of the two nations. We may hope, however, that the matter may be brought to an amicable settlement, through the efforts of Mr. WEBSTER.
 Norfolk County Journal.

LOUIS NAPOLEON—CURIOUS ANECDOTE.

The political leader in the July number of *Blackwood*, written probably by ALISON, the Historian, represents in a most striking light the danger to which England is exposed of invasion, sooner or later, from France. It relates the following curious anecdote, which we have never before seen in print, and which strikingly illustrates a very remarkable feature in the character of LOUIS NAPOLEON.

"Prince Louis Napoleon, like his uncle, is very superstitious, and always carries an amulet, taken from the tomb of Charlemagne, on his person. He is known to have said in this country, long before he left it to accept the Presidency of the French Republic: 'It may appear presumptuous in me to wear that amulet, but I have an inborn conviction in my mind that I am one day to be the ruler of France. When I am so, I shall first extinguish the license of the Press in Paris, and then attack England. I shall do so with regret, for I have been kindly received there, and it contains many of my best friends; but I must fulfil my mission, and carry out that which I know my uncle had most at heart—I owe that to his memory.' In pursuance of these views, he has just decreed 80,000 men to his regular army."

The whole history of LOUIS NAPOLEON's life shows beyond all possibility of doubt, that a thorough-going fanaticism,—an unbounded confidence in his own destiny,—is one of the most prominent features in his character. Persons who met him in England during his exile, and all who saw him during his imprisonment at Ham, know that he constantly felt and expressed the most perfect conviction that the reverses he was then suffering could not last;—that it was his inevitable destiny to become the ruler of France;—and that no power on earth could prevent that consummation. This was the secret of his repeated attempts at the invasion of France; attempts so absurd and puerile as to render inevitable the conviction of his insanity, except when viewed in the light of this marked trait in his character.

All history shows that this kind of fanaticism,—seeming sometimes to approach absolute lunacy,—gives prodigious power to the will, and often leads to the accomplishment of marvellous results. It was the main basis of the wonderful achievements of JOAN of Arc, and formed no inconsiderable part in the restless energy and determination of CROMWELL and NAPOLEON. When any man is once thoroughly convinced that he is marked out by heaven for the achievement of great deeds, he is not to be deterred from prosecuting them by trifling obstacles. He feels that he is under special protection, and this conviction supplies that courage and fearless hardihood of endeavor, which are usually the surest pledges of success. LOUIS NAPOLEON, since his usurpation, has repeatedly evinced the extent to which he is under the influence of this faith, in his public addresses, as well as by the whole course of his policy.

ALISON, in the article alluded to, exposes at length, and with great ability, the circumstances in the present condition of England which seem favorable to such an attempt. He lays special stress upon the disposition of the Irish to avail themselves of the first opportunity that may offer, to achieve their own deliverance, and quotes from various leading journals to show, that the moment England should become involved in any European war, would be seized by Ireland as the occasion for her own redemption.
 N. Y. Daily Times.

A "Medium" on the Bench.

Mr. RIPLEY, one of the editors of the *New York Tribune*, who has been sojourning in Greenfield, relates the following:

"The monotony of village life has been somewhat diversified here (Greenfield) by the prevalence of 'spiritual manifestations,' so called. They take the form chiefly of moving tables, though rappings in answer to questions are not wanting. The people are as much in the dark with regard to their origin and character, as you and I are, and for the most part preserve a discreet non-committalism. Thank heaven, it is out of fashion to hang witches now-a-days, or I don't know how many of the best part of the population would get strung up."

"Some persons, I find, are mediums, who had previously taken no interest in the subject, and who are now quite puzzled by the strange powers of which they find themselves in possession. Among these I found one of the Massachusetts judges, a man of eminent ability and of the highest character, but of whose gifts as a 'medium' I have the most indubitable evidence. Under his influence, quite as extraordinary things have been done as have ever been related of the professed mediums in this city or elsewhere. I could describe some curious feats of this weird power, such as tables passing out at the door of a room, descending a flight of steps, and finally landing in the door-yard bottom side up. This is hardly exceeded by the witches of old riding through the air on a broom-stick."

The *Springfield Republican* says, "the Judge alluded to as having become a 'medium' of spiritual communications, and a believer therein, we hear is the distinguished Chief Justice of our Common Pleas Court."

C. A. Thorpe—The letters are all received—please accept our thanks. No. 23 is now sent. The Testament to which you refer, being an English reprint, cannot be sent to Great Britain. You can get the English edition at home.

CORRESPONDENCE.



SIGNS OF THE TIMES.

BY J. W. BONHAM.

"But can ye not discern the signs of the times?"—Matt. 16:3.

These words were addressed to certain Pharisees and Sadducees, who, during our Saviour's ministry, wished him to show them a sign from heaven, probably to satisfy their unbelieving minds that he was what he professed to be, viz., the Messiah. Read from v. 1 to v. 4. The text implies that those learned Pharisees and Sadducees had the power and the opportunity of discerning the signs of the times, which were so striking, so various in their nature, occurring so frequently, and agreeing exactly with the predictions contained in the Old Testament, that had they not been wilfully blind, and desired the realization of their own carnal notions, instead of submitting and acquiescing in the will of God, they would not have tempted the Saviour to exhibit to their unbelieving gaze additional signs, but would have believed the words of Moses and the prophets, and received Jesus of Nazareth as the true Messiah, of whom Moses in the law and prophets did write.

In taking a survey of God's government and his dealings with the children of men, it will be found that each generation living on the eve of important changes, have had signs and premonitions that some change or great event was about to occur; but while some believed in Jehovah's revelations of warnings, and discerned the signs of the times, others—the majority—believed not, and closed their eyes against them. At our Saviour's first advent, the class who more particularly acted thus were those who professed to be the children of God—the heirs of his promise—yea, some were masters in Israel, and assumed to be correct expounders of the law, and the interpreters of prophecy. Therefore, in virtue of their office and their professions, it was their duty not only to "discern the signs of the times," but also to sound the note of alarm in times of approaching danger. The people looked to such for instruction and example, and hence arose the important and significant inquiry, "Have any of the rulers or of the Pharisees believed on him?"—i. e., Christ. (John 7:47.)

None will feel disposed to dispute the fact, that the mass connected with the Church at our Saviour's first advent erred in consequence of depending too much upon the infallibility of their teachers. With such a fact staring in the face, is seen the importance of searching God's word, of discerning the signs of the times, instead of depending for instruction and warning from those who are too blind to see, and too indolent to investigate.

Time would fail to show the fulfilment of the Scriptures in reference to our Saviour's birth, life, work, death, burial, and resurrection. Many predictions contained in the Old Testament in reference to the Messiah received their literal accomplishment, and yet the Scribes and Pharisees refused to exercise the faculty which they possessed of discerning or believing them. They were slow of heart to believe what Moses and the prophets had said should come to pass; in consequence of which, they persecuted the Saviour, cried, Away with him! away with him! and release unto us Barabbas the murderer! They crowned his sacred brow with thorns—they pierced his sacred hands and feet—they murdered him, and then penetrated his side with the cruel spear! We fear that there is a striking similarity existing between professors of religion who lived at the period of the Saviour's first advent, and some who now live on the eve of our Saviour's second advent.

The signs more particularly to be here referred to, are recorded by Matthew the Evangelist, in his 24th chapter, vs. 29-35; also by Mark, chap. 13th, vs. 24, 31; also by Luke, chap. 21st, vs. 25-33. The signs referred to may be classified as celestial, terrestrial, moral, religious, and political.

The signs mentioned could not be intended as the signs of Jerusalem's destruction, inasmuch as they were not to receive their accomplishment until after that event. The chronology of their fulfilment was to be after the fulfilment of the prediction of a time of great tribulation to come upon the Church, the days of which were to be shortened. The greatest tribulation through which the Church has passed was under the intolerance and bloodshed of the Papal hierarchy. "Immediately after the tribulation of these days the sun shall be darkened," &c.

I. The celestial signs, include those unnatural or extraordinary manifestations connected with the sun, moon, and stars, and other appearances in the heav-

ens. The first great sign was the darkening of the sun on May 19th, 1780.

"In the month of May, 1780, there was a terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear." There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man, for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to the only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude. His nephew, who was then a little child, in after life retained a lively recollection of that scene, and his childish feelings are an interesting exhibition of the manner in which Mr. Lee was regarded, for he felt not the least alarm in his presence, thinking that he was perfectly safe where his good uncle was, even if the day of judgment had come."—*Life of Edward Lee, of Mass. Tract No. 379, Am. Tract Society.*

1. The darkness of the evening following the dark day was probably as gross as ever has been observed since the Almighty first gave birth to light. I could not help conceiving at the time," says the writer, "that, if every luminous body in the universe had been enshrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Rev. Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage to the Historical Society.*

There have been several other striking signs connected with the sun and moon since 1780.

2. The falling stars, or showers of meteors, some of which have occurred within a very few years.—Says the *Christian Advocate and Journal*, of December 13th, 1833.

"The meteoric phenomenon, which occurred on the morning of the 13th of November last, was of so extraordinary and interesting a character, as to be entitled to more than a passing notice. . . . The lively and graphic descriptions which have appeared in various public journals do not exceed the reality. No language, indeed, can come up to the splendor of that magnificent display; and I hesitate not to say, that no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point, near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, as if created for the occasion, and illuminated the firmament with lines of radiating light. Some coruscated in their course, and thus connected themselves with others by lateral paths of brightness; while many sped their way in straight and equal lines, and left luminous streaks behind them, which continued some seconds after the meteors were lost in the distance or extinguished in the density of our atmosphere. They differed both in magnitude and velocity, some appearing as mere points, and others of the size of Venus and Jupiter."

The falling stars mentioned in Matthew could not mean the falling of the fixed stars, many of which are much larger than this earth, but meteors. Prof. Olmstead, of Yale College, a distinguished meteorologist, has remarked:

"The extent of the shower of 1833, was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the East, to the Pacific on the West; and from the northern coast of South America to undefined regions among the British possessions on the North. The exhibition was visible, and everywhere presented nearly the same appearance. In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, from which time they gradually declined, but were visible till lost in the light of day. The meteors did not fly at random, over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the Sickle."

The *Connecticut Observer*, of November 25th, 1833, copied from the *Old Countryman* the following:

"We pronounce the raining of fire, which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day, which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold."

Burnet, author of "Sacred Theory of the Earth," published in 1697, referred to this in the following language:

"The last sign before the coming of Christ is the falling stars." "No doubt there will be all sorts of fiery meteors at that time, and amongst others, those called falling stars, which, though they are not considerable singly, yet if they were multiplied in great numbers, falling as the prophets says, as leaves from the vines, or figs from the fig-tree, they would make an astonishing sight."

3. The *Aurora Borealis*, or, "Northern Lights." "Fearful sights and great signs shall there be from heaven," in connection with the prophecy in Joel 2:30, 31—"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke, before the great and terrible day of the Lord come."

THE AURORA BOREALIS.

"Ye gorgeous visions of the northern sky,
Mysterious and sublime!
Who lit your brilliant light on high!
Stream ye alone in idle revelry,
Alone, o'er cloudy elime:
Without an aim, or nature, more
Than mortal vision can explore!"

"Or have ye some high, unknown ministry?

Whence sprang ye into birth?

In distant realms unseen?

Or claim ye sisterhood with earth?

And will your strange ethereal sheen

Fade with her fading sphere?"

"Man's wisdom has not told—

Ye are a mystery.

Which time perhaps shall ne'er unfold;

Philosophy, whose eagle pinion bold

Has conquered space, and brought the planets near

To her expecting eye,

Has sought in vain to fathom you,

Or tell the office that ye do.

"Ye are of later date—

Say, are ye for a sign,

Lit by the hand Divine,

Whence earth should read her coming fate?

Signs shall be set in heaven,

And wonders meet the eye,

And flaming prodigies be given

Within the upper sky.

"Ye may be such—yet man would be

Most backward thus to interpret ye,

Who glides in blind security,

Down time's exhausting tide;

Puts far away the evil day,

Or dreams that he shall dwell for aye,

In all his lust and pride.

"Whate'er ye are, ye have an arm,

For He has lit your wondrous flame

Who fashions not a flower in vain;

And howe'er fruitlessly we pry,

Into your inward mystery,

One feature still is plain—

Like as in all his works, sublime or fair,

We trace the glories of the Godhead there."

The signs referred to may be considered the fulfilment of certain prophecies, and indicative of the nearness of the judgment. A portion of Joel's prophecy received its accomplishment at the outpouring of the Holy Spirit on the day of Pentecost—the latter portion within a secret period.

Should any object to the signs referred to as being the premonitions of the nearness of the judgment, and say they were mere natural occurrences, and that such things have always been, I reply, that if this statement be true, it will not alter the truth of our Saviour's predictions, which stated that such signs would occur. Therefore, if you refuse to receive them as signs of his near approach on that ground, should there be future manifestations of similar terrestrial phenomena, they would fail to convince you, inasmuch as you could raise your old objection, that similar exhibitions had occurred before! Therefore, by rejecting the signs that are past, none future would convince you. O beware, lest you be numbered with those who discern them not, and the day of Christ burst upon you as a thief! Say not, "All things continue as they were from the beginning of the creation."

Some may conscientiously object to this literal view of the subject, in consequence of supposing that the signs mentioned by our Saviour must be understood figuratively, or metaphorically; and that if correctly interpreted, must refer to revolutions in the Church, and in the governments of the earth. But if this point were conceded,—which I see no reason to do,—nothing would be gained, inasmuch as the revolutions among the nations, or their distress, are mentioned in plain language. And then again, if we admit that the signs are to be understood figuratively, they have and are receiving their accomplishment, and from convincing facts must be considered as fulfilled in a twofold point of view, in view of which they give no warrant for saying, "My Lord delayeth his coming."

II. The terrestrial signs. These include or embrace the eruptions, inundations, earthquakes, shocks, and extraordinary changes connected with the habitable globe; but more particularly earthquakes. The earthquakes, and shocks of the same, which have occurred within the present century have increased to an alarming extent, and may be considered unparalleled! This may be seen from the following extract from an English writer:

"In regard to earthquakes, scarcely a year elapses without several occurring; and a reference to a good chronicle or register of events would prove, I apprehend, that more earthquakes have been recorded in the half century which has elapsed since the commencement of the French Revolution, than during the whole period from the days of Titus."

"The frequent occurrence and extensive prevalence of all the foregoing signs in these latter days is indeed very striking, compared with the forty years which have elapsed from the death of Christ to the destruction of Jerusalem."

"In 1812, the large city Caracas, in South America, was destroyed by an earthquake; 10,000 of its inhabitants were buried in its ruins, and 10,000 more in the province of Venezuela."

"In 1822, an earthquake in Syria destroyed Antioch, Aleppo, Latakia, Seanderoon, and many villages; and in 1836 another in the same country destroyed 2,395 houses, and upwards of 4000 human beings."

"In 1840 Zante was entirely desolated by an earthquake, and a small island adjoining, with all its houses and inhabitants, totally disappeared. Ninety-five severe shocks were felt from October 30th to November 4th, which seriously threw down or dam-

aged every building in Zante, burying great numbers of human beings under the ruins."

"In the beginning of 1841, a portion of Mount Ararat was discovered by an earthquake, which in falling destroyed several thousand houses and huts, with their inhabitants. On the 22d February, of the same year, the city of Reggio, in Calabria, was almost entirely destroyed by an earthquake; and in the following September one occurred at Cartago, in Central America, which, with 10,000 inhabitants, was entirely destroyed."

"In April 1842, another took place in Greece, which overturned at Androusa several churches and public buildings, together with many private houses, and numerous lives were lost. On May 7th, an earthquake occurred at St. Domingo, which perhaps has not been exceeded in its calamitous consequences since that which destroyed Lisbon in 1755. The town of Cape Haytien, containing 15,000 inhabitants, was entirely swallowed up; and some accounts state the loss of lives in the districts which suffered at from 70 to 80,000 souls: whilst, to add to the affliction, savages from the neighborhood murdered the wounded, plundered the living, and set fire to the houses that remained."

In 1845 there was an earthquake, the shocks of which were terrible. Another took place three days after, and lasted forty seconds. In Honan, China, a terrible earthquake destroyed about 10,000 houses, and killed more than 4000 inhabitants. In 1846, at Amboy, on July 20th, and the two following days, there were seven shocks of earthquakes. On April 23d, the town of Cuba, in the West Indies, was violently shaken by an earthquake, causing the greatest consternation and alarm amongst the inhabitants. In June 1846, four villages were destroyed by repeated shocks of earthquakes, at Messina, in Greece. Several plantations were ruined, and the ground opened in various places, and vomited forth torrents of water and mud. In the same year, twelve or fifteen shocks of an earthquake were felt in the Island of Trinidad. Buildings were much damaged, and the ground cracked in several places. On the 4th of August, there was a violent shock of an earthquake in Italy, which produced very alarming disasters in certain territories in the destruction of life and property. There were about thirty-three earthquakes in 1846, and others have occurred since that year. It will thus be seen that earthquakes of a very extraordinary character, and of an unusual number, have occurred within a very few years, showing a striking and literal fulfilment of our Saviour's prediction. The great famines and pestilences, in connexion with the earthquakes of the last twenty years, particulars of which would almost sicken one, all prove that we are on the eve of the advent of the Son of man.—(To be continued.)

LETTER FROM A. SHERWIN.

BRO. HIMES:—We are often led to inquire, why it is that we do not hear more frequently from many of our brethren, and especially those in the ministry, through the *Herald*? Some may have excused themselves because older and experienced brethren do not; and therefore it would be improper for those who are comparatively young and inexperienced to write, while so many abler pens are almost silent. But perhaps this is not a justifiable excuse. Peter once inquired of our Lord, after having been told to feed the sheep and lambs of Christ, concerning John:—"And what shall this man do? What is that to thee? follow thou me," said the Master. If we all had willing hearts, and the ruling, pervading spirit of our souls was to serve the cause, and our brethren for Jesus' sake, rather than attract notice to ourselves, there would be but little, if any, lack in this respect. If we were possessed continually of such a state of mind as the Psalmist describes, where he says: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." If our souls were filled with this spirit, how many would be cheered who have no preacher, aside from their Bibles and the *Herald*, from whom they can obtain instruction and comfort on the subject of the coming and kingdom of Christ. Paul wrote to the Romans, to the Corinthians, Galatians, &c. He sent consolatory letters to the Thessalonians; instructive communications to Timothy and Titus; to the Hebrews also he sent one of his most valuable epistles. How vast were the labors of the apostle, not only in preaching abundantly, but in writing to the saints scattered abroad. While the living preacher has some advantages over written communications, still, written communications have advantages above the living speaker.

Speaking of the general characteristics of the Bible, says Dr. Cumming:

"It is written. This is no ordinary ground of gratitude. Had the inspired truths of Christianity been left to the transmission of oral tradition, they had perished from our earth long before they had reached us. The perverting tendency of tradition is not only traceable in history, but revealed in Scripture: 'Then went this saying abroad,' this is the oral tradition, 'among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?'—John 21:21. Thus the writ-

ten Scripture corrects the unwritten tradition. No such calamity can befall the inspired truth of God. They are in the shape of an indestructible stereotype, an immutable fixture—proof alike against the attacks of open foes and the corruptions of pretended friends. The comments may vary, like the clouds of the sky—the truths remain, like the stars, fixed forever."

What a blessing, that God has been pleased to give us his written word. John the Revelator was told once, twice, thrice, to write the glorious truths announced to him. Ought we not, therefore, to hear from those who are commanded to let the message entrusted to them fly through the midst of heaven, especially when we have such increased facilities for spreading the word of God? Have we all done our duty in this matter? Some, no doubt, have; for others we fear. God will require of us in the day of reckoning according to our ability. The judgment hasteth greatly! God's people require the bread of life, and sinners the warnings of the gospel. O that the decisive hour may find us with our work well done in the Lord. Yours in hope.

Lowell (Mass.), July 23d, 1852.

Letter from J. Litch.

Bro. Bliss:—Yesterday was with the Advent Church in this city a day of joy and gladness. We have for many years been tossed to and fro, first in one hall and then in another, as a place of worship. We have made several efforts to either erect or purchase a church edifice, but every effort has proved abortive until the last two weeks. The Lord has at length heard and answered our prayers and given us a neat and commodious house of worship, which we yesterday had the pleasure of opening for religious service. Bro. Himes was with us to receive, after his severe trials and buffings, the cordial greetings and congratulations of many of his old, tried, and faithful friends, and to give us three appropriate, instructive, and interesting discourses on the occasion. The house is located in Schuylkill 6th street, between Chesnut and Market-streets, and has lately been occupied by a Baptist Church. It is in a rapidly improving neighborhood, with a good chance for building up a congregation, and we can but believe that the Advent cause is on a firmer basis than ever before, and destined to live till the Lord in glory comes.

Philadelphia, July 19th, 1852.

Bro. Wm. Ryan.

Bro. R. sailed on the 8th, in the steamer *Merlin*, for St. Thomas, W. I., in feeble health. I received for him per mail—from John Lang, Boston, \$10; Mrs. S. M. D. C., \$5; A. P. C. Andrews, Providence, \$1—\$16 00—for which he expresses his gratitude in the following letter: L. D. MANSFIELD.

DEAR BRETHREN AND SISTERS:—My heart overflows with gratitude and thankfulness when I contemplate the promptness with which you have so kindly responded to my necessities.

You have, dear brethren and sisters, truly followed the injunction of our great apostle, in remembering those who suffer adversity, as being yourselves also in the body. May the Lord reward you for your kindness; may he add to your basket and to your store; may he withhold no good thing from you in this world, nor in that which is to come.

Oh! may the Lord hasten the time when sickness, and sorrow, and want will be felt no more; when we shall all meet in that kingdom prepared for us from the foundation of the world, in the prayer, dear brethren and sisters, of your affectionate brother in Christ.

WILLIAM RYAN,

New York, July 5th, 1852. of Antigua, W. I.

Bro. B. F. BROWNELL writes from Esperance, N. Y.

Bro. Himes:—Bro. G. W. Burnham was at our place and spent two days, much to our and all the people's satisfaction. The evening was pleasant, and quite a number came to hear him, and are very anxious to hear more on the subject.

Prejudice is giving way to reason. The Methodists offered to us their lecture room. We should like to have some consistent brother come here and spend a few days, or as many as he can; we think he would get a good hearing, and good might be done. The person whose name I send you as a subscriber, was out to hear Bro. Burnham, and was much gratified. The subject of discourse was on the text, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Yours in hope of eternal life.

Bro. Himes:—Having been solicited by a friend to write an article for the *Herald*, I have selected from among my papers the following verses, composed some time since, which you are at liberty to publish, if you think them worthy of a place in your esteemed paper.

E. P.

"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."—Joel 2:31. "And the stars of heaven fell unto the earth, even as a fig-tree casteth

her untimely figs, when she is shaken of a mighty wind."—Rev. 6:13.

'Twas on a lovely vernal morn,
Sol shone in glorious light,
And spring, with beauties, did adorn
The earth, so fair and bright.

I saw a dark and angry cloud,
In madd'ning fury rise;
I heard the groans of nature loud,
Far in the distant skies.

And soon the sky was overspread
With pall of blackest night;
While terror filled the earth with dread
At such a fearful sight.

But see! the fowls to rest have fled,
The beasts to groves retired;
By nature and by instinct led,
While earth was thus attired.

The wise men * sat in council grave,
Making the laws of State;
"Adjourn," some cried, but one more brave,
Desired them to wait.

"My friends," said, he "be not alarmed,
Did duty call you here?
What then can bring you any harm?
What cause have you to fear?"

Though very dark the day had been,
At night it might be felt;
And many souls might then be seen
Around the altar knelt.

'Tis thus that man when trouble comes,
Unto his God will fly—
Fearing the summons, hasten home—
Rebel, thou too must die.

But soon upon the eastern sky
Is seen another sight;
The moon, at full, of deep red dye,
Gives but a flick'ring light.

Ere long, in heaven, another scene
Is opened to the view,
The stars, in brilliant beauty seen—
As snow flakes, so they flew.

Gaze now, vain man, on heaven's array
Of fireworks, grand, sublime,
Precursors of a glorious day,
A happy, joyful time.

Behold! in heaven the work of God!
Behold! and then adore,
Flee then to his atoning blood,
Believe, and sin no more.

That when the heavens together roll,
And earthly things remove,
No terror shall invade the soul—
Truth shall a fortress prove.

* The Connecticut Legislature.

OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

ELLEN MARIA, little daughter of JOHN and SALOME DEAN, of this city, died Wednesday morning, the 14th inst., after a short illness of only six hours. The babe was seventeen months of age, and had so endeared itself to its parents and the family, as to cause great sadness and sorrow when the afflictive providence occurred. Only thirty-six hours from the time it was taken, and they were called to bury it out of their sight, and to bid it farewell till the resurrection morn. They sorrow, but not without hope: it "shall come again from the land of the enemy."

O. R. FASSETT.

DIED, at Rochester, Vermont, June 18th, Bro. STILLMAN C. HARWOOD, after an illness of twenty-four hours, of inflammation of the bowels, aged 25 years. He died trusting in his Saviour.

I'm weary of staying—O when shall I rest
In that distant land of the good and the blest,
Where sin can no longer her blandishments spread,
And tears and temptations forever are fled?

I'm weary of sighing o'er the sorrows of earth,
O'er joy's glowing visions, that fade at their birth,
O'er the pangs of the lov'd that we cannot assuage,
O'er the blightings of youth, o'er the weakness of age.

I'm weary of hoping, where hope is untrue,
As fair, but as fleeting as morning's bright dew,
I long for that land, whose blest promise alone
Is changeless and sure as eternity's throne.

I'm weary of loving, for all pass away,
The brightest and fairest, alas! cannot stay;
I look tow'rd the place, where the partings are o'er,
Where death and the tomb can divide us no more.

JULIET HARWOOD

THE LIQUOR LAW.

The new liquor law of Massachusetts went into operation on the 22d inst. The following summary of its provisions, from the *New Bedford Mercury*, is of value for reference:

"An Act concerning the Manufacture and Sale of Intoxicating Liquors," is the legal title of this law. It is chapter 322 of the General Laws of 1852. Its

provisions may be divided into three parts, i. e., MANUFACTURE, SALE, and PENALTIES.

I. MANUFACTURE. No person is allowed to manufacture any intoxicating liquors except duly licensed so to do by the County Commissioners, or Mayor and Aldermen of the City of Boston. The sale by such manufacturer must be in quantities not less than thirty gallons, to be exported out of the State, or for mechanical and chemical purposes, or to the duly authorized agents of towns and cities. Such persons are licensed on the first Monday of May, or as soon after as practicable, and the license runs one year. Bonds, with two sureties, in the sum of \$6000, to obey the provisions of the law. The County Commissioners have power to revoke said licenses, upon breach of the law, and to put the bonds in suit.

II. SALE. The sale of intoxicating liquors other than is provided above, is confined to agents duly appointed by towns and cities. Such agents must give bonds with two sureties, in the sum of \$600. No person by himself, his clerk, his servant, or agent, is allowed to sell any spirituous or intoxicating liquor, or any mixed liquor, part of which is spirituous or intoxicating. Clerks, servants, and agents are held to be equally guilty, if they violate the law, with their principals, and all the parties may be included in one complaint, warrant, or indictment, and may be tried at the same time. "The fruit of the vine" may be sold for the communion.

III. PENALTIES. The penalty for manufacturing and selling liquors, or for being a common seller thereof, is a fine of \$100 and costs, or in default of payment, 60 days imprisonment in the common jail or house of correction. The party convicted must also give bonds in the sum of \$2,000 that he will not again violate the law. The fine on a second conviction is \$200 and costs, or four months in the jail or house of correction, with like bonds as on the first conviction, if it be more than one year from the same. On a third conviction the penalty is \$200 fine, and four months imprisonment. Bonds are to be sued promptly, and actions of *scire facias* are not to be continued. Three several sales make a common seller. Delivery is *prima facie* evidence of sale. A delivery in or from a dwelling house, with payment, or the promise of it, express, or implied, is held to constitute a sale.

The first offence for selling by the retailer is punished by a fine of \$10 and costs, with bonds in \$1000 not to violate the law within one year. On the second conviction the fine is \$20 and costs, with like bonds, if more than a year has elapsed from the first conviction. On the third conviction the fine is \$20 and costs, and imprisonment not less than three, nor more than six months. No person can "swear out" until he has been imprisoned two months. Money received goes to the town or city where the convict resides. Forfeitures and penalties may be recovered before the Police Courts, or any Justice of the Peace. Parties appealing must give bonds in not less than \$100, with two sureties, to prosecute the appeal. Cases arising under the act in all courts, take precedence of all other business, except criminal cases in which parties are under arrest awaiting trial. No *nolle prosequi* can be entered without permission of the court.

When three persons make complaint on oath, that liquors are kept in any building or vessel, except dwelling houses, intended for sale, a search warrant issues and the liquors are seized. The liquor and implements of traffic may be used in evidence. To search a dwelling house, some person must swear that he believes that liquors have been sold there within one month: unless the person owning or keeping the house shall prove that the liquors are of foreign importation and in the original packages, (and custom house marks are not conclusive evidence) the same are to be destroyed. If the owner is unknown, the liquor is not to be destroyed until it has been advertised two weeks. If the owner appeals, he must give bonds in \$200, with two sureties, to prosecute the same, and abide judgment.

Pulpit Exchange Extraordinary.

The Rev. Mr. Dutton, Orthodox Congregationalist, of New Haven, preached in the pulpit of Rev. Mr. Huntington, of Boston, lately, who is classed with the Unitarians. It is said that Dr. Huntington has preached by invitation in Mr. Dutton's pulpit, New Haven. This is something unusual, and may lead to something more remarkable. Mr. Huntington is regarded by Orthodox divines as almost, if not quite Orthodox, especially on the point of the divinity of Christ. He has a very large and interesting congregation. This same gentleman was invited a few years ago to become a colleague pastor with the Rev. Mr. Dewey, then of New York.

Congregational Journal.

And so this is noticed in a Congregational paper merely as "something unusual," without a word of censure. Let us place it by the side of another paragraph clipped from a Universalist paper. Truly the fathers of Congregationalism would have thought such things likely to "lead to something more remarkable."

Gospel Messenger.

"At his Wednesday evening lecture, last week, he [Rev. W. H. Beecher] addressed his Church upon their duties to other Churches, and, finally, on their duties to sects not regarded usually as Orthodox or Evangelical; their duties toward Universalists and Unitarians. 'I am not a Universalist,' he said, 'their leading principles are wrong, and if carried out would lead, perhaps, to bad results. But there are many good people and excellent Christians among them, I doubt not. It may be looked upon as a general rule that wrong principles may lead to wrong practices, but there are a great many exceptions to that rule, and it is not safe to rely blindly upon it. Why there is my *Bro. Chapin*; I know him; he is alive; a temperance man; an advocate of freedom, and a hater of oppression and wrong; he goes in for all these movements that are to regenerate and bless the world; and I would much rather he would come here to Brooklyn, and build up a congregation of Universalists, straight out and out, than to have one of your old stiff-necked, conservative, vinegar-faced Evangelicals come and build up a Church in our midst.'"

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1843; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

Agents of the Advent Herald.

Albany, N. Y.—D. Duesler, No. 3 Pearl-street.
Amherst, N. Y.—H. L. Smith.
Auburn, N. Y.—John Powell.
Buffalo, N. Y.—John Powell.
Cincinnati, O.—Joseph Wilson.
Clinton, Mass.—Dea. J. Burditt.
Danville, C. E.—G. Bangs.
Dunham, C. E.—W. Sorbberger.
Durham, C. E.—M. Gerock.
Dorchester, Mass.—J. Foster, Jr.
Detroit, Mich.—L. Armstrong.
Edgington, Me.—Thos. Smith.
Farnham, C. E.—M. L. Dudley.
Glennville, Mass.—N. S.—Ellis Woodworth.
Hallowell, Me.—J. C. Wellcome.
Hartford, Ct.—Aaron Clapp.
Hewellton, N. Y.—W. D. Goshlin.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.

Lowell, Mass.—J. C. Downing.
L. Hampton, N. Y.—D. Bosworth.
Merrimack, N. H.—Sam'l G. Allen.
New Bedford, Mass.—H. V. Davis.
Newburyport, N. H.—Dea. J. Pearson, sr., Water-street.
New York City.—W. Tracy, 246 Broome-street.
Norfolk, N. Y.—Elder B. Webb.
Portland, Me.—J. Litch, 704 North 11th street.
Portland, Me.—Wm. Pettigill.
Providence, R. I.—A. Pierce.
Rochester, N. Y.—Wm. Busby, 215 Exchange-street.
Salem, Mass.—L. Osler.
Trenton, N. J.—D. Campbell.
Waterloo, Shefford, C. E.—R. Hutchinson.
Worcester, Mass.—J. J. Bigelow.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent by mail free of postage. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being delayed by the removal of its cover, as heretofore.

As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 300 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (3 ounces.) Do do bound in gilt.—50 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin bridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cents. (6 ounces.) Do do gilt.—50 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of the various superstitions, and to exhibit the ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, CHRIST'S KINGDOM ON EARTH, the Return of Israel, together with their Political Emancipation, the Best, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanatical, purities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—283 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37½ cts. (6 oz.)

ADAMANT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings on the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds," stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. M. A. A. Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-brink, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

FOREIGN NEWS.



The Collins steamship *Baltic* arrived at New York on Sunday last, with dates from Liverpool to the 14th inst.

England.

The Parliamentary elections, as far as heard from, up to Tuesday night, the 13th, foot up to 338 members elected, of which 117 are supporters of the Government, 199 opposition, and 42 liberal conservatives, who may be called neutral. The county and the Irish members have yet to be returned.

France.

The Government exempts the clergy from taking the oath of allegiance.

The 15th of August is to be celebrated in Paris, much as the 10th of May was.

Gen. Changarnier was on his return to Munich, the Austrian Government having intimated that his presence at Vienna was not desirable.

It is reported that a certain number of the exiled representatives are to be allowed to return to France, among them Victor Hugo. It is also reported that several more members of the Mountain are about to become supporters of the Government.

It is said that a definitive rupture of the negotiations between the branches of the Bourbons, to effect a fusion between them, has taken place, caused by the Count de Chambord insisting, as a *sine qua non*, that before negotiations should be opened upon any other question at issue between himself and the princes of the house of Orleans, that the latter should acknowledge him as king.

The Arab chiefs, Abdel Kader and Hametben Rifa, state prisoners in the fort of St. Louis, at Certe, had a quarrel, when the former stabbed the latter in the bowels, from which wound he died.

The demand made by Louis Napoleon upon the Government of Switzerland for the extradition of M. Thiers, was vindictive and retaliative. It must be remembered that during the reign of Louis Philippe, whilst M. Thiers was Foreign Minister, he demanded the expulsion of Louis Napoleon from the canton of Thurgovia, in Switzerland, where the exiled rebel had enrolled himself in the army, and had obtained the rank of lieutenant of artillery.

Italy.

After the month of July, it is said that the French Government will charge the Court of Rome with the expenses of the French occupation, in the same way as Austria charges for her troops employed in the Legations. The charge made by Austria is £16,000 per month, which sum has been paid with tolerable punctuality; but a bill of extras has been presented, amounting to about £300,000. It may be easily imagined that to a small State like that of Rome, already very embarrassed in its finances, unable to collect the taxes it has thought necessary to impose, and alarmed at the prospect of having to pay the French also, such claims on the part of the Austrians are very staggering.

A collision between the people and soldiers took place at Ellera, in Piedmont, relative to the cutting down the Commercial forests. Arms were used on both sides, and many were wounded. A reinforcement of soldiers from Savona quelled the riot.

Australia.

Since the first discovery of gold in Victoria, towards the end of Sept. last, the total yield has been 653,270 ounces, the value of which, at £3 per ounce, would be £1,959,810. This would be at the rate of about 1775 lbs. per week for the whole period. It is stated, however, by the captain of the barque *Posthumous*, which left Melbourne on the 15th of March, that gold was arriving at that place at the rate of about two tons per week, or say 4,400 lbs. Within the last three weeks the amount of gold consigned to and received in London exceeds in value £1,250,000.

The *Liverpool Courier* says the emigration from that port to Australia is amazing. Two thousand persons left during the week ending June 26th. There were eight regular lines of packets, comprising between fifty and sixty ships, with a united tonnage of about 80,000 tons; in addition to which there are several other first-class ships advertised to sail in a short time, increasing the tonnage, exclusive of steamers engaged in the trade, to an aggregate of 100,000 tons. Nearly every berth in the steamship *Great Britain* was taken up within a fortnight after she was announced upon the line, and the steamer *Sarah Sands* has also been lately added to the list. The emigrants include all classes of society—laborers, mechanics, and artisans, highly respectable tradesmen, confidential clerks of mercantile houses, and the sons of merchants, who go out for the purpose of establishing themselves in commercial pursuits.

Miscellaneous.

At the late meeting of the Republicans and Royalists in Neuchâtel, Switzerland, stringent resolutions in favor of preserving the canton against the claims of Prussia were passed by the Republicans, who far outnumbered the Royalists.

The Emperor of Austria is said to have been well received on his recent journey to Hungary.

Letters from Constantinople state, that the relations between the Divan and the Austrian Government are re-established on their former footing of harmony, and the two Cabinets are on the best terms.

The engineer-in-chief who was conducting the railway by which the life of the Emperor Nicholas was placed in great danger, on his return from Berlin to Warsaw, had been condemned to Siberia, but the Emperor has since commuted the punishment to a few days' imprisonment.

At the late fire at Bavenberg, in Russia, 295 houses, the church, the salt magazines, three military store-houses, and the public school, were completely destroyed. The loss is estimated at about 3,000,000 francs.

THE ADVENT HERALD.

BOSTON, JULY 31, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15—18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12½ cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This will be published the coming week at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives :

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8-9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

Camp Meeting.

We propose to hold a camp-meeting in the vicinity of Boston, about the last week in August, in which we hope the churches in Worcester, Salem, Lynn, Lowell, Westford, Westboro', Fitchburg, Newburyport, Haverhill, Lawrence, Nashua, Providence, R. I., Hope, and other places, will participate. The location will be selected with reference to the greatest convenience, the least expense, and the protection it will afford against the lawless.

We hope a committee from each church will unite with us in arranging the details of the meeting, so that all things shall be conducted in "decency and order."

It is designed that each church shall bring a tent, or provide for themselves in any other where room may be had. When not impracticable, it would be better for each church to provide a tent for themselves. A table will be set for strangers on reasonable terms.

The prime object of this meeting will be to arouse the churches and ministry to the great work of bringing sinners to Christ. We need a revival among ourselves in this great work.

The time and place of the meeting cannot be named, positively, till our return from the South, the last of July. In the meantime, we should be glad if any who know of a spot such as described, would apprise us of it.

Bro. J. W. Bonham.

BRO. HIMES.—Our beloved Bro. BONHAM preached his last sermon in this city last Sabbath. He has labored with the church here for the eight months past with eminent ability and success; and it is to him, as the servant of God, that we are indebted for the good degree of prosperity which we enjoy. The church would be glad to retain him, if possible, but duty calls him to other fields of labor, where, we doubt not, his ministrations will be blessed.

In this city Bro. Bonham leaves many warm and ardent friends. By his able advocacy of the truth, and fearless exposure of error, many have become strongly attached to him, and will remember with gratitude to God his efforts to promote the welfare of his church and congregation.

Bro. Bonham leaves the church in a most excellent condition, its members being united and steadfast, without that division and discord which afflict so many churches around us. And it is our earnest desire and prayer to God that his health may be spared; that he may live long to bless the church, and point perishing men to the Lamb of God, who taketh away the sin of the world. Yours, ALBERT A. COREY.

Worcester, July 26th, 1852.

MR. PAYNE'S OPENING ARGUMENT.—In the absence of evidence that funds will be raised for an early publication of the trial, we have concluded to comply with the wishes of those who have requested the publication of Mr. Payne's opening argument at the late trial. Those who heard him, were much gratified with the fullness, clearness and eloquence of his presentation of the case to the jury. We intend to publish it in a single number of the *Herald*, in three weeks from the present issue—i. e., in No. 8. We shall print an extra quantity of paper, so as to supply the orders which may be received from those who wish for it to distribute. The papers will be afforded to such, at the rate of \$3 per hundred, or thirty-two copies for a \$1. As only enough extra copies will be printed to supply the orders, they should be sent in immediately.

To Correspondents.

Z. W. Hoyt.—We have no additional considerations to present respecting the 2300 days. It is very evident that their termini are involved in some obscurity; but that does not make them valueless. The fact that twenty-three centuries are thus marked off, and that they must have commenced not far from twenty-three hundred years ago, make them sufficiently significant, and one of the most important of the prophecies. To undervalue it, because God has not made it more definite than he has, would be showing a want of regard for the use which it already serves, in indicating the probable nearness of the end. The obscurity respecting their precise termini, would not be permitted did not God's wisdom sanction it.

CAUTION.—We learn that a letter has been shown in New York and other points farther West, purporting to be from two of the jury on the late trial, certifying that had the case been submitted to them, they should have given a verdict to the plaintiff. At our request Bro. A. Pearce has seen the juryman referred to, who deny the statement entirely. They offer \$1000, for the production of any such letter with their signature. If, therefore, any such is shown, it is a forgery.

This is not improbable; for J. G. Hamblin testifies, that the certificate on p. 128 of the Pamphlet purporting to come from him, was not written, signed, or seen by him, till it appeared in print.

NEW MUSIC.—"Uncle Tom's Glimpse of Glory," words written by Eliza, and by her respectfully dedicated to Mrs. Harriet Beecher Stowe, author of "Uncle Tom's Cabin." Music by Frank Howard. Boston: Published by E. H. Wade, 197 Washington-street. Price, 25 cts.

We have received from the popular Music store of Mr. Wade, a copy of the above. The poetry which we are permitted to publish we give below. It speaks for itself. The music is spoken of as finely adapted to it. Those who have read *Uncle Tom's Cabin*, will see the appropriateness of the words. Those who have not read it had better do so.

Gently as fadeth the glad light of day,
Little Evangeline passeth away;
No more her feet through the flowers will roam,
Slowly but surely she searcth her home.

Now all her loved ones she calls round her bed,
And gives each a curl from her fair, drooping head;
And bids them remember to meet her above,
And him who so loves them, forget not to love.

Why seeks the verandah, the good Uncle Tom,
And leaves his own cabin, though midnight has come?
He knoweth the Bridegroom ere long will be here,
And watcheth and waiteth till he shall appear.

O, when he cometh and taketh his own,
He knows, while the gates shall be wide open thrown,
He may catch, of the world without sorrow or sin,
A glimpse of the glory, as Eva goes in.

"Christian Parlor Magazine," devoted to Literature, Science and Religion. Rev. F. James, Editor. New York: Jas. H. Pratt & Co., 116 Nassau-street, 1852.

The August number of this monthly has come to hand, with its usual variety of well selected and original articles.

ANNIVERSARY OF THE "AMERICAN BIBLE UNION." The Annual Meeting of the American Bible Union will be held in the meeting-house of the First Baptist Church, on the corner of Broome and Elizabeth streets, in the city of New York, on Thursday, the 7th of October next. The exercises are expected to continue through several days.

Among the speakers appointed for the occasion are, Pres. Lynd, of Covington Seminary; Pres. Shannon, of Missouri University; Prof. Adkins, of Shurtleff College, Ill.; Prof. Duncan, of Louisiana University; Elder Wm. B. Maxson, New York; Rev. John L. Waller, Editor of the "Western Recorder," Ky.; Rev. James Pypier, Editor of the "Christian Observer," Canada; Elder R. L. Coleman, Editor of the "Christian Intelligencer," Va., and Rev. Messrs. J. G. Stearns, C. P. Sheldon, William S. Clapp, Thomas Armitage, A. Wheelock, W. W. Everts, J. I. Fulton, and others. Discourses upon the Bible are expected to be delivered by Rev. Dr. Lynd, A. Wheelock, and J. Pypier.

The morning hour of Thursday, from eight to nine o'clock, will be occupied as a prayer-meeting, in which brethren from all parts of the country will unite in seeking the blessing of God upon the plans and operations of the American Bible Union, especially in reference to the revision of the English Scriptures.

The business meeting will commence at 9 A. M. in the lecture-room, and the anniversary exercises in the body of the house at 10 A. M. WM. H. WYCKOFF, Cor Sec.

Fatal Accident with a Reaping Machine.—While Harvey Pritchett, son of James Pritchett, living in Looking-glass Prairie, Madison county, Ill., was engaged in cutting wheat with a reaping machine, his horses took fright and started to run. Springing from his seat to stop them, he fell in front of the reaper, which caught him and dragged him along some distance, severing one of his thighs almost entirely from his body, and otherwise wounding him so severely, that he died in about six hours after the accident occurred.

The Montreal Fire.—Thomas Woods, a private of the 20th regiment, at Montreal, is under arrest for arson. It is charged that he set fire to the Hays House, by which all the Quebec Suburbs were destroyed, at the last fire.

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

Providence permitting, I will be in Rochester on Sunday, Aug. 15th, and will preach, if desirable, as Bro. Busby shall arrange. In Sanford, or Lansing, Mich., about Thursday, the 19th, and continue over the following Sabbath, as Bro. Chatterton shall arrange. In Warrenville, Ill., about Wednesday, Aug. 23th, and spend some time in that vicinity, as Bro. Langdon Miller shall arrange.

Brothers in the north part of Illinois, or south part of Wisconsin, who wish me to preach to them, will write me immediately at Warrenville, Ill., care of Bro. Langdon Miller.—D. BOSWORTH.

Bro. N. Billings will preach at Northfield Farms, Sabbath, Aug. 1st; at South Vernon, Vt., 3d; at Grafton, 4th, and remain in the vicinity one week, and hold meetings at Bro. Sherwin may appoint; North Springfield, 12th and 13th, at 3 P. M.; Claremont, N. H., Sabbath, 15th; Hartland, Densmore Hill, Vt., 17th—will some brother call for me at Hartland depot on the arrival of the first train from Bellows Falls; at Sugar Hill, N. H., Aug. 19th, and will labor for a time in the destitute churches in that vicinity, as Elder Shipman may appoint. My P. O. address is Roxbury, Mass.—N. BILLINGS.

There will be a Conference at North Danville, commencing Oct. 6th, and continuing over the Sabbath. All ministering brethren and delegates from every church in this section, are requested to be present on Thursday, Oct. 7th, as the Conference will be opened for business. B. S. REYNOLDS, S. W. THURNER, O. DAVIS.

Bro. P. Hawkes will preach in Templeton, Mass., on Sunday, Aug. 8th; in Lynn (Dye-house), Sunday, 13th.

Camp-Meetings, &c.

A Camp-meeting of Adventists will be held in South Weymouth, to commence Aug. 3d, and continue till the 7th. Services will also be held on the 8th (Sabbath), at 10 A. M. and 2 P. M. The meeting is to be located very near the South Weymouth depot, on the line of the Old Colony Railroad from Boston to Plymouth, fifteen miles from the former place, Fare from Boston, 45 cts.

The Advent churches of Abington and Weymouth have got up this meeting to advance the cause in this region, there being a disposition on the part of many in the community to favor it, and who are anxious to hear.

Brethren and sisters from the surrounding towns are respectfully invited to attend, and those who can bring tents. A provision tent will be provided on reasonable terms for those who may not have provided for themselves.

South Weymouth, July 9th, 1852.

A Camp-meeting will be held in Vernon, Vt., on land owned by T. F. Burroughs, in a beautiful grove about one hundred rods from the North Vernon depot, and four miles south of Brattleboro', to commence Aug. 24th, and continue over the following Sabbath. We hope there will be a general rally for a large meeting. We think the prospects are, that more good might be accomplished here than south, where there have been many meetings of this kind, while many in this region have heard, but little preaching on the speedy coming of Christ, and some none at all. We hope that all who can will come with tents and provisions, prepared to stay on the ground. There will be a tent for the accommodation of those who wish to provide for themselves. Arrangements have also been made with Mr. Burroughs for all who may desire board, horse-keeping, &c., on reasonable terms. Elders T. M. Peabody and Edwin Burham are earnestly invited to attend. (For the brethren.) O. A. SCOTT.

The Lord willing, a camp-meeting will be held in Winsted, commencing Aug. 30th, to continue one week or more, upon the same ground occupied last year. The camp ground is about two miles from the depot at the terminus of the Naugatuck Railroad; and those coming by cars or stages will be accommodated with cheap conveyance to and from the meeting.

We invite every friend of Jesus, and all who are willing to seek eternal life through him, to meet with us in the tented grove, to worship the God of heaven.

Board and horse keeping on reasonable terms, with an invitation to the poor pilgrims to come and eat without money and without price. S. G. MATHEWSOX, HIRAN NUNGER, A. D. SMITH, MILES GRANT, Committee.

A Camp-meeting will be held in Elk county, Pa., on the Senne-mahoning river, near the junction of Driftwood and Bennett, on land owned by Mr. John Coleman, to commence Aug. 13th, and continue one week or more. Elders J. Litch, I. R. Gates, J. T. Laming, J. D. Boyer, and others, will be present. The brethren and sisters within this and adjoining counties are requested to make the meeting a subject of prayer, that sinners may be converted, saints quickened, and the truths of the everlasting gospel spread abroad more extensively. (By order of the committee.) W. M. NELSON, THEO. BOYER, WM. LANE, J. D. BOYER.

A Camp-meeting will be held on the ground owned by Mr. Steel and others, five miles from Bellefonte, and three miles from Milesburg, Pa., to commence Aug. 30th, and continue over the following Sabbath. They unite in soliciting all to draw near unto him who is the fountain of living waters, with devout and importunate prayers, that a pentecostal shower of divine grace may descend upon the faithful servants of God, that they may be instrumental in guiding saint and sinner to the Lamb of God. Elders J. Litch, I. R. Gates, J. T. Laming, and J. D. Boyer will be present. (By order of the committee.) J. T. LAMING, JOSEPH ECKLEY, ROBT. MCNULTEN, JACOB SHEARER, J. D. BOYER.

"Youth's Guide."

The July number (No. 3, Vol. 5) of this interesting and beautiful little monthly paper is published.

CONTENTS.

Richard Bakewell.	A Warning to Boys.
Sensible Landlord.	Nobility of Mind.
Use of Cat's Whisker.	Keep out of Debt.
Suffering in London.	Youthful Neglect.
Parental Government.	The Atmosphere.
A Dream of Death.	The Gold Sovereign.
Carelessness.	The Schoolmaster at Home.
For the Curious.	Enigma, &c. &c.

TERMS (invariably in advance). Single copies 25 cts. a year. Twenty-five copies (to one address) 5 00 Fifty copies 9 00

BUSINESS DEPARTMENT.

Special Notice.

We would say to all subscribers and agents, who are indebted to this office, that we are in pressing need of the monies due by them. They have received bills of the various amounts they owe, and we hope that this notice will ensure an immediate response to the same.

Business Notes.

M. A. Gordon.—The Postmaster stopped your paper, which, with the fact that there was \$1 due was the reason of its being put on the delinquent list. Shall be glad to hear from you.

T. Smith.—The city express would charge 25 cents to carry the bundle to the steamer. Holzman & Co. go on board the steamer boat, and we have sent by them, to the care of the agent of the boat, as the cheaper way.

D. Bosworth.—You will find the address of Bro. Busby in any paper that contains the list of agents.

PLEDGES

To defray the expenses of publishing the Report of the late Trial, to be paid in case \$800 shall be pledged, and to receive pay in books.

The report which it is proposed to publish, is the verbatim one taken by the Reporter, which is written out and certified to by him as correct, and to be submitted to and approved by counsel on both sides.

Herald office, N. Y.	100 00	Chas. Wood, Worcester.	10 00
S. C. Berry, Rye, N. H.	10 00	H. Tanner, Buffalo	10 00
H. H. Gross	10 00	J. Drake	1 00
G. Locke	10 00		

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

M. YOUNG, of West Cornwall, Ct., refuses his paper,	
owing.....	4 00
A. ERSKINE, of Richmond, Me. do do do	1 00
Total delinquencies since Jan. 1st, 1852.....	50 70

The Advent Herald.

TERMS.—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the date of the volume, the paper will be \$1 25 cts. per volume, or \$2 50 cts. per year. \$3 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 20 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol, \$1 124 at the end of six months, brings the Herald at \$1 38 to Canada East, and \$1 63 to Canada West.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 52 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the Herald. So that 6s. sterling for six months, and 12s. a year pays for the Herald and the American papers which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

Receipts from July 20th to the 27th.

The No. appended to each name below, is the No. of the Herald to which the money credited, paid. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears. No. 334 was the closing No. of last year. No. 380 is to the end of the first six months of the present year; and No. 406 is to the close of this year.

Lucy Very, 566; L. A. Bigelow, 572; J. V. Gordon, (and for tract sent), 612; A. E. Alcott, 380; A. Kenny, 606; M. Wheaton, 612; J. Ames, 606; S. C. Harwood, 380; N. Barton, 380; J. Thayer, 606; H. Newbury, 580; Z. W. Hoyt, 380; H. Abbie, 612; R. Phelps, 606; E. Touhine, 612; S. North, 606; C. Greene, 580; M. Merriell, 606; S. G. Guild, 612; J. Bailey, 612; J. Beebe, 597; S. White, 606; L. Farley, 606; J. A. Packard, 606; Mrs. D. B. Jones, 606; A. Kilburn, 606; J. M. Tash, 606; S. K. Rewe, 612; E. W. Marston, 606; D. Sawyer, 606; H. F. Hill, 606; M. White, 380; H. B. Baldwin, 380; H. Durkee, 612; J. Beckwith, 602, and book to be sent next week; E. Outley, 612; F. Hodgdon, 589; W. Justice, 380; J. M'Quirk, 612; C. Bailey, 606; Thos. Chase, Jr., 606; L. H. Perkins, 606; D. Churchill, 580—each \$1.

Leander H. Brigham, 623; E. L. Clark, 632; S. Webb, 632; R. Rounds, 612; A. Dillingham, S. Newhall, 606; J. L. Leard, 612; L. Crocker, 380; A. Hoxie, 612; J. Winner, 628; A. Benedict, 612; G. Sutton, 638; Wm. Downes, 500—77 cts. due; R. Williams, 606; J. Beardsmore, 580; W. Chamberlain, 580; L. Randall; J. Gifford, 380; Mrs. S. Blanchard, 612; W. Woodbury, 580—and book with postage \$1 77 due; A. M. Morrison, 632; J. T. Hodge, 627; L. R. Parker, 606—each \$2.

L. Perry, 649; A. A. Tucker, 580; J. A. Varny, 572; C. Platten, 614—25 cts. for Y. G.; A. B. Lumbard, 580; S. French, 580—each \$2. J. S. Axe, 625—\$1 30. J. Koop, 580—\$8 50. J. Wise, 580; S. N. Fowler, 580; W. Boardman, 580—each 77 cts. D. Heath, 606—\$1 20. J. C. Downing, 380—50 cts. S. Dalton, 580—40 cts.

ADVENT



HERALD

Luke 9: 28-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X.

BOSTON, SATURDAY, AUGUST 7, 1852.

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JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

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* For terms, &c., see last page.



THE TWO HOUSES.

A wise man on a rock
Had firmly built his house; and there he slept
In safety, while the tempest o'er it swept:
Still it withstood the shock
Of stormy winds; off the imperious flood
Had rushed in vain against it—there it stood.

So shall that man repose
In safety, whose immortal hopes are built
On Him who has atoned for all his guilt,
And vanquished all his foes:
No stormy alarm, no terrors fill his breast;
On that firm rock he can securely rest.

A fool upon the sand
Had built a splendid mansion, broad and high;
And there the home of mirth and revelry
Securely seemed to stand;
There he enjoyed his pleasure and repose,
And trembled only when a storm arose.

A little while it stood:
And then the rain came down, and the winds beat
Vehemently upon that country-seat:
And the strong, rushing flood,
With overwhelming and resistless swell,
Washed out the frail foundation—and it fell.

So falls the splendid tower
Of human hope, when man presumes to place
His own defective works beneath its base;
In that tremendous hour
When the terrific storm of death shall frown
And beat upon it, it must tumble down.

Ohio Observer.

The Great Exhibition.

BY THE REV. JOHN CUNNING, D. D.

"God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."—Psa. 67:1, 2.

(Concluded.)

The thunder-shower we think powerful, but the silent dew that falls in the night softly and inaudibly is far more powerful; for it saturates, yet does not injure, the soil on which it lights. So, our personal character is far more influential and aggressive, though it be more silent and unobtrusive, than what we attempt or design to do. The most eloquent discourse from a person that we know to be a bad man will have very little effect. What strikes in a sermon is the beating of the heart, audible in the words, as if there were the echoes of its beats. It is the splendor of a true soul shining in the life, that is the most effective preaching of all. Christianity in the heart is far more effective than the most eloquent words that ever dropped from the lips. If we take our blessed Lord's own character, we shall find that the influence of Jesus arose not only from what He said, but far more from what He was. If it be true, "Never man spake like this man;" therefore were the effects so great; it was no less true, "Never man lived like this man;" therefore was His influence so great. They that came fell at His feet. What manner of man, they might have asked, is this, that the winds of passion and the waves of prejudice obey? It was Christ, not Christianity, that made so deep an impression on Jerusalem. It was the Author, as much as His work, that had such weight in the transformation of character. And therefore, if we wish to promote the greatest moral good upon those dwellers in the distant parts of the earth who are here present, let us be good, and we shall do good. Be light, and you need not give yourselves any trouble about being luminous. If you are lights, you must be luminous. Be the salt of the earth, and you need not trouble yourselves about preserving those who are about you. If you are salt, your very nature is to communicate savor. Be Christians, and your Christian character will influence those who are around you. Do not suppose it is possible for you to be negatives. There is no

such thing as a personal negative upon earth. Every man is operative or aggressive. If you wish not to be blots, you must be blessings, for blanks you never can be. There is no blank in society; each man in this city is either a blot or a blessing. Choose you between these two which you will be. How important it is that we should pray, "God be merciful unto us, and bless us!" Reality cannot long be counterfeited. I do not believe it is possible for a man to play the hypocrite for any length of time. There is ever something in the different shadows that sweep across his face,—some management that appears, as he tries to be what he is not,—some decided look,—that tell you all is not right within, as surely as, when the hands of a time-piece go unsteadily, you know that there is something wrong in the machinery within. The hypocrisy will come out, and you will read it upon his face, and it is impossible to conceal it. But, on the other hand, be a Christian, and it will tell; be a child of God, and it will be influential. You may hide the sun, the moon, and the stars, but Christian character you cannot. And if we be Christians, than these dwellers from Mesopotamia, and Crete, and from Judea, and from Phrygia, and all the ends of the earth, may learn what Christianity is, not from our Bibles, which they will not open, but from those "living epistles" which they must meet in the Crystal Palace, which they must see behind our counters, and in our Parliament, and amongst our professional men; and they will be constrained to see what Protestantism is, by the living Bibles which are its exponents.

I have spoken now of insensible influence. I must add a few words, for it is very important, not upon active or designed influence, but upon removing obstructions to such true and holy influence. I will assume that every one who reads this is a true Christian; yet there are many obstructions that will keep our character from telling as it ought to do, and which we may remove.

First, at the present crisis, be courteous. Go into France, and the courtesy with which a Frenchman will answer you, when you ask him the way to a place, and the trouble he will put himself to in order to point it out, is such as at once makes you prepossessed in favor of the national character. Now, when a Frenchman, asks you in the streets, what is the way to such a place, put yourselves to a little trouble to assist him. Be courteous; it is a Christian maxim. And how do you know that the courtesy you show to the stranger may not lead him to inquire what is beneath that courtesy; and that he may find that it is not the sham of French conventionalism, but the truth of Christian love which bids us, "Be courteous!"

In the next place, let our tradesmen and dealers be just. I know you will be so if you be Christians; but do not have the appearance of being otherwise. Do not ask, as some do, double what they mean to take. Do not say, We must try to make the most of this harvest of foreigners; but deal with them just as you would deal with the rest of your fellows. The grace of God teaches us to live justly, and soberly, and righteously, and godly.

And, in the next place, show them all hospitality. You say, that is a very poor maxim to give from the pulpit. It is never can be wrong to give from the pulpit what the Spirit has given in the Gospel. Hospitality is a Christian virtue; and if you invite them to your homes, you will not only be doing good in many respects, but you may be entertaining angels unawares. What they see in your homes may be blessed to them.

In the next place, do not turn into ridicule whatever strange manners and customs you meet with. There is nothing in the turban of the Mohammedan that is not at least as graceful as the appendage that takes its place with us. It is just as philosophical to eat from a carpet as to eat off a table. And that man is very weak who turns into ridicule all customs that are not reflexions of his own. Reverence human nature under all its forms; for it still bears evi-

dences, in its broken and wasted ruins, that it bore the image of God, and may bear it again.

Do not enter into controversy with foreigners about their respective forms of government. If you speak to a Mohammedan, do not tell him about the bad government of the Sultan. If you meet an American, although we are quite satisfied that it is so, do not tell him how much superior our monarchy is to his republic. We have a republic, crowned by a noble Queen; they have a republic, presided over by a temporary President. Both have advantages. A monarchy may be compared to a ship with all her sails set, as with her beautiful figure she sweeps across the seas; but if she chance to strike upon some hidden rock, down she goes, and at once disappears. A republic is like a raft; your feet may be always in the water, but it always keeps afloat. A large and liberal mind will see, that if they have great faults, and we great excellences, there is much to be said still on both sides. Let us at present agree to differ.

In the next place, show your Protestantism in your family and in your domestic habits. I noticed on one Sabbath-day last year in Paris, much as that holy day is degraded, how much of the domestic element appeared, even in its desecration. I rarely saw a Frenchman taking a promenade to the Champs Elysees, or to the gardens of the Tuilleries, or the Boulevards, without leading by the hand, or carrying on his shoulder, his child. They seemed in this respect to be the most domestic of all people. So far it was beautiful, and not unworthy of imitation. * * *

In the next place, avoid even the appearance of excess in drinking. We have a very equivocal character abroad in this respect. Perhaps our peculiar taxes help to make it so. At all events, I never saw a foreigner intoxicated, during the many weeks I have spent in Paris or Belgium. I know they have other sins; but this is no just reason why we should retain the one we have. Be temperate, without being teetotal. Let not the Italian, the Frenchman, and the Spaniard, and the inhabitants of the East, go home and say: These Anglo-Saxons are furious against a Roman Cardinal, but they are most indulgent toward French alcohol. Avoid the very appearance of this evil.

And lastly, show your deep reverence for the Sabbath-day. This is a special duty. Alas! alas! the Continent has lost its Sabbaths, and gained the poor substitute of saints' days in their stead! It has surrendered the pearl of days, and has only the gewgaws called the day of the Immaculate Conception,—the day of the Assumption,—and other days of the same questionable value. It has parted, in its folly, with the Lord's holy day, and it has got, as its reward, the saints' holidays, and their whole character suffers by the exchange. I gather from their remarks, that they have an idea that they will never be able to get over an English Sabbath; of course, much less a Scotch Sabbath. They think it *tres triste*, a most melancholy day. * * * They think they will feel dull and dreary on the Sabbath; so melancholy is their conception of it, and so full of depressing influence do they believe it to be. Let us show that the Sabbath is a bright day. Put on your brightest looks and robes. Do not regard the Sabbath as a day of funeral gloom, but a festival day; show that it is the most joyful day in all the week; that you feel a pleasure in listening to the minister's sermons, and a joy in praying and praising, that make the rest of the days of the week sad in comparison with that day.

Creeds.

If a man receives the Bible as God's Word, it is natural for him to ask what are the tidings which it brings of our momentous Present and mysterious Future? It is very reasonable for him to desire briefly to know what are its teachings in reference to the great necessities and facts of life.

And here he will be met upon the threshold

of his investigation by a vague and indefinite notion, greatly current in the community, that it is useless and indeed improper to attempt to draw from the Scriptures any definite propositions which, combined together, shall compose a system of doctrine. He will be told that although the Bible is inspired, such a system is not, and must therefore be subject to fatal error, and therefore will be inexpedient and possibly fatal. Some, and those by no means of the unintelligent among us, have scouted the very idea of a creed of any kind as a merely human device. They say they believe the Bible, but decline to express by an exact formula, what it is which, in the Bible, they believe. It is our purpose to illustrate and establish the four following propositions, to wit:—

1. That the truths of the Bible are the Bible.
2. That, therefore, the only possible belief of the Bible is the belief of those truths.
3. That, by consequence, the only possible intelligent statement of belief in the Bible is a statement of those truths of belief.
4. That therefore, to assert a belief in the Bible, and yet deny the possibility of rightly expressing that belief in some analysis of its truths in language—that is, in some creed—is not only irrational, but absurd.

I. The truths of the Bible are the Bible. Take them away and you have nothing left but the rubbish of leaves and covers, and empty words, and useless letters. Your Bible is no longer a Bible: it is nothing but ink, and paper, and binding. What is a Bible? Not so many pages of fair type substantially arranged for use;—not the mere words on these pages, else read backwards into nonsense, it would be a Bible still—but the sense, the truth, the facts, the propositions which are embodied in these syllables and sentences. All the letters and all the words which are in the Bible, and which, by their inspired collocation, express the great truths of God, might be in it still, arranged into other sentences to embody other ideas, and it would be a book, but no Bible. Ingenuity might arrange them all into a treatise upon infidelity itself. Transfer the simple negative from its place in the sixth commandment, to the second, and though retaining all the words and the same words, you have inverted the sense of both, and made them read—"Thou shalt kill"—and "Remember not the Sabbath day to keep it holy."

Nothing can be plainer then, than that the sense, the inspiration, the value of the Book of God lies wholly in its collocation of words into certain sentences, which embody and express certain ideas, facts, and principles, which in their various forms constitute its truths.

II. It follows therefore, that the only possible belief of the Bible is the belief of those truths.

"In the beginning was the Word, and the Word was with God, and the Word was God." In what sense now, is it possible to believe this first verse of the Gospel of St. John? The letters in themselves mean nothing, and the words in themselves, aside from their connections, mean nothing intelligible. Here are three assertions. "In the beginning was the Word." We need here the help of the history of language to show us that "the Word" had among the Jews a technical significance, in like manner as "the Union" or "the State," has among us, and meant the Messiah. This gives us—"in the beginning of things"—(the creation of the world,) "was" (lived) "the Messiah." The second adds to this "and the Word (the Messiah) was with God." The third carries the assertion further, "and the Word, (the Messiah) was God." The whole sentence then, rendered intelligible, so as to be comprehended by us, announces these three facts for our belief. 1st, that Christ the Messiah, was in existence so long ago as at the creation of the world. 2d, that Christ was existing in companionship with God; and 3d, that He was God. Now there may be a controversy as to whether these are exactly the three truths asserted by the verse, and, in that case it becomes necessary for him who disputes it to prove another and a better sense; but there can be no controversy that

the verse contains *some* such propositions—that, so far as it has any meaning, they are its meaning, and so far as it excites belief in the mind, they are and must be the objects of that belief.

The same is true of every sentence in the Bible. It embodies, and asserts, on the veracity of God, some truth. If the sentence is to be believed, that truth—that proposition—is to be believed. Every sentence unfolds to the mind the fact which is wrapped in its mantle of speech. That fact will seem probable or improbable, and the mind must acknowledge or reject, must believe or disbelieve it, and in so doing,—in the only possible way in which it can be done—it accepts or rejects, believes or disbelieves the Bible.

III. It follows, in the third place, that the only possible intelligent and definite statement of belief in the Bible, must be a statement of the truths, the facts, and principles, in the Bible, which we believe. Suppose we hold discussion with a Musselman. He is intelligent and can argue. He asks us to state our belief. We tell him, "We believe the Bible." Very well, he replies, what is that? What does your Bible teach? What are its assertions respecting life, and death, and immortality, respecting God and man, respecting the relations of the present and the future;—what are its promises, its rebukes, its requisitions, its rewards. Tell me what it is, and I will tell you whether it agrees with my Bible, the Koran.

Unless we would provoke his smile and his contempt, it will not do for us to put him off with general assertions, that we take the Bible as our guide, and implicitly believe all its teachings, without coming down to particulars, and telling him at once and in so many words, whether to us it teaches one, or two Gods, a divine or human Saviour, annihilation, or a sentient eternity beyond the grave. We can neither make ourselves intelligible to him, nor compare our faith with his, to see which is better, until we expound fully what, in its minutest particulars, our Bible teaches to us. We might as well tell him, we live on the earth, when he asks for the street and number of our house, as to tell him merely that we believe the Bible without some guiding hint as to the nature of its contents, in the eye of our faith and reason. The Bible, "the book"—is a mere phrase of convenience like an algebraic formula, meaning nothing in itself, but gathering all its import from the sense in which men use it. When the Universalist and the Calvinist say they believe "the Bible," they use the same formula, it is true, but they do not say the same thing, because they do not say it in the same sense. One gathers from it and intends by it, a code fatally antagonistic to that which the other gathers from it, and intends by it.

All men who are Christian in name, profess a belief in the Bible, yet by various methods of interpretation, and various explanations of the manner and degree of its inspiration, and various forms of philosophic exposition, they have fastened on it a multitude of diverse and hostile creeds, making it seem to speak opposites from its mouth.

It is not enough then for a man who wishes to make a definite statement of his belief, to say that he believes the Bible, for (in the loose sense in which the phrase is used) that may make him anything from the disciple of the current form of Pantheism up to the Westminster creed. He must be honest and say whether he holds the word of God in craftiness or not, must define his idea of the extent to which it binds the soul by its inspiration, must say whether he makes it consistent with itself, humbly listening to its manifold voices, and patiently searching for the harmony thereof, or whether he selects for it that alone which will accord with his foregone conclusions, saying nothing about the rest, "stealing the livery of heaven to serve the devil in."

If a man says he believes the Bible, and then declines to say what it is in the Bible which he believes, there are but two conclusions: he has not studied it and does not know, and does not believe it all, or he finds its real scope and teaching, when plainly and fairly spoken out, so adverse to his desire that he chooses to hush it up under the seemingly pious, yet really, for him, profane formula, "he believes the Bible, but does not believe in creeds."

IV. It follows therefore that to assert a belief in the Bible, and then to deny the possibility of expressing that belief in some analysis of its truths in language—that is in some creed—is not only irrational but absurd.

Let us look a moment at the common plea in favor of this irrational idea. We are told that though the Bible is inspired, a creed cannot be; that there is great liability of mistake, and though we should draw out a creed in language, the next generation might change it; that therefore we will not rest our faith upon human devices, but upon the sure word of God, for this cannot change nor fail.

This sounds well, like many other empty things, but we undertake to say that human

lips never syllabled forth a more intense absurdity.

"The Bible is inspired"—what part of it is inspired? These very men will be the first to tell you that it is not its mere language, but its principles and facts. "Very well," we ask again, "what are those principles and facts—what is the Bible to you?" "Oh! there is great liability of mistake, and if you attempt to give an analysis of them in human language, the next generation may change it. We must not rest our faith upon human devices."

This then is your position. You believe the Bible professedly, sacredly regarding it, as the inspired word of God, but you really do not know what that Bible is—there is so much liability of mistake that you do not dare to say certainly that it teaches any single definite truth, because the next generation may decide that it does not. So you believe that God has moved the very heavens and come down, and by amanuenses, certified by stupendous miracles, has written a book for the guidance of men's souls, which after all is a sealed book, a mere outside, which cannot be surely understood, and which really teaches nothing and is worth nothing! Is not this absurd?

Suppose a stranger should come into our city and inquire for the directory, to find the street and number of a friend's residence. You tell him—we never have named our streets. We thought it so uncertain what their names really ought to be, and so doubtful whether the next generation might not change them, that we have never named our streets, and we have no directory. We consider a directory of human device, and so liable to be incorrect as to be wholly wrong in principle. You can ramble about the city and will undoubtedly find your friend somewhere.

You go into the store of a merchant and ask him—"have you silk for sale?" He replies, I really do not like to say, sir, you can look about the store and see. There is so great liability of error that I conscientiously abstain from giving a synopsis of my goods.

You take up a new book, a collection of a great mass of facts. You find them in heterogeneous confusion, with no index or table of contents. You ask the author what he means by publishing such a book as that, and he replies I do not like to take the responsibility of a table of contents. I might be wrong as to the pages, or as to the items—look for yourself.

Now in all honesty, would not the first thought which would flash on the mind of a stranger in hearing such answers as these soberly given, be that the men were insane? that such evident irrationality could not consist with a sound mind?

And yet we submit that these are parallel cases precisely, to those of the men who object to creeds. A creed is a mere table of contents to the Bible, a comprehensive index of its doctrinal assertions. If that Bible asserts anything, intelligent men can tell what it is that it asserts, and that is a creed. If it does not teach anything intelligible, then it is absurd to believe that it is a Revelation from God. If it does teach anything intelligible, then it is absurd to deny that we may know, and truly know, what it is—which it does teach, that we may state it in words. That statement is our CREED.

Congregationalist.

Our Prayers.

Our prayers should be fervent. Were we about to ask a favor of the President—an office, for instance, worth fifteen hundred or three thousand a year—we would not do it in an indifferent, drawing manner. Our souls are worth more than our bodies, and their interests are more enduring than all earthly things. Why should we not be in earnest, then, in asking God to bless them?

They should be appropriate. On a funeral occasion it would be entirely out of place for a minister to ask the blessing of the Lord on the Governor of the State and his Council, and forget wholly to invoke the blessing of God upon the mourning relatives.

They should be brief. There is no propriety, except in secret, to remain on the knees fifteen or twenty-five minutes. Going round the world once or twice, or an attempt, at every prayer offered, to pray for every possible thing in the world, that memory may mention, is certainly, saying the least, entirely uncalled for.

They should be full of faith. How would we ask a friend for the loan of five dollars, when we knew that he was not possessed of five cents in the world? We should do it with the expectation of getting nothing. Many professed Christians ask God for large blessings, and yet, in their hearts, feel that he cannot or will not grant their petition. Such prayers are mockery. An infidel's petition is equal to them. "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

They should be persevering. When a favor

is to be done us by an earthly friend, we are willing to ask more than once. Why cannot we ask our heavenly Friend more than once? He has commanded us to ask frequently and largely, and we should stand continually upon the watch-tower in the day-time, and set ourselves in our ward the whole night-time.

They should be importunate. The case of the importunate widow will be recollected. Her request would never have been granted had she asked the judge but once; but because of her often coming and her often asking, and not because he cared anything for God or man, he granted her desire. Now, the Lord frequently designs to try us by our spirit; and if, in frequent coming to his throne, and by our importunities, he sees that we wish and need his aid, how much more willingly will he grant us succor!

They should be united. If one half of a church are praying for one thing, and the other half for another, or if the individual members are praying for individual and separate things, there will not be the same probability that the Lord of hosts will descend in a general blessing.

They should be consistent. If we ask for a blessing, and regard iniquity in our hearts, God will not listen to us. Let our hearts but be clean, and let our souls be full of holy, burning zeal, or even breaking with a longing to see the salvation of the Lord, and it shall come to pass that before we call will God answer, and while we are yet speaking will he hear.

Western Christian Advocate.

The Waldenses.

You wish to be informed whether we believe in the divinity of Jesus Christ. To this question we answer simply, Yes; we believe Jesus Christ (at the same time that He is man, perfect man) to be God, perfect God. And we do not merely say that we believe this, because such is the faith of the Church to which we belong (see "Confession of the Waldensian Church"—Article I. 13), but we verily hold this doctrine from the bottom of our hearts, for the following reasons: 1. Because such is the teaching of the Holy Scriptures—of the Word of God, wherein Jesus is proclaimed to be "Emmanuel, God with us." (Matt. 1:23.) "Christ, who is over all, God blessed forevermore." (Rom. 9:5.) "The great God and our Saviour, Jesus Christ." (Titus 2:13.) "The Word was with God, and the Word was God" (John 1:1.) "The image of the invisible God, the first born of every creature, for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him." (Col. 1:15, 16.) "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." (Isaiah 9:6.) 2. Because, if Jesus Christ were not God, we should be without a Saviour and without an Advocate in the Divine presence. 3. Because Jesus Christ himself proclaims His divinity in these words: "Ye believe in God, believe also in me." "He that hath seen me, hath seen the Father; and how sayest thou then, show us the Father?" (John 14:1 and 9.) "I and my Father are one." (John 10:30.) 4. Because, if Jesus Christ were not God, the adoration which we render unto Him from our hearts, would be real idolatry, according to His own words, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. 4:10.) Are you satisfied? Do you now understand what is that faith in Jesus Christ, upon which (according to the Scriptures) we persist, and ever will persist, in declaring our salvation rests, as on its only sure foundation? If our replies do not seem to you to be sufficiently clear, repeat your inquiries; we, who have nothing to hide, will always answer with candor; not, indeed, with any pretensions to infallibility (that we ascribe exclusively to God and His Word), but with the sincere and upright desire never to offend against that truth, to the knowledge of which we have attained.—From *La Cuona Novella*, April 30, 1852, in reply to *Il Cattolico di Genova*.

Terms of Salvation.

The late Dr. Emmons had the following paragraph in one of his sermons:—"How often do sinners complain that the terms of the gospel are hard and unreasonable, and that they cannot comply with them! Peter proposed as high terms as any preacher ever proposed to sinners. He proposed repentance and faith to the three thousand hard-hearted sinners, and they did not complain of the terms, but gladly complied with them. When they asked what they should do, he said unto them, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sin. Then they received the word, and were baptized. The terms of the gospel are no higher now than they were then; and then sinners easily and gladly complied with them. And can they not as easily and gladly

comply with them now as then? It is always easier to comply with the terms of salvation, than to complain of them and reject them. 'The way of transgressors is hard.' Sinners act against the authority of God, the dictates of their own consciences, and against their own eternal interests, in rejecting and refusing to comply with the terms of the gospel; and this must be hard. But there is a pleasure in becoming reconciled to God, in repenting and believing the gospel. The three thousand found it so, and ten thousand since have found it so. Why stand ye halting between two opinions? If you have sinned, repent; if the gospel is true, receive it gladly; if your souls are precious, secure your salvation; if you are uncertain of tomorrow, to-day hear the voice of mercy, and harden not your hearts."

Forms of Salutation.

Most modern forms of salutation and civility are derived from chivalry, or at least from war, and they all betoken some deference, as from a conquered persons to the conqueror; just as in private life we still continue to sign ourselves the very "humble servants" of our correspondent. The head uncovered was simply the head unarmed; the helmet being removed, the party was at mercy. So the hand ungloved was the hand ungauntleted; and to this day it is an incivility to shake hands with gloves on. Shaking hands itself was a token of truce, in which the parties took hold each of the other's weapon hand, to make sure against treachery. So also a gentleman's bow is but an offer of the neck to the stroke of the adversary; so the lady's courtesy is but the form of going on her knees for mercy. The general principle is marked as it ought naturally to be, still more strongly in the case of military salutes. Why is a discharge of guns a salute? Because it leaves the guns empty, and at the mercy of the opponent. And this is so true that the saluting with blank cartridge is a modern invention. Formerly salutes were fired by discharging the cannon balls, and there have been instances in which the compliment has been nearly fatal to the visitor whom it meant to honor. When the officer salutes he points the drawn sword to the ground; and a salute of the troops is even to this day, called "presenting arms"—that is, presenting them to be taken. There are several other details both of social and military salutation of all countries which might be produced; but I have said enough to indicate the principle.

Faith Triumphant.

As faith is the great principle which bears up the soul in the midst of trials, so by the same power alone can we be brought safely through them. "This is the victory which overcometh the world, even our faith." It is under the influence of a like persuasion of the importance of faith, that Paul, when describing the Christian's armor, advises, "Above all take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." No language could more expressively describe the triumphing character of faith. It is on this account that the apostle is led to affirm, that whatever other portions of the Christian armor we may in a degree possess, above all we must have this portion. Not that any part was unnecessary, but that this was especially required.

Many indeed, dear reader, are the descriptions of this Christian grace in the inspired volume. To express its inestimable value, to show its marvelous working, and to exemplify its sublime results, illustrations are borrowed from almost every department, both of nature and art. It is the very element in which spirituality exists in this world, for "we live by faith." It is the eyes, the hands, the feet of the new creature in Christ Jesus. We see, we handle, we walk by faith. In short, in vital religion all is of faith. In Christian husbandry, it is the plough with which we till; in Christian navigation, it is the helm with which we steer; in Christian pilgrimage, it is the staff with which we walk; in Christian warfare, it is "the shield with which we quench all the fiery darts of the wicked."

Pulpit Advertising and Puffery.

The following piece of sarcasm is from the *Presbyterian*, and is worthy of due consideration:

This is the age of advertising. Merchants, mechanics, lawyers, physicians, and all who have products or services to sell to the public, advertise their wares. Why should not the churches and the clergy do the same? Have they not as good a right to be heard? And is it not important to the community to know where good preaching can be had? If a minister publishes a book, the booksellers advertise it, with the commendatory notices of the press—puffs preliminary, and puffs contemporary. Why not announce the same minister's sermons in

the same manner? I do not speak now of the modest notices we read in the "religious column" of a Saturday's paper. These but tell that the Rev. Mr. Boanerges, and the Rev. Mr. Stentor will hold forth on some popular theme—or none—at a certain time and place, and the public are informed for their edification, and some few folks of "itching ears," are invited to leave their own hum-drum places of worship to "assist" at the accouchement of the performance.

But this is too common-place to attract much attention, unless the performer is a lion, whom the world is waiting to hear "roaring gently as a sucking dove." We want something a little more stimulating, to fill the "sides and benches." Some of our "eloquent orators" understand this thing better. It is important to get a run of business. In addition, therefore, to the oral commendations of interested admirers, a neat little paragraph, concocted by an obliging editor, or patronizing penny-a-liner—possibly by some zealous deacon or trustee, with an eye to its commercial advantage—possibly by the Coryphæus himself—"keeps before the people" the fame and pulpit prowess of the idol, or the candidate for popular applause.

And the thing succeeds well. I recommend it to general use. If I may set forth in my advertisement that I sell the best and cheapest hats, coats, shoes, confectionary, jewelry, &c., why not set forth that my church is the most delightful to sit or doze in?—or the most magnificent in point of architecture—or is the most pleasant location? the people who attend it the best dressed, the music the most charming, and the sermons *ne plus ultra*? Surely, I am as good a judge of mental wares as my neighbors, the hatter and the tailor, are of their goods. And why is it more immodest in me to offer the public such good bargains, than it is in them? Let us look at a specimen; I think it reads very well, and appears to be just the thing, *ad captandum*.

"RELIGIOUS NOTICE.—The Trustees of Mayflower Chapel give notice to the public, that they have engaged the Rev. Mellifluent Thunderer as stated preacher. The striking originality, bold style, novel themes, bang-up illustrations, and charming variety of doctrine, for which this celebrated preacher is distinguished, render him one of the most attractive pulpit orators in these parts.

"The seats will be let on Monday, at 12 o'clock. Don't all speak at once.

"EDITORIAL COMMENT.—We perceive in our advertising columns a notice of the pew lettings in the chapel of the Rev. Mellifluent Thunderer, in Apollo Lane. It is hardly necessary to call attention to this distinguished preacher. Indeed, his popularity is so great, that the other Sunday, when we went with a crowd to hear him, and it so happened that Mr. Thunderer was absent, no sooner did that fact transpire, as a stranger rose in the pulpit, than three-fourths of the audience rose also, and retired from the house. A more convincing proof could not have been given of the hold which this gentleman has upon the popular taste. *Verbum sal.*"

"PUFF EXTRA. By our special penny-a-liner.—The Rev. M. Thunderer.—This gentleman is permanently engaged to preach in Mayflower Chapel. We have frequently had the felicity to hear him. He is a preacher "as is a preacher." His fine form, melodious voice and elegant manner, are in themselves sufficiently attractive. But when to this is added the vigorous thought, the timely discussions, the fresh and even startling statements, the homely illustrations—so unlike the dull, stereotyped dogmas concerning "grace" and "faith," and such like "slow" and "obsolete ideas," with which so many of the clergy will persist in putting their few hearers asleep, there is provided an entertainment for the church-going community which no persons of real taste, and of a progressive spirit, would be willing to lose. His last discourse, on the "Maine Law," was a caution to rumsellers. A previous discourse, on the "Innate Sensibilities of the Human Soul, and with Arguments and Directions for their Development, without Supernatural Assistance," which was shown to be an exploded theory of systematizing divines, was a splendid effort of philosophic investigation, and placed the eloquent preacher in the first class of progressive thinkers. He is to preach next Sunday on *Comets*. Go and hear him, and you will not want to hear anybody else."

The Parable of the Crocodile.

Every member of the Church of Christ should learn to hunt crocodiles. There is a fault-finding crocodile, who never enjoys a good church meeting, except he has some brought forward and tried for either imaginary or real faults. His proper name is Ham: he is a cousin to Ham the son of Noah, who was transported to the river Nilas, where his posterity live to this day, under the curse of Noah, their great grandfather. His motto is: Let charity die,

that sins may be exposed. He generally sits not far from the pulpit, and wears a long face, and hanging down lip; he looks as serious as death, and solemn as the grave. The name of the other crocodile is Nozeal. He is for letting everybody alone; he would rather suffer the sons of Eli to profane the sanctuary than rebuke them for their sins; this is the crocodile that brought destruction on the seven Churches of Asia, this is an unclean spirit on the mountains. The third crocodile's name is the Spirit of Ruling. This Joab-like crocodile will not hesitate a moment to kill every Abner that may be in the way between him and the king. Everything is right, if he is at the head of it, and everything is wrong, if he is not there. Judas-like he will carry the bag, and will sell his Master for thirty pieces of silver, if he will not consult him before he suffers Mary to pour the precious ointment on his head; he is always next to the pulpit so long as he has his own way; but the moment he is contradicted, he not only acts the part of a crocodile, but also is either a bear in the bog or a snake in the grass. The name of the other is the spirit of Ahithlophel. In him there is a good deal of the wisdom and sagacity of the serpent, but he is entirely destitute of the harmlessness of the dove. He is always dissatisfied, and is continually looking out for some young Absalom to sit on the throne, instead of his father David; he is never at a loss to form a plan or plot, a scheme to dethrone the man who is after God's own heart. But I see another crocodile, whose name is Cain, who offers a sacrifice without blood, without faith, and without love; he has neither grace in his heart, nor decency in his conduct; he is sometimes a roaring lion, and at other times a voracious wolf, who would if he could, swallow up with his open mouth all the pious Abels of the church of Christ. These crocodiles not only change their colors, but also their dispositions. Brethren, we want your aid to hunt out these crocodiles! Try the spirits, whether they are of God or the devil. Let this sin-exposed Ham be transported to the burning sands of Africa. May this Joab-like spirit die at the horns of the altar. Let this bag-carrying traitor, like Judas, go to his own place. Let this undermining and diabolical sagacity of Ahithlophel be disappointed; saddle its ass and hang itself, and let this Cain-like beast of prey go to the land of Nod, and trouble the Church of Christ no more.

Michigan Christian Herald.

Questions of Life.

BY J. G. WHITTIER.

"And the angel that was sent unto me, whose name was Uriel, gave me an answer, and said: 'Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the Most High?' Then said I, 'Yea, my lord.' Then said he unto me, 'Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.'"—2 Esdras, chap. 4th.

A bending staff I would not break,
A feeble faith I would not shake,
Nor even rashly pluck away
The error which some truth may stay,
Whose loss might leave the soul without
A shield against the shafts of doubt.
And yet, at times, when over all
A darker mystery seems to fall,
May God forgive the child of dust,
(Who seeks to know, where Faith should trust;) I raise the questions, old and dark,
Of Uzdum's tempted patriarch,
And, speech confounded, build again
The baffled tower of Shinar's plain.

I am: how little more I know!
Whence came I? Whither do I go?
A centered self which feels and is—
A cry between the silences;
A shadow-birth of clouds and strife,
With sunshine on the hills of life;
A shaft, from Nature's quiver, cast
Into the Future from the Past;
Between the cradle and the shroud,
A meteor's flight from cloud to cloud.

Through the vastness, arching all,
I see the great stars rise and fall,
The rounding seasons come and go,
The tided oceans ebb and flow;
The tokens of a central Force,
Whose circles in their widening course,
Overlap and move the universe;
The workings of the Law, whence springs
The rhythmic harmony of things,
Which shapes in earth the darkling spar,
And orbs in heaven the morning star.
Of all I see, in earth and sky—
Star, flower, beast, bird—what part have I?
This conscious life—is it the same
Which thrills the universal frame,
Whereby the caverned crystal shoots,
And mounts the sap from forest roots,
Whereby the exiled wood-bird tells
When spring makes green her native dells?
How feels the stone, the pang of birth,
Which brings its sparkling prism forth?
The forest tree the throb which gives
The life blood to its new-born leaves?

Do bird and blossom feel like me
Life's many-folded mystery—
The wonder which it is to BE?
Or stand I severed and distinct,
From Nature's chain of life unlinked?
Allied to all, yet not the less
Prisoned in separate consciousness,
Alone o'erburdened with a sense
Of life, and cause, and consequence?

In vain to me the Sphinx propounds
The riddle of her sights and sounds:
Back still the vaulted mystery gives
The echoed question it receives—
What sings the brook? What oracle
Is in the pine-tree's organ swell?
What may the wind's low burden be?
The meaning of the moaning sea?
The hieroglyphics of the stars?
Or clouded sunset's crimson bars?
I vainly ask, for mocks my skill
The trick of Nature's cipher still.

I turn from Nature upon men,
I ask the stylus and the pen;
What sang the bards of old? What meant
The prophets of the Orient?
The rolls of buried Egypt hid
In painted tomb and pyramid?
What mean Idumea's arrowy lines,
Or dusk Elora's monstrous signs?
How speaks the primal thought of man
From the grim carvings of Copan?
Where rests the secret? Where the keys
Of th' old death-bolted mysteries?
Alas! the dead retain their trust,
Dust hath no answer from the dust.

The great enigma still unguessed,
Unanswered the eternal quest;
I gathered up the scattered rays
Of wisdom in the early days.
Faint gleams and broken, like the light
Of meteors in a northern night,
Betraying to the darkling earth
The unseen sun which gave them birth;
I listen to the Sybil's chant,
The voice of priest and hierophant;
I know what Indian Kreesha saith,
And what of life and what of death

The demon taught to Socrates;
And what beneath his garden trees,
Slow, pacing, with a dream-like tread,
The solemn-thoughted Plato said;
Nor lack I tokens, great or small,
Of God's clear light in each and all,
While holding with more dear regard
The scroll of Hebrew, Seer, and Bard,
The starry pages promise-lit
With Christ's Evangel over-writ,
Thy miracle of Life and Death,
Oh Holy One of Nazareth!

On Aztec ruins, gray and lone,
The circling serpent coils in stone,
Type of the endless and unknown;
Whereof we seek the clue to find
With groping fingers of the blind!
Forever sought and never found,
We trace that serpent-symbol round
Our resting-place, our starting bound!
Oh thriftlessness of dream and guess!
Oh wisdom, which is foolishness!
Why idly seek from outward things
The answer inward silence brings;
Why stretch beyond our proper sphere
And age for that which lies so near?
Why climb the far-off hills with pain,
A nearer view of heaven to gain?
In lowliest depths of bosky dells
The hermit, Contemplation, dwells.
A fountain's pine-hung slope his seat,
And lotus-twined his silent feet,
Whence, piercing heaven with screened sight,
He sees at noon the stars, whose light
Shall glorify the coming night.

Here let me pause, my guess forego;
Enough for me to feel and know
That He in whom the cause and end,
The Past and Future meet and blend,
Who, girt with his immensities,
Our vast and star-hung system sees,
Small as the clustered Pleiades:
Moves not alone the heavenly choirs,
But waves the spring-time's grassy spires;
Guards not archangel feet alone,
But deigns to guide and keep my own;
Speaks not alone the words of fate,
Which worlds destroy and worlds create,
But whispers in my spirit's ear,
In tones of love or warning fear,
A language none beside may hear.

To Him, from wanderings lone and wild,
I come an over-wearied child,
In cool and shade His peace to find,
Like dew-fall settling on my mind,
Assured that all I know is best,
And humbly trusting for the rest,
I turn from the bewildered sense
Of his diffused omnipotence,
From Nature and her mockery, Art,
And book and speech of men apart,
To the still witness in my heart;
With reverence waiting to behold

His Avatar of love unfold,
The eternal beauty new and old!

National Era.

Women's Rights.

On the subject of rights, here is a very obvious truth:—We have not of our selves any rights whatever. They are *derived*. We did not create ourselves; we did not create the powers of nature which surround us—the faculties of mind and body with which we are endowed; we did not assign for ourselves our sphere in the world above the brutes. Nay, we were not first asked if we would be willing to take a part in the scenes of life, and then, upon our assent, assigned our position. Nothing of the kind. God of his own sovereign will gave us life, assigned us our duties—to be useful to our fellow men, to serve him. Independent of this, we, be we man or woman, have no rights whatever. Rights are inseparably allied to duties. When we understand our duties, then may we know our rights. The beast has not the rights of man; for they belong not to the sphere for which God has created him. Man has not the rights of angels; for their sphere, their capacities, their duties are different. And so man has rights which woman has not, and woman has rights which do not belong to man, for there is a difference in their sphere, their capacities, and in the duties which God has assigned them.

As then we are placed here, not by ourselves, not of our own choice, not for ourselves as an end, but by our Creator, and for his wise purposes, so, our life and its labors being, a *debt* to God, all things must be considered in reference to this our position and duty. We are then entitled to—because and only because God has given,—such rights as are consistent with the faithful and efficient discharge of duty. Would we then learn our rights, we have but to ascertain what our duties are.

We know that woman has peculiarities of disposition—mental and physical endowments, a kind of influence, which do not belong to man. These render her especially adapted to a certain sphere, that of the wife and mother. Lower perhaps, in the eyes of some, but not less important, and not lower in the eyes of God. Whatever rights are needful to that high and holy employment of moulding the mind and heart, and forming the character, such rights are hers—given by Almighty God—rights which man cannot take away. The duties are by God assigned, and woman has *not* the right to desert them. Whatever rights are needful to calm the fierceness, mollify the harshness, check and restrain the impetuosity of man's disposition—whether it be by her influence at home, in the family, or in the walks of learning and literature—these rights are hers—for here her duty lies. Whenever for the benefit of the Church, or the welfare of society, good is to be done, that good which she better than man can accomplish, the rights which are necessary to the discharge of such duties are hers. Accordingly we find her, not first and foremost in the heat of battle, but ministering comfort and consolation to the wounded. We find her, not taking the lead in the affairs of State, the schemes of commerce, but forward in rearing asylums and hospitals; and when statesmen and tradesmen are worn out with toil, woman is there to cheer and comfort. We find her not foremost in acquiring the wealth to build and enrich the sanctuary, but when man has acquired it, it is a milder influence at home that turns his steps to the temple of God. And oftentimes it would almost seem that the Church would be deserted, but that a wife, a mother, a sister, leads a too often unwilling husband and son and brother there.

These are duties which must be discharged by some one. If woman is adapted by her tastes, her peculiar moral and mental constitution, her disposition, for such—*angelic*—employments, here is an indication that such is her sphere, her duties; and whatever rights they demand, these are hers. In perfect accordance with such sentiments is the teaching of the Book of Inspiration. She is styled a "help meet for man." She is not made to rule over her husband, for such is neither her disposition nor her desire. In short, that position, those duties and consequent rights, for which she is by nature adapted, these are assigned her by the word of God.

Gospel Messenger.

I have yet to learn that the man who is ever prepared and able to assert his cause and take the side of justice and right in regard to his neighbors, is more liable to a fight than a sneaking, pusillanimous fellow.

The heaviest fetter that ever weighed down the limbs of a captive, is as the web of the gossamer, compared with the pledge of the man of honor. The wall of stone and the bar of iron may be broken, but his pledged word never.

Take away the feeling that each man must depend upon himself, and he relaxes his diligence. Every man comes into the world to do something.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUG. 7, 1852.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

PAUL'S EPISTLE TO THE HEBREWS. CHAPTER XI.

(Continued from our last.)

V. 31—"By faith, the harlot Rahab having received the spies with peace, perished not with the unbelievers."

"JOSHUA the son of NUN sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named RAHAB, and lodged there."—Josh. 2:1. When the king of Jericho was told of this, he sent to RAHAB, to take them; but she hid the men among the flax on the roof of her house. "And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. . . . Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window: for her house was upon the town-wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourself there three days, until the pursuers be returned; and afterward may ye go your way. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come unto the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee."—*Ib.* 9, 12-18. So they departed, and she bound the scarlet line in the window; and when the walls of Jericho had fallen down, "the young men that were spies went in, and brought out RAHAB, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. And JOSHUA saved RAHAB the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers which JOSHUA sent to spy out Jericho."—*Ib.* 6:23-25.

"It is rendered exceedingly probable that the word *zonah*, in Hebrew, and *πορνῆ*, in Greek, which we translate *harlot*, should be rendered [hostess] in-keeper or tavern-keeper."—*Dr. Clarke.*

"Among the Egyptians the women carry on all commercial concerns, and keep taverns, while the men continue at home and weave."—*Herodotus in Euterp.* c. xxxv.

"The men were the slaves of the women in Egypt, and it is stipulated in the marriage contract that the woman shall be the ruler of her husband, and that he shall obey in all things."—*Diodorus Siculus*, lib. i., s. 8, c. xxxv.

Of the Greeks, SPULEINS says: "Having entered into the first inn I met with, and there seeing a certain old woman the inn-keeper, I inquired of her," &c.

DR. CLARKE, after giving the above concludes that public houses for the entertainment of strangers, were kept by women in other countries. The spies would not have been likely to put their lives in the keeping of a disreputable woman: but they would naturally have sought for rest at an inn. That she was a reputable woman of good character, is probable, from the fact that she married SALMON (Matt. 1:5), whose grandfather NAHSHON was "prince of the children of Judah" (1 Chron. 2:10) being designated for that honor to MOSES by the LORD, when he chose one of every tribe—"the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel." (Num. 1:1-16.) By this marriage she became the mother of BOAZ, who was the father of OBEID, the father of JESSE, the father of DAVID the king. (Ruth 4:20-22.) And thus our blessed LORD came through the line of this woman.

Vs. 32-38—"And what more shall I say? for I should not have time to tell concerning Gideon, and Barak, and Samson, and Jephthah, David also, and Samuel, and the prophets. Who, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, from weak knees were made strong, became valiant in war, put to flight the armies of the aliens. Women received their dead by a resurrection: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others were tried with insults and beatings, and also by bonds and imprisonment; they were stoned, they were sawn asunder, were tried by sufferings, were slaughtered with the sword: they wandered around in sheep-skins, and goat-skins: being destitute, afflicted, distressed; (of whom the world was not worthy!) they wandered in deserts, and in mountains, and in dens and caves of the earth."

Gideon, who by faith in God, with 300 men, destroyed a countless multitude of Midianites and Amalekites, and delivered Israel from oppression and slavery. (Judg. 6th, 7th, 8th.)

Barak, who overthrew Jabin, king of Canaan, and delivered Israel from servitude. (Judg. 4th.)

Samson, who was appointed by God to deliver Israel from the oppressive yoke of the Philistines; and, by extraordinary assistance, discomfited them on various occasions. (Judg. 13th-16th.)

Jephthah, who, under the same guidance, defeated the Ammonites, and delivered Israel. (Judg. 11th, 12th.)

David, king of Israel, whose life was a life of faith and dependence on God; but whose character will be best seen in those books which contain an account of his reign, and the book of Psalms, to which, and the notes there, the reader must be referred. It is probable that he is referred to here for that act of faith and courage which he showed in his combat with Goliath. (See 1 Sam. 17th.)

Samuel, the last of the Israelitish judges, to whom succeeded a race of kings, of whom Saul and David were the two first, and were both anointed by this eminent man. See his history in the first book of Samuel.

All these are said to have performed their various exploits through faith. 1. The faith of Gideon consisted in his throwing down the altar of Baal, and cutting down his grove, in obedience to the command of God. 2. The faith of Barak consisted in his believing the revelation made to Deborah, and the command to go against Jabin's numerous army. 3. Samson's faith consisted in his obeying the various impulses produced by the Spirit of God in his own mind. 4. Jephthah's faith consisted particularly in his believing the promise made to Abraham and his posterity, that they should possess the land of Canaan: and in his resolutely fighting against the Ammonites, that they might not deprive the Israelites of the land between Arnon and Jabbok. It may be observed, here, that the apostle does not produce these in chronological order; for Barak lived before Gideon, and Jephthah before Samson, and Samuel before David. He was not producing facts in their chronological order, but instances of the power of God exerted in the behalf of men who had strong confidence in him.

Verse 33—"Who through faith subdued kingdoms," as Joshua, who subdued the seven Canaanitish nations; and David, who subdued the Moabites, Syrians, Ammonites, and Edomites. (2 Sam. 8, &c.) "Wrought righteousness." Did a great variety of works indicative of that faith in God without which it is impossible to do anything that is good.

"Obtained promises." This is supposed to refer to Joshua and Caleb, who, through their faith in God, obtained the promised land, while all the rest of the Israelites were excluded; to Phineas also, who, for this act of zealous faith in slaying Zimri and Cozbi, got the promise of an everlasting priesthood; and to David, who, for his faith and obedience, obtained the kingdom of Israel, and had the promise that from his seed the Messiah should spring.

"Stopped the mouths of lions." Daniel, who, though cast into a den of lions for his fidelity to God, was preserved among them unhurt, and finally came to great honor.

Verse 24—"Quenched the violence of fire," as in the case of the three faithful Hebrews, Shadrach, Meshach, and Abed-nego, who for their steady attachment to God's worship, were cast into a fiery furnace, in which they were preserved, and from which they escaped unhurt. (Dan. 3d.)

"Escaped the edge of the sword." Moses, who escaped the sword of Pharaoh, Ex. 17:4; Elijah, that of Jezebel; and David, that of Saul; and many others.

"Out of weakness were made strong." Were miraculously restored from sickness, which seemed to threaten their life; as Hezekiah. (Isa. 38:21.)

"Waxed valiant in fight," like Gideon, who overthrew the camp of the Midianites, and Jonathan, that of the Philistines, in such a way as must have proved that God was with them.

Verse 35—"Women received their dead," as did the widow of Zarephath, 1 Kings 17:21, and the Shunammite, 2 Kings 4:34. What other cases under all the above heads the apostle might have in view, we know not.

"Others were tortured," *Ετυμωσθησαν*. This is a word concerning the meaning of which the critics are not agreed. *Τυραννισ* signifies a stick, or baton, which was used in bastinadoing criminals. And *τυραννισ* signifies to beat violently, and is thus explained by the best lexicographers. After considering what others have written on this subject, I am inclined to think that the *bastinado* on the soles of the feet is here designed. That this was a most torturing and dangerous punishment, we learn from the most authentic accounts; and it is practiced among the Turks and other Mohammedans to the present day. Mr. Antes, of Fulneck, in Yorkshire, twenty years a resident in Egypt, furnishes the latest account I have met with; he himself was the unhappy subject of his description.

"Not accepting deliverance." This looks very like a reference to the case of the mother and her seven sons mentioned 2 Mac. 7:1 &c.

Verse 26—"Had trial of cruel mockings and scourgings." We do not know the cases to which the apostle refers. The mockings here can never mean such as those of Ishmael against Isaac, or the youths of Bethel against Elisha. It is more probable that it refers to public exhibitions of the people of God at idol feasts and the like; and Samson's case before Dagon, when the Philistines had put out his eyes, is quite in point. As to scourgings, this was a common way of punishing minor culprits; and even those who were to be punished capitally were first scourged.—See the case of our Lord.

"Bonds and imprisonment." Joseph was cast into prison; Jeremiah was cast into a dungeon full of mire, chap. 37:16, and 38:6; and the prophet Micah was imprisoned by Ahab, 1 Kings 22:27.

Verse 37—"They were stoned," as Zechariah, the son of Barachiah or Jehoida, was, between the altar and the temple; see the account, 2 Chron. 24:21; and see the notes on Matt. 23:35. And as Naboth the Jezzeelite, who, on refusing to give up his father's inheritance to a covetous king, because it had respect to the promise of God, was falsely accused and stoned to death. (1 Kings 21:1-14.)

"They were sawn asunder." There is a tradition that the prophet Isaiah was thus martyred. In *Yevamoth*, fol. 49, 2, it is thus written: "Manasseh slew Isaiah; for he commanded that he should be slain with a wooden saw. They then brought the saw, and cut him in two; and when the saw reached his mouth, his soul fled forth." St. Jerome and others mention the same thing; among the Jews the tradition is indubitable.

"Were tempted," *Επειρασθησαν*. I believe this word has vexed the critics more than any other in the New Testament. How being tempted can be ranked among the heavy sufferings of the primitive martyrs and confessors is not easy to discern, because to be tempted is the common lot of every godly man. This difficulty has induced learned men to mend the text by conjecture: Beza proposes *επαρρησθησαν*, they were branded. Junius, Piscator, and others, propose *επαρυσθησαν*, they were burnt alive. Gataker thinks *επαρρησθησαν*, a word of the same import, should be preferred. Tanaquil Faber gives the preference to *επαρρησθησαν*, they were mutilated—had different parts of their bodies lopped off. Sir Norton Knatchbull contends for *επαρρησθησαν*, they were transfixed, or pierced through. Alberti thinks the original reading was *επιπρασθησαν*, they were strangled. About as many more differences have been proposed by learned men, all bearing a very near resemblance to the words now found in the Greek text. By three MSS. the word is entirely omitted; as also by the Syriac, Arabic of Erpen, the Ethiopic, and by Eusebius and Theophylact. Of all the conjectures, that of Knatchbull appears to me to be the most probable: they were transfixed or impaled; and even the present reading might be construed in this sense.

"Were slain with the sword," as in the case of the eighty-five priests slain by Doeg. See 1 Sam. 22:18; and the prophets, of whose slaughter by the sword Elijah complains, 1 Kings 19:10. Probably the word means beheaded, which was formerly done with a sword, and not with an axe; and in the east is done by the sword to the present day.

"They wandered about in sheepskins," *Μελαιταις*. Sheepskins dressed with the wool on. This was probably the sort of mantle that Elijah wore, and which was afterwards used by Elisha; for the Septuagint, in 2 Kings 2:8, 13, expressly say: *Και ελαβεν Ἠλίας τὴν μελαιντὴν αὐτοῦ*. And Elijah took his SHEEPSKIN (mantle.) *Και ὑψωσε τὴν μελαιντὴν Ἠλίου ἡ ἐπισκοπὴ ἐπ' αὐτοῦ*. And he (Elisha) took the SHEEPSKIN of Elijah which had fallen from off him. It was most probably on this account, as Dr. Macknight conjectures, that Elijah was called a hairy man, 2 Kings 1:8; and not on account of having a preposterously long beard, as those marrers of all the unities of time, place, circumstances, and common sense, the painters, represent him. And it is likely that the prophets themselves wore such garments, and that the false prophets imitated them in this, in order that they might gain the greater credit. "And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision . . . neither shall they wear a rough garment to deceive" (Zech. 13:4); *δερρὴν τριχίνην, a hairy skin*, Sept., probably the goat-skins mentioned above. In general, this was an upper garment; but, in the cases to which the apostle alludes, the sheepskin and goatskin seem to have been the only covering.

"Being destitute," *Ἵστειρονμένοι*. In want of all the comforts and conveniences of life, and often of its necessities.

"Afflicted," in consequence of enduring such privations. "Tormented," *Κακουχομένοι*. Maltreated, harassed, variously persecuted by those to whom they brought the message of salvation.

Verse 38—"Of whom the world was not worthy." Yet they were obliged to wander by day in the deserts and mountains, driven from the society of men, and often obliged to hide by night in dens and caves of the earth, to conceal themselves from the brutal rage of men. Perhaps he refers here principally to the case of Elijah, and the hundred prophets hidden in caves by Obadiah, and fed with bread and water. See 1 Kings 18:4. David was often obliged thus to hide himself from Saul; 1 Sam. 24:3, &c.—*Clarke's Commentary*, pp. 769-770.

Vs. 39, 40—"And these all, having obtained a good testimony through faith, received not that which was promised, God having provided something better for us, that they, without us, might not be made perfect."

They had not received the heavenly kingdom and the blessed resurrection they expected; but they await the resurrection of the just, when with all the saints they will be perfected. Thus PAUL said: "Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:8. CHRYSOSTOM saith of ABEL and NOAH, "That they might not be crowned before us, God hath appointed one time of coronation for them all." Said THEODORET, "They have not yet obtained their crowns, God expecting still those that are to combat, that he may proclaim them victors altogether."—When under the fifth seal, the souls of them that had been slain "cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God."—Rev. 6:10, 11. But at the sounding of the seventh trumpet, there are "great voices

in heaven, saying, The kingdoms of this world are become the kingdoms of our LORD, and of his Christ, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."—*Ib.* 11:15-18. (To be continued.)

ARE YOU REGENERATE?

BY J. C. HYLE, OF ENG.

Reader, I wish to speak to you about Regeneration, or being born again.

The subject is a most important one at any time. These words of our LORD JESUS CHRIST to NICODEMUS are very solemn, "Except a man be born again, he cannot see the kingdom of God." (John 3:3.) The world has gone through many changes since those words were spoken. Eighteen hundred years have passed away. Empires and kingdoms have risen and fallen. Great men and wise men have lived, labored, written, and died. But there stands the rule of the LORD JESUS unaltered and unchanged. And there it will stand, till heaven and earth shall pass away,—"Except a man be born again, he cannot see the kingdom of God."

But the subject is one which is doubly important in the present day. Things have happened which have drawn special attention to it. Men's minds are full of it, and men's eyes are fixed on it. Regeneration is discussed in newspapers. Regeneration is talked of in private society. Regeneration is argued about in courts of law. Surely it is a time when every true Christian should examine himself upon the subject, and make sure that his views are sound. It is a time when we should not halt between two opinions. We should try to know what we hold. We should be ready to give a reason for our belief. When truth is assailed, those who love truth should grasp it more firmly than ever. Oh! for a greater spirit of decision throughout the land! Oh! for a more hearty determination to be always on the LORD's side!

Reader, I invite you to listen to me, while I try to bring this disputed question before you. I feel deeply that I can tell you nothing new. I know I can say nothing which has not been better said by better men than myself. But every additional witness may be of use in a disputed cause. And if I can only throw a little Scripture light on the subject of Regeneration, and make it plain to plain readers of the Bible, I shall thank God and be abundantly satisfied. What are the opinions of men to you or me? He that judgeth us is the LORD! One point has to be ascertained, and only one,—What saith the Scripture of truth?

Now I propose to attempt three things:—

I. Firstly, to explain what Regeneration, or being born again, means.

II. Secondly, to show the necessity of Regeneration.

III. Thirdly, to point out the marks and evidences of Regeneration.

If the LORD God shall enable me to make these three points clear to you, I believe I shall have done your soul a great service.

I. Let me then first of all explain, what Regeneration, or being born again, means.

Regeneration means, that change of heart and nature which a man goes through when he becomes a true Christian.

I think there can be no question that there is an immense difference among those who profess and call themselves Christians. Beyond all dispute there are always two classes in the outward Church—the class of those who are Christians in name and form only, and the class of those who are Christians in deed and in truth. All were not Israel who were called Israel, and all are not Christians who are called Christians. "In the visible Church," says an article of the Church of England, "the evil be ever mingled with the good."

Some, as the thirty-nine articles say, are "wicked and void of a lively faith: others, as another article says, are made like the image of God's only-begotten Son JESUS CHRIST, and walk religiously in good works." Some worship God as a mere form, and some in spirit and in truth. Some give their hearts to God, and some give them to the world. Some believe the Bible, and live as if they believed it: others do not. Some feel their sins and mourn over them: others do not. Some love CHRIST, trust in him, and serve him: others do not. In short, as Scripture says, some walk in the narrow way, some in the broad; some are the good fish of the Gospel net, some are the bad; some are the wheat in CHRIST's field, and some are the tares.

I think no man with his eyes open can fail to see all this, both in the Bible, and in the world around him. Whatever he may think about the subject I am writing of, he cannot possibly deny that this difference exists.

Now what is the explanation of the difference? I answer unhesitatingly, Regeneration, or being born again. I answer, that true Christians are what they are, because they are regenerate, and formal Christians are what they are, because they are not regenerate. The heart of the Christian indeed has been changed. The heart of the Christian in name only, has not been changed. The change of heart makes the whole difference.

This change of heart is spoken of continually in the Bible, under various emblems and figures.

EZEKIEL calls it "a taking away the stony heart, and a giving an heart of flesh;"—"a giving a new heart, and a putting within us a new spirit." (Ezek. 11:19; 36:26.)

The apostle JOHN sometimes calls it being "born of God,"—sometimes being "born again,"—sometimes being "born of the Spirit."—John 1:13; 3:3; 3:6.

The apostle PETER in the Acts calls it, "repenting and being converted."—Acts 3:19.

The Epistle to the Romans speaks of it as a "being alive from the dead."—Rom. 6:13.

The second Epistle to the Corinthians calls it "being a new creature, old things have passed away, and all things become new."—2 Cor. 5:17.

The Epistle to the Ephesians speaks of it as a resurrection together with CHRIST, "You hath he quickened who were dead in trespasses and sins" (Ephes. 2:1), as "a putting off the old man which is corrupt,—being renewed in the spirit of our mind,—and putting on the new man which after God is created in righteousness and true holiness."—Ephes. 4:22, 24.

The Epistle to the Colossians calls it "a putting off the old man with his deeds, and putting on the new man which is renewed in knowledge after the image of him that created him."—Col. 3:9, 10.

The Epistle to Titus calls it, "the washing of regeneration and renewing of the Holy Ghost."—Titus 3:5.

The first Epistle of PETER speaks of it as "a being called out of darkness into God's marvellous light."—1 Peter 2:9. And the second Epistle as "being made partakers of the divine nature."—2 Peter 1:4.

The first Epistle of JOHN calls it "a passing from death to life."—1 John 3:14.

All these expressions come to the same thing in the end. They are all the same truth, only viewed from different sides. And all have one and the same meaning. They describe a great radical change of heart and nature,—a thorough alteration and transformation of the whole inner man,—a participation in the resurrection life of CHRIST,—or, to borrow the words of the Church of England Catechism, "a death unto sin and a new birth unto righteousness."

This change of heart in a true Christian is so complete, that no word could be chosen more fitting to express it than that word "Regeneration," or "new birth." Doubtless it is no outward, bodily alteration, but undoubtedly it is an entire alteration of the inner man. It adds no new faculties to a man's mind, but it certainly gives an entirely new bent and bias to all his old ones. His will is so new, his taste so new, his opinions so new, his views of sin, the world, the Bible, and CHRIST so new, that he is to all intents and purposes a new man. The change seems to bring a new being into existence. It may well be called being born again.

This change is not always given to believers at the same time in their lives. Some are born again when they are infants, and seem, like JEREMIAH and JOHN the Baptist, filled with the Holy Ghost even from their mother's womb. Some few are born again in old age. The great majority of true Christians probably are born again after they grow up. A vast multitude of persons, it is to be feared, go down to the grave without having been born again at all.

This change of heart does not always begin in the same way in those who go through it after they have grown up. With some, like the apostle PAUL and the jailer at Philippi, it is a sudden and violent change, attended with much distress of mind. With others, like LYDIA of Thyatira, it is more gentle and gradual: their winter becomes spring almost without their knowing how. With some the change is brought about by the Spirit working through afflictions, or providential visitations. With others, and probably the greater number of true Christians, the word of God preached or written is the means of effecting it.

This change is one which can only be known and discerned by its effects. Its beginnings are a hidden and secret thing. We cannot see them. Our Lord JESUS CHRIST tells us this most plainly: "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh or whither it goeth: so is every one that is born of the Spirit."—John 3:8. Would you know if you are regenerate? You must try the question, by examining what you

know of the effects of regeneration. Those effects are always the same. The ways by which true Christians are led, in passing through their great change, are certainly various. But the state of heart and soul into which they are brought at last, is always the same. Ask them what they think of sin, CHRIST, holiness, the world, the Bible, and prayer, and you will find them all of one mind.

This change is one which no man can give to himself, nor yet to another. It would be as reasonable to expect the dead to raise themselves, or to require an artist to give a marble statue life. The sons of God are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:13. Sometimes the change is ascribed to God the Father, "the God and Father of our Lord Jesus CHRIST hath begotten us again unto a lively hope."—1 Peter 1:3. Sometimes it is ascribed to God the Son, "the Son quickeneth whom he will."—John 3:21. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."—1 John 2:29. Sometimes it is ascribed to the Spirit,—and he in fact is the great agent by whom it is always effected; "that which is born of the Spirit is spirit."—John 3:6. But man has no power to work the change. It is something far, far beyond his reach. * * * * No minister on earth can convey grace to any one of his congregation at his discretion. He may preach as truly and faithfully as PAUL or APOLLOS: but God must "give the increase."—1 Cor. 3:6. He may baptize with water in the name of the Trinity: but unless the Holy Ghost accompanies and blesses the ordinance, there is no death unto sin, and no new birth unto righteousness. Jesus alone, the great Head of the Church, can baptize with the Holy Ghost. Blessed and happy are they, who have the inward baptism as well as the outward.—(To be continued.)

BURNING OF THE STEAMER HENRY CLAY.

We are called upon this morning to record another heart-rending catastrophe, which has filled our city with gloom, and made vacant places at many a household hearth. Our noble Hudson River was yesterday the scene of a calamity which it is feared, when all its dread horrors are known, will be found to almost equal in disaster the memorable catastrophe which befel the steamer *Swallow* some years since.

About 4 o'clock, yesterday afternoon, intelligence was received that the steamer *Henry Clay*, Capt. TALLMAN, had been burned on the passage from Albany, and that a number of lives were lost. The sad news soon spread through the city, creating intense excitement. Hundreds of citizens flocked at once to the Hudson River Railroad Depot, and to the steamboat wharves, to ascertain the particulars; and among them were many who, with keen anxiety, sought to learn the fate of friends supposed to have been upon the river during the day. Our reporters proceeded to the point at which the disaster occurred, and made diligent inquiry in relation to the facts of the sad occurrence. Of course, those who had narrowly escaped the death which befel many of their fellow-travelers, were generally too much excited by the scenes through which they had passed, to give as clear a statement of the circumstances as is desirable; but from several of those who participated in the scenes of the terrible day, our reporters gather the following statement, believed to be as accurate as the present will permit.

The steamers *Henry Clay* and *Armenia* left Albany at 7 o'clock yesterday morning for New York, the latter a little ahead, each crowded with passengers,—the former having between four and five hundred on board. It is stated that the boats commenced racing from the start—the boats belonging, of course, to rival lines. All the landings were missed, in the eagerness of the race, until Hudson was reached. Here the *Armenia* made the landing first, and the *Henry Clay* was obliged to wait until her rival's departure before she could get to the dock. The *Armenia* of course again got the start, taking the west channel of the river. Her competitor followed on the east side of the river—the channels being separated for some distance by a grassy flat. When the boats reached the lower end of this flat, they were about abreast of each other, each striving to make the next landing (Kingston, we should suppose it to be from the description) ahead of the other. The *Armenia*, it will be seen, was nearest the shore on which Kingston is situated. The *Clay*, however, crowded so hard that they came in collision, and ran side by side for some distance, the wheel-house of the *Armenia* sustaining, meantime, considerable damage.

The passengers, with the exception of a reckless few, had exhibited much alarm during the entire passage thus far, apprehending some fatal result to the hazardous race. When the boats came in collision, their alarm increased so much that several ladies fainted, and many others gave expression to their fears in loud outcries and tears. It is proper to state here, that Capt. TALLMAN was confined to his room by sickness, and did not assume command at all. Also, that THOMAS COLLYER, one of the owners of the boat, was on board. We are told that, after the collision, four gentlemen went to the persons who were in command, stating the consternation of the ladies, and remonstrating against the fearful risk to which the passengers were being subjected, and begging that the race should cease. At this time, the heat in the vicinity of the engine and boiler rooms was so great that it had become almost impossible to pass from one end of the vessel to the other. This fact was mentioned as an evidence of the hazardous efforts which were being made to secure a fruitless victory, at the expense of the comfort, if not the lives, of all on board. The remonstrances were unavailing. The reply was, that the boat was getting along

very well, and that there was no danger to be apprehended. The race accordingly continued,—the *Henry Clay* succeeding, finally, in crowding her competitor so near the shore, that she was compelled to drop astern, in order to keep from running aground. The *Clay* made the landing, took on board the few passengers in waiting, and secured the few dollars charged for their fare. At what price the paltry sum was obtained, the melancholy sequel will show.

As may be supposed, the feelings of those on board—a large majority of them ladies, many of whom were without protectors—had by this time become so excited, that few were prepared to act with presence of mind in the dread emergency in which they were soon to be plunged. The *Henry Clay* maintained her vantage, and came through the Highlands a short distance ahead of the *Armenia*. Emerging from that narrow passage, the latter fell rapidly astern of the *Clay*, which passed Sing Sing some four miles ahead. In the meantime dinner had been served, and the passengers were grouped on the main and promenade decks, somewhat reassured, now that the boats were so far separated. At about a quarter before 3 o'clock, just after passing the village of Yonkers, the thrilling cry of "Fire!" resounded from the centre of the vessel. A glance towards the engine-room showed a column of smoke pouring up from one of the hatches. Almost simultaneously, the flames leaped from the hold near the boiler rooms; and in less than one minute the entire vicinity of the machinery was enveloped in flames, cutting off all communication between forward and aft. A Western steamboat Captain, who was on board, expresses his conviction that tar, resin, or some other highly inflammable matter, must have been in use in the boiler room for fuel, as wood—even heated as was every part of the vessel, near the machinery, by the unusual fires of the day,—could not, by any possibility, have ignited and raised a dense wall of flame, in the few seconds which elapsed after the first alarm, and before communication fore and aft was cut off. This testimony is confirmed by other gentlemen with whom we conversed.

Panic and confusion now assumed the reigns. The realization of the gloomy forebodings of the morning seemed to be at hand. Men, women, and children, were thrown into an alarming state of confusion. Ladies were calling upon their husbands for succor; mothers clasped their children to their bosoms, with the energy of despair, as they retreated from the rapidly-spreading destruction. Husbands who were on the forward deck strove in vain to reach their partners, left but a moment before in the after-saloon. Groans, cries, shrieks, imprecations, and prayers, were mingled in mournful choros. From the instant that the fire was discovered despair seemed to settle upon the hearts of a large portion of the passengers, and shut out from view altogether the hope calculated to induce self-possession and effectual efforts for safety.

A cry for "the boats" was raised; but no boats could be found. We cannot ascertain that a single yawl or life-boat was on board the steamer. If there was one such, we are assured that none was brought in use. Nor can we learn that there was any effective apparatus on board with which to extinguish a fire. At all events, every effort to save the vessel became so utterly hopeless, within five minutes after the flames broke out, that it was abandoned, and the steamer's head was turned towards the east bank of the river in order to run her ashore. The necessity for this movement at the earliest moment was fully apparent. Already were the wheel-houses wrapped in flames, the engineers had been driven from their posts, and the devastating element, fanned by a stiff south wind, was sweeping rapidly towards the after saloon, where the greater number of the passengers were located. The dense volume of smoke, too, was blown directly aft, laden with burning cinders, and subjecting them to imminent danger of suffocation. In the meantime, the despairing shrieks for help seemed to be redoubled. It was instinctively seen that, as the steamer would strike the shore bow on, there being no communication from aft to forward, even the approach to the river's bank gave but little hope to the helpless women and children who were astern. And there they stood—the young and the old—battling, inch by inch, with the flame, suffering a thousand deaths in the terrible struggle for life, until the vessel struck, leaving those who were aft some 250 or 300 feet from the shore. At this time it is estimated there were nearly 300 persons huddled together on the after guards, hesitating in agony or terror whether to meet death by the flame or the flood—these dread alternatives, apparently, being the only bitter choice.

The place where the steamer struck is on the river bank, two and a half miles below Yonkers. No boats were to be had there, of any description. The *Armenia* bore rapidly down, and sent out her boats, as also did a number of sailing vessels which were near; but at least a quarter of an hour elapsed after the *Clay* struck, ere any assistance came. In the meantime, the panic-stricken unfortunates had nearly all been forced over the stern into the water, where many of them sustained themselves by swimming, or by the aid of a few floating boards, until rescued from their perilous condition. Others clung to the guards of the vessel, with the energy of desperation. The rudder and steering gear furnished temporary safety to others. A gear succeeded in getting hold of the braces on the under side of the guards. Several ladies threw the end of a stern line overboard, let themselves down into the water, and sustained themselves by it until aid reached them, fortunately before the line, which was on fire, had become too weak to support them. But many others jumped frantically into the water, and sank to rise no more. A gentleman who was forward, and who got on shore soon after the vessel struck, says that not one of a number of ladies—some with children in their arms—whom he saw jump from the larboard side, were saved. He expresses the conviction that some fifty or sixty lives, at least, were lost. We wish we could add that but little reliance could be placed on his statements; but of all those with whom we conversed, he seemed the calmest and most likely to be well-informed. We heard of but one person who is supposed to have been burned to death; one child, we are told, was seen to fall beneath the flames in the after saloon. A Mr. WAY, of Wellsville,

Ohio, was among the passengers. When the *Clay* first struck he swam ashore, procured a raft of several loose boards, and returned to save his wife. The drowning creatures about him, in their struggles for safety, broke up his raft, and compelled him to abandon it. The loose boards sustained quite a number of the sufferers above water until help came. Mr. WAY got under the steamer's guard again, and sustained his wife and two other ladies until the small boats came up.

Before the engineer, (Mr. JACOB ZIMMERMAN,) was compelled to leave his post, he arranged the valve properly, and left the machinery in full motion. The engine worked well until the vessel struck, when the machinery stopped with a crash, probably from the giving way of the timbers supporting it. When the engineer and firemen reached the forward deck, they fell overpowered by the heat and suffocation to which they had been subjected.

New York Daily Times, July 21.

Opium Smoking.

The pipes used for smoking opium resemble in form the common narghili, or hubblebubble, of the Levant. They consist of an empty cocoa-nut shell, in an orifice on the top of which a hollow wooden tube is inserted, and the opening hermetically closed, so as to prevent the escape of either air or smoke. In another hole in the side of the cocoa-nut shell, a common little bamboo tube, about 18 inches long, is tightly fixed; a little earthen bowl, perforated at the bottom like a sieve, is filled with opium, and one or two pieces of fire being placed thereon, this bowl is placed on the top of the wooden tube. The man who hands round this pipe holds with one hand the bottom of the cocoa-nut (which is half full of water), and with the other hand he presents the bamboo tube to the smoker, who, putting it to his mouth, inhales three or four whiffs of this most intoxicating and deleterious narcotic. The effect is almost instantaneous. He sinks gently against the cushion set at his back, and becomes perfectly insensible to what is passing around. From this state of torpor, after the lapse of a few minutes, he as gradually begins to recover, and in about five minutes time he is ready and fit to resume the game again. The pipe is passed round from mouth to mouth, so that half an hour generally intervenes between the first whiff taken by the first smoker, and the last sigh heaved by the last man, as he indicates his revival from that Elysium of bliss, that short, pleasant dream, from which he is gradually awaking. One old, inveterate opium smoker told me, that if he knew his life would be forfeited by the act, he could no more resist the temptation than he could curb a fiery steed with a thread bridle. It carried him into the seventh heaven; he heard and saw things no tongue could utter, and felt as though his soul soared so high above things earthly, during those precious moments of oblivion, as to have flown beyond the reach of its heavy, burdensome cage. However true all this may have been, however ecstatic the enjoyment,—the tremulous voice and palsied frame,—the deep-sunken, glassy, unmeaning eyes, spoke volumes as to the direful effects of the system upon the frame.

DAYS OF THE WEEK.—It might be supposed, perhaps, before reflecting upon the subject, that the determination of the number seven as the number of the days of the week was incidental, and that any other number, a little greater, or a little smaller, would have answered the purpose as well. On reflection, however, we find that there is a very profound and permanent, though still a very simple, reason for preferring the number seven. The reason is, that the number six, which is the real length of the working week, leaving the day of rest out of the account, is a number divisible both by three and by two. A thousand conveniences result from this which we daily experience and enjoy, though we seldom speculate upon them. A newspaper, for example, may be published, or a packet boat may sail, either every day, or every two days, or every three days, and in either case come out right at the end of the week. This now would not have been possible with any other small number. If the number of days in the week had been four, five, six, eight, nine, or ten, we should have been subjected to great inconvenience in many of the arrangements of business which now flow very smoothly. If the week had consisted of six days, for example, leaving five for the number of business days, everything which was required to be done once in two days, or once in three days, would fall on different days in every succeeding week, thus creating much confusion, all of which is avoided by the simple contrivance of having a week composed of such a number of days that it can be divided evenly by both two and three.

Hunt's Merchant's Magazine.

THE NEW TRACT on the Rapping Spirits, just issued, embodies our views of this Phenomena. We have been often called on and written to for an expression of our opinion; and in this we have complied with those wishes. We think we have been able to unfold the teachings of Scripture on this subject. If the view taken is the correct one, the appearance of the phenomena at this time may be regarded as a striking sign of the times. The phenomena is an alarming one. It is wide spread, and rapidly progressing, and deceiving multitudes. We commend our argument to the consideration of those who wish for evidence of its origin, and nature, and the place it occupies in prophecy. The admission of the premises we have defended, will be found an effectual cure of any tendency to be captivated by it.

CORRESPONDENCE.



SIGNS OF THE TIMES.

BY J. W. BONHAM.

"But can ye not discern the signs of the times?"—Matt. 16:3.

(Concluded from our last.)

III. *The moral signs.* These include the aggregate of the conduct of the inhabitants of the earth, which constitutes the character of the mass of the population of the earth. When speaking on this point, however, it would be more appropriate to use the term *immoral* than *moral*, and to say the *immoral* state of the world. That wickedness and depravity of the deepest dye now predominate, facts clearly prove. Glance at the number of prostitutes, and swearers, and adulterers, and robbers, and Sabbath-breakers, and drunkards, who prowl the streets of London, and other large cities, like hungry tigers, seeking their prey! Statistics of the increase of crime in America, England, Ireland, and other parts of the world, present a dark future.

A correct picture of the immoral state of the world in this age, termed enlightened, cannot be drawn, and the enormity of manifested crime baffles description. The world resembles the days of Noah and Lot, and is "filled with violence;" and it is only because of the long-suffering of God that he continues to bear with things as they now exist. The world may be considered one vast Sodom for its wickedness,—a Babylon for its idolatry, and a wilderness to the Church.

IV. *The religious signs.* These will include all the disturbances connected with the various departments of the professing Church, and the enormities committed by those who profess Christianity. I do not mean those nations denominated Christian nations, for the term is so frequently misapplied. What propriety is there, when speaking of France, to denominate it Christian France? Therefore, I refer to those in different nations who are members of certain departments of the professing Church. Facts prove that the Church is degenerating, and that instead of its converting the world, the world is converting it, and in some respects, the Church may be looked upon as gliding into infidelity. The Church boasts of the progress she is making towards converting the whole of the human race; while in the face of such statements, the number of births, and the multitude of professors who fall away, outnumber the sum total of conversions by an overwhelming majority; while asylums and places of refuge for the unfortunate are increasing, and prisons being enlarged. Immorality and vice outrun the progress of vital Christianity. Hear the testimony of Prof. Finney:

"We have had the fact before our minds, that in general, the Protestant Churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the Churches. The spiritual apathy is almost all pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our eyes, also through the religious prints, that very extensively Church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing, in festivities," &c. * * * "But we need not expand this painful subject. Suffice it that the evidence thickens and roll heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and he has withdrawn himself from them."—*Oberlin Evangelist*, Feb. 4th, 1846.

The number of those who professed religion, but have returned to the world, in England and America, are immense; and if all the facts in the case could be collected and presented, the color of the picture would be exceedingly deepened. Then, again, think of the dead branches and members still united to the professing Church, and mismanaging her affairs; think of the black deeds done in connexion with certain departments of Christendom; glance at the great departure from the faith once delivered to the saints; the rejection of the truth respecting our Saviour's personal reign; the evils resulting from the concealment of God's truth; the apathy caused in consequence of doctrines being preached unsuitable to the times in which we live; the opposition manifested toward those who cry, "Behold the bridegroom cometh, go ye out to meet him;" how those are looked upon and slighted, who receive the declarations of Jehovah in preference to the teachings and sayings of men, irrespective of consequences! All may be considered as striking signs of the times in which we live. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" "In the last days perilous times shall come." "For

the time will come when they will not endure sound doctrine." "In the latter times some shall depart from the faith." "As it was in the days of Noah, so shall it be in the day in which the Son of man shall be revealed."

V. *The political signs.* Within a very few years the governments of the earth have been fearfully agitated. Evil has gone forth from nation to nation: the various nations of the earth have been much shaken; thrones reeled; rulers fell; tyrants pre-
tailed; the popedom was shaken, and the Pope compelled to flee during the recent Continental revolutions, which I presume have not yet been forgotten. One writer says, that the last half century comes forth from the page of history with marks of especial prominence, having no parallel in former ages. Dr. Croley writes:

"In England we yet stand upon firm ground, but before us is a raging sea, with many a stately ship of sovereignty helpless and helpless, reeling in the storm."

Hear another writer:

"The world is fearfully agitated. It rocks upon its centre. Commotion is universal. There is no visible check. 'The wisdom of the ancients' is gone; it commands no attention; it stills no tempest; it arrests no ear; it sheathes no sword. Experience has been recorded in vain. Her admonitions are like the curling smoke; her folios are piled dust; her philosophy is vain jangling; her oracles are practical enigmas. Politics have ceased to be a science. The ancient landmarks are lost. The polar star is quenched. Precedent is forgotten in the passion for change, or, if named, it is but to awake the banter, and provoke the sneer of political scepticism. This passion for change is universal; and it has its reward! It unsettles everything, and composes nothing. It undermines the ancient structures, and rapidly raises others in their places, to be undermined with equal rapidity. Its work of yesterday, it destroys to-day. It builds beacons on the sand, which the next tide of its own passion engulfs. It proclaims constitutions, which, ere the ink be dry upon the parchment, it tears to shreds. It denounces tyranny, and acts the despot. It condemns war, and unsheathes the sword. It proclaims fraternity, and severs the most tender ties of brotherhood. It preaches kindness, and practices oppression. It proscribes superstition, and cherishes apostasy. It pretends to reconstruct society, but its work is that of the destroyer. It points to a new disposition of the materials of society, which shall be harmonious as the colors of the covenant bow, but judging from the specimens it has exhibited, the most indulgent spectator of its experiment is compelled to say, 'the old is better!'"

What think you therefore of the state of the world?

Surely—

"We are living, we are dwelling, in a grand and awful time;
In an age on ages telling to be living is sublime!
Hark! the waking up of nations, Gog and Magog to the fray!
Hark! what soundeth! 'Tis creation groaning for its latter day."

Depravity increases. Infidelity is abroad without a blush on its face, and attacking doctrines the most sacred, and pouring forth its errors in torrents! Discord spreads from family to family, from church to church, from nation to nation! Laws are becoming useless in restraining certain characters; society is dividing into fragments, and her solid frame-work, that has stood the test of ages, is dissolving. Moral shocks convulse the nations and perplex her rulers; while the heads of ecclesiastical bodies are put to their wits' end. "Men's hearts are failing them for fear, looking for the things that are coming on the earth;" and events proclaim the proximity of, and the preparation for, the last great battle, when the nations will be ruled with a rod of iron, and dashed to pieces like a potter's vessel. (Psa. 2:8, 9.) The heavenly rider, with his armies upon white horses, will triumph over their foes, and scatter them to the winds.

The night is dark, but the streaks of daylight appear; the clouds are thick and gloomy, but will soon be dispersed; the storm beats, but will soon abate; the wind howls, and the thunders roll, but they will soon be hushed; the shadows flee, the illuminating rays of the Sun of righteousness burst forth in splendor; the Saviour appears, refulgent with glory and brightness, seated upon his great white throne; the seventh trumpet sounds its thrilling notes, and heavenly hosts proclaim their Saviour King of kings and Lord of lords. It is done. He that is unjust, let him be unjust still; and he that is holy, let him be holy still.

"Not surer does each tender gem,
Set in the fig-tree's polished stem,
Foreshow the summer's season bland,
Than these dread signs thy mighty hand!"

THE WORLD.

"A world for sale, hang out the sign,
Call every traveller here to me."—*R. Hoyt*

This glorious world, I will not buy,
This vale of tears not sell;
But will confess me freely, I
Have loved it long too well.
And still the sky, and green robed earth, the change-
less heaving sea,
And the pebble pressed beneath my foot are living
joys to me.

Yea, joys, from which ten thousand more,
Like sweet freed incense rise;

Yet had it added joys in store,
My hand should shade my eyes.
For I have caught the mandate voice, with echoes
loud and clear,
It says, O child, for whom I died, lay not up treas-
ures here.

I own, with miser grasp I've sought
For richer wealth than gold,
For love that never yet was bought,
For friendship never sold.
And these I've won from not a few, and note it with
a sigh—
The grave a stronger wooer far has proved with them
than I.

O not in all God's broad, bright earth,
Are gems that may compare
With human love, yet all that's worth
A counterfeit must bear.
And I have seen eyes changed to stone, and bosoms
turned to steel,
And felt the change as none but they the sensitive
can feel.

It is not what it seems to be,
This gay old world of ours,
With all the greenness on the lea,
Its hedgerows hung with flowers;
A shade is on its picture still, a tale wrote on the
past,
And sorrow is the shadow but that joy itself has cast.

It is not all it seems to be,
Its worshippers well know:
They own it in the smile we see
Them shroud around with woe.
With laughter, song, and jest, that seem with hope
and joy to swell,
There is a note they ever touch that soundeth like a
knell.

'Tis bravely done, 'tis wisely so,
For why to man reveal
The grief he would not care to know,
And God alone can heal!
And grief if deep, will ever seek with sealed lips to
dwell,
In hidden courts, where all without of other guests
would tell.

It is not all it seems to be,
Yet gratitude is meet;
It is so beautiful to see,
Though perishably sweet.
I love it for its beauty well, I love it more that He,
My great Redeemer here sojourned, to purchase life
for me.

I dare not pray to be secured
From care and sorrow here;
Since He the buffet, scourge endured,
We suffering should revere.
I'll only ask when I am tried for strength to bear and
stand,
In patient trust that I may press the nail prints in his
hand.

I love it, where the robe was wrought,
That I must wear or die;
And here, O comfort giving thought,
The difficulties lie.
Which made of old the stepping stones, that serve the
pilgrim still,
And tell his progress up, when past, to Zion's holy
hill.

A SERMON.

BY O. B. FASSETT.

"For what is your life! It is even a vapor, that
appeareth for a little time, and then vanisheth away."
—James 4:14.

How pertinent the question in the text, and how solemn the truth of the declaration given in answer! And yet how little do we seriously consider the question, or realize the declaration! We have continual proofs of the brevity of human life, and still we live as though we were to live always, and this world was our eternal home! But alas! Life, how brief, how transient, how uncertain! Soon "the silver cord" is "loosened," "the golden bowl" is "broken," "the pitcher is broken at the fountain," and "the wheel" is "broken at the cistern;" "then the dust returns to the earth as it was: and the spirit returns to God who gave it." Every day's experience teaches us of our frailty, and that our "foundation is in the dust." Let us therefore seriously consider the question:

"What is your life?" Not what it is philosophically, for it is not our purpose to give a formal disquisition upon this subject: we have a more important duty to perform than this. Besides, life is a principle in nature that is wholly incomprehensible, and all our labor to explain it would be unavailing. But what is it, as to its duration in this world of mortality? and this is the design and import of the inquiry. The answer is given in the text: "It is even a vapor, that appeareth for a little time, and then vanisheth away." Such is its brevity, that it is likened to this. And did you ever see the thin cloud passing before the sun? How rapidly it flies! And such is our transient existence here! not of your race merely, but of *your* life as an individual. You boast of an existence to-day; but to-morrow you may be no more! You are in life and activity to-day, and you say you "will go into such a city, and continue there a year, and buy and sell and get gain: whereas ye know not what shall be on the morrow," and it may that when the morrow comes, you may be cold and lifeless! You may walk along the streets to-day with great elasticity of step, and with a degree of in-

dependence: but two days hence you may be borne along the same street in the hearse, with no power to move a single muscle, while the mourning and weeping multitude follow in the train! To-day, you may be giddy, gay, thoughtless, while not a care or sorrow beclouds your mind; and yet soon, very soon, you may hear the trump of God awaking the dead, and summoning you and a world to judgment! And how will it strike terror to your heart, picture despair upon your countenance, and fill you with bitter lamentation and wailing because you are lost! Man is but the being of a day,—an insect driven before the wind,—a worm crushed under the rolling wheel of time as it hastens on to eternity! Such is man, and such are you—destined to be cut down in a moment, as the grass of the field, by the scythe of the last enemy, or with "all flesh" in the final harvest, which is soon to take place, when the reapers shall go forth to fulfil their commission: "Thrust in thy sickle and reap, for the harvest of the earth is ripe."

In order to impress these solemn truths upon the mind, let me call attention to other scriptural declarations and illustrations enforcing the same.

1. Says Job: "Is there not an appropriate time to man on earth! are not his days also like the days of an hireling? My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind: mine eye shall no more see good."—Job. 7:1, 6, 7. "Now my days are swifter than a post: they flee away, they see no more good. They are passed away as the swift ships: as the eagle that hasteth to the prey."—chap. 9:25, 26. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not."—chap. 14:1, 2.

Says David: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity."—Psa. 39:4, 5. "Thou turnest man to destruction: and sayest, Return, ye children of men. . . . Thou carriest them away as with a flood, they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. . . . For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we flee away."—Psa. 90:3-10.

Says the prophet Isaiah: "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."—Isa. 40:6-8. This is quoted by the apostle in 1 Pet. 1:24, 25. Speaking of the rich man, says James: "As the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so shall the rich man fade away in his ways."—James 1:10, 11.

Such are the scriptural illustration and declarations in reference to our life; and how striking and impressive they are. They never can be read without affecting the heart. They are so true, and so in accordance with every day's experience, that we cannot well resist the impression they are designed to make upon the mind.

2. The proof of these declarations and illustrations, as given in the entire history of our race.

Man has "an appointed time" on earth. "His days are determined; the number of his months." That time has varied in different ages of our world. Before the flood the duration of man's existence upon earth was longer than any period since. Still it even then fell short of a thousand years. Methuselah was the oldest man that has ever lived. His age was 969 years—lacking thirty-one years of a 1000. No man has reached the age of a thousand years in this mortal state, and this is proof to us that the thousand years' reign referred to in Rev. 20th, is in the immortal state; and accordingly we find it to be after the "first resurrection,"—the resurrection of the just. But though Methuselah lived to this advanced age, yet how brief after all his life when compared with the duration of our world, which has numbered 6000 years—how short lived when contrasted with eternity! He lived 969 years only, and when it had gone, he too was gone, but eternity stretches on and onward forever without termination or end! Adam lived 930 years, thirty-nine less than Methuselah. Jehovah created him to live forever, and had he been obedient he would have still existed on earth with a holy progeny; but, alas! he fell, and in his

fall experienced the penalty of God's violated law, death, after the brief existence of 950 years. Noah, who survived the flood, lived 950 years, being nineteen less than Methuselah, and he passed away from the earth.

The "appointed time" of man's life was greatly diminished after the flood. Thus Abraham lived only 175 years, and yet it is recorded of him: "Abraham gave up the ghost, and died in a good old age, an old man, and full of years."—Gen. 25:7, 8. He most probably survived most of his contemporaries, and yet what was even his age in comparison with that of Methuselah, Adam, Noah, and others? He lived his brief period, and "was gathered with his people," and others filled his place. Isaac lived 180 years—Jacob 130. And he could say to Pharaoh when he asked him, "How old art thou?" "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."—Gen. 47:8, 9.

The age of man has still gradually diminished as one generation has succeeded another, so that in the days of David he could say: "The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."—Psa. 90:10. Here we perceive that man scarcely reaches a hundred years; when he arrives at sixty years he is an old man, at seventy he has lived his appropriate time, and if he still survives, he is trespassing upon borrowed time, and has to struggle, and labor, and toil, against age and infirmity. How "short our time is!"

In our day the average age of man is about thirty years, the majority of mankind die under this age. If we should visit the graveyards where lie our kindred in dust, and read the several ages of the departed, as inscribed on their tombstones, we shall learn this sad and lamentable fact. How truly it is in our day, that our life is "even a vapor, that appeareth for a little while and then vanisheth away."—Well may we inquire, "Your fathers, where are they? and the prophets, do they live forever?" Where are the good of all the past ages of our world? the holy men that have lived, and the memory of whose names are blessed? They are gone, and the "godly man ceaseth; for the faithful fall from among the children of men."

Where are the mighty men of earth, those who in times have swayed the destinies of our world? who founded cities, and empires, and kingdoms? who distinguished themselves as warriors, heroes, statesmen, philosophers, and orators? Where the thousands of generations of the past sixty centuries? All, all, have gone! time has obliterated them, and many of their proud structures and achievements, from the earth. The empires they founded, the cities they builded, the proud monuments and works of art they have raised to perpetuate their names and memory, have perished with them. Babylon, Tyre, Thebes, Corinth, are leveled with the dust, and commingled lies the dust of those who builded them! Alexander the Great and his invincible army of Greeks are gone! Demosthenes and Cicero, Socrates and Plato, the Cæsars of Rome and their contemporaries, as well as men of power, and zeal, and influence, of modern date, the good and the great, have all passed away, after a brief and short-lived existence! Only two of all our race have escaped this fearful ruin, and they only by the direct interposition of Jehovah! Enoch and Elijah were translated, and did not see death; and they were saved that the world might have an illustration of God's power to save man from death and the curse!

We see, therefore, what is our life—it is like the generations of the past, and unless Jehovah interposes to save his people while we are living, our inevitable fate will be to be consigned to the grave, to molder under the power of death to dust. And when we think of the work of death in the past and present, and our future destiny, if the Lord tarry we can heartily pray, "Come, Lord Jesus," and destroy death, and him that had its power, which is the devil. —(To be continued.)

ACHILLI vs. NEWMAN.

The following remarks from the *British Banner*, with regard to the late libel suit brought by Dr. Achilli, a convert from Romanism, against Dr. Newman, a pervert to Romanism, gives, perhaps, as truthful a statement as we can get, of the popular opinion among English Protestants with regard to this remarkable trial:

"The city, if not the nation, has been excited during the last week with the trial which has just come off in the case of Achilli vs. Newman. This case has its peculiarities; nothing of the sort has for many years disgraced a court of British law. It was in great degree an array of Popery against Protestantism, carried on by one convert against another, and rendered all the more fierce by the spirit which characterizes the Vatican towards all who escape from

her thralldom. One of her paradisiacal delights is, to curse Protestant proselytes above all other malefactors, with bell, book, and candle. Rome has special pleasure in cursing; and now that she is not permitted to burn men, she consoles herself by hurling her anathemas on the hapless heads of those who have escaped from her cruel chains; and especially if, as in the case of Dr. Achilli, they have cast at her a partizan dart, or, rather, thrown into her camp a deadly mortar. The recent trial was specially signalized by the number and variety of the witnesses, and the vile unity of their testimony. Witness after witness was brought forward to depose to certain misdeeds on the part of the Protestant proselyte.—Nothing that skill, or craft, or energy, or money could effect, appears to have been left undone to crush him. We remember nothing, in our own times, ever approaching the trial in some of its baser features, except the memorable case of Queen Caroline. The object, in both cases, was substantially the same; the witnesses, too, were much the same, largely from the same country, and stamped with the same character. Nothing could have been more damaging, as nothing could have been more disgusting and revolting than the chronicle of profligacy which was sworn against Achilli. Were any purpose to be served by it, we should analyze the evidence, and exhibit its religious characteristics, which we think might be done with an effect far more striking to the eye of the moralist than was done in the court, where, to a large extent, moral considerations are excluded, and still more those of a religious character. Dr. Achilli himself appeared as a witness in his own cause, and in that capacity he acquitted himself with singular ability, displaying a self-possession, a courage, a tact, and a frankness seldom witnessed under analogous circumstances. He must be either a virtuous man, strong in his integrity, or a consummate hypocrite. For seven and a half hours he occupied the witness-box, where he was examined and cross-examined, with a searching severity seldom equalled by the first men at the bar. Some of the questions put by the opposing counsel were gratuitously insulting, and provoking to the highest degree. These were moments when the true character of Achilli was tested to the uttermost; and we incline to believe that nothing but conscious integrity could have enabled him to act the part he did, under such circumstances; no confusion, no mantling blush on the cheek, no pallor, which speaks stronger than language, nor even the slightest ruffle of temper. Two of the witnesses, who regardless of their own infamy, had sworn to the crimes with which he was charged, were in succession brought before him, when he declared with calm and dignified solemnity, that he knew not the individuals; that he had never seen them; while one of them waxed pale, trembled, and was confounded before him.

"The badgering and blustering of the defendant's counsel having come to a close, and the Attorney General having replied, it then became the duty of the Lord Chief Justice to sum up, which he did with a clearness and comprehensiveness which his intelligence, experience, and deep sagacity enable him, in all complex cases to exercise, taking special pains to see that no point was neglected on which the jury might require to be instructed; and having completely satisfied them, they retired, and after an absence of two hours, returned with a verdict that Dr. Newman was guilty of a malicious libel. There are points in the evidence which may seem to bear an unfavorable aspect as to Dr. Achilli, since they excite a fear that his notions of morality may still retain a taint of the popish system.

"But on this it is no part of our business to speak. We have deemed it our duty, however, to make this statement, since we could do no more; for we cannot pollute our pages with the atrocious recitals which we deeply regret to see so largely poured forth from the columns of the London press. The whole thing is an abomination! Of the Romish Church, in this matter, we need say nothing: the object of the Romanists, from first to last, doubtless was to crush and destroy Achilli; but this they have not accomplished. There is, notwithstanding, reason to fear that, from the nature of the case and the nature of men, Dr. Achilli has been seriously damaged. No man can pass through such an ordeal, whatever his innocence, without injury—injury which will too probably cleave to him while life lasts, and which can hardly fail to impair his character, and, by consequence, the value of his labors in all coming time. But, whatever be the result as to Dr. Achilli, there can be no mistake as to the damage, boundless and irretrievable, which this proceeding will inflict on the Church of Rome."

Fire Wells.

A writer in the *Mobile Advertiser* says that some two hundred years ago, P. Lemedo, a French missionary in China, made the following statement in a work upon China:—"Just as we have wells from which we draw water, thus the Chinese have wells from which they draw fire. In many parts of China they have but to bore a hole into the ground, and they have a flame strong enough to cook anything by it."

Although Aristotle speaks of a similar phenomenon in Persia, and the same is observable in certain coal mines, particularly in Italy, in the Apennines, this statement of P. Lemedo was regarded as one of the many apocryphal tales which are current about this little explored country. But modern observation confirms it. Mr. Pauthier, in his excellent work upon China, says that this surprising geological phenomenon is very common in many parts of China, and is used there for the most different purposes—even for the melting of metals. In Canton, he says, there are many houses in which such fire is continually kept burning, and used for illumination in baking. The only trouble in procuring it is to bore a hole in the ground, when, by approaching a light to the opening, the gas ignites, and you have a fire varying in intensity according to the size of the hole. The Chinese convey this gas into their rooms by means of bamboo canes, and use it for illumination. This light is entirely smokeless, and is similar to our gas lights. Mr. Tompette, says that the poor in the winter often bore holes in the sand, about a foot deep, ignite them with a handful of straw, and then warm themselves

at them. These holes from which gas issues the Chinese call Hoongsing—literally Fire Wells.

Ventilated Cars.

The following is a more particular description of the new invention for keeping cars free from dust, than we have before seen. It is condensed from a description by the *Hartford Times*. If cars can be constructed so as to be free from dust, the greatest annoyances of railroad travelling will be obviated:

"The invention consists, first, in a row of three large circular ventilators placed in the top of the car, at equal distances apart, and flaring open so as catch a great deal of air from the rapid motion of the car. At the height of the ventilators there is not much dust, as it does not generally rise so high in any considerable quantity, but what little enters them is caught and deposited in a reservoir partly filled with water, and ingeniously attached to the bottom of the ventilator. The air thus purified from dust and cinder, rushes into the car through the ventilators, in consequence of the rapid motion. To make the arrangement still more effectual, the windows of the car have been altered, so that instead of opening perpendicularly, they open sideways like a door. Each window consists of two parts, shutting together at an obtuse angle, which projects a few inches outward from the side of the car. One part of each window is closed, and deflects the passing dust from the car, while the other part is slightly opened inward, so as to permit a constant current of air received from the ventilators to pass out and repel the external dust. The invention is pronounced entirely successful by the *Times*. Mr. Paine, the water-gas man, is the inventor."

Aerial Voyage.

M. Petin, the aeronaut, published in the *Bridgeport Standard*, the following narrative of his recent balloon ascension at that place, and his landing on Long Island, from which we make the following extract:

"I threw out more ballast, and we ascended, nearly as far as it is possible for human beings to exist: we had reached the height of 22,000 feet. The earth appeared a chaos—thermometer at nine degrees below zero. The cold was intense; a heavy hail storm, held in the air by a power unknown to us, but probably an electric power, enveloped us, in a thrilling and awful manner. Respiration was almost impossible, and we could not hear each other speak. One of my companions, being benumbed, fell into a profound sleep. We felt so weak that my other companion and myself were hardly able to open the valve. At last we succeeded in opening it, and we descended rapidly to an altitude of 13,000 feet. The imagination of one exalted to such extreme height, grows vivid and warm, as the body becomes dull and chilled. For us no reality, no limits, were existing. The dreams of Bernardine and St. Pierre were realized; universal peace seemed to be on earth, and the whole globe were united states. But a strong condensation of the gas brought us back to the reality of terrestrial objects, and we descended to the ground."

OBITUARY.

"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in the city of New York, July 22d, 1250, FREDERICK, son of FREDERICK and ELIZABETH STELZER, aged three years seven months and thirteen days. Bro. and Sister Stelzer have consigned their little son to the grave in hope. They expect to meet their child again in the resurrection at the last day. May this affliction serve to bind their hearts more firmly to the Saviour, that they may not be disappointed when the Lord comes. J. J. PORTER.

DIED, at Stanbridge, C. E., July 8th, of canker rash and croup, ELEANOR A. SPEAR, daughter of JOEL and MINERVA SPEAR, aged two years and four months. This is the second child they have seen deposited in the land of the enemy, and wait the fulfillment of the promise, "they shall come again from the land of the enemy."

She'll come when 'mid the flaming skies
The mighty trumpet roars,
She'll view the new creation rise,
And range its blissful shore. D. W. S.

DIED, at Clarenceville, C. E., July 21st, at four o'clock P. M., NANCY JANE COVEY, aged fifteen years and seven months. She embraced the Saviour a few years past, but in the midst of the apostasy of these last days turned again to seek pleasure in this world, but through the blessing of God and the prayers and instruction of pious parents and brethren, she was brought to see her condition, repent for her sins, and embrace the Saviour. She spent the last three weeks of her life in doing what her remaining strength would admit, (her disease being consumption) to warn and entreat young companions, and brother and sister, to prepare to meet her in glory. She retained the faith of a speedy resurrection to life at the appearing of Christ. She was conveyed to the dark grave on the 25th, by a large circle of friends, who sympathize with this afflicted family. The Methodist minister very kindly offered us the use of his chapel, and also attended himself, and with a large congregation listened to a discourse on the occasion from 1 Cor. 15:26—"The last enemy that shall be destroyed is death." May the grace of God sustain the afflicted family, and prepare them all to meet where death shall never enter. D. W. S.

THE ADVENT HERALD.

This paper having now been published since March, 1880, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

Agents of the Advent Herald.

Albany, N. Y.—W. Nicholls, 83 Lydian-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, " John Powell.
Cincinnati, O.—Joseph Wilson.
Clinton, Mass.—Dea J. Burditt.
Denville, C. E.—G. Bangs.
Durham, " D. W. Sornberger.
Durham, " J. M. Orrock.
Derby Line, Vt.—S. Foster, jr.
Detroit, Mich.—L. Armstrong.
Edgington, Me.—Thos. Smith.
Farmham, C. E.—M. L. Dudley.
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Woodworth.
Hallowell, Me.—I. C. Wellcome.
Hartford, Ct.—Aaron Clapp.
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Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—J. C. Downing.
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THE ADVENT HERALD.

BOSTON, AUG. 7, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth into the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12 cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives :

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

The Great Camp Meeting.

A Camp-meeting will be held in the town of WESTFORD, Mass., commencing on Monday, August 23d, and continuing through the week. The churches in Worcester, Lynn, Lowell, Salem, Westford, Westboro', Fitchburg, Newburyport, Haverhill, Lawrence, Nashua, Providence, R. I., Hope, and other places, are expected to participate in the meeting. We hope a committee from each church will unite with us in arranging the details of the meeting, so that all things shall be conducted in "decency and order."

The prime object of this meeting will be to arouse the churches and ministry to the great work of bringing sinners to Christ. We need a revival among ourselves in this great work.

Directions to the Ground.—The ground is located on the line of the Stony Brook Railroad, a short distance from the Westford depot, on the land of Abijah Fletcher, eight miles from Groton Junction, and the same distance from Lowell. Fare from the junction and from Lowell, 25 cts. Those coming from Providence, Worcester, Northboro', and vicinity, will pass over the Worcester and Nashua Railroad to Groton Junction, and take the Stony Brook cars to the ground.

Those coming from Lawrence, Haverhill, Newburyport, Salem, Lynn, and Boston, will go to Lowell, and take the Stony Brook train.

It is designed that each church shall bring a tent, or provide for themselves in any other where room may be had. When not impracticable, it would be better for each church to provide a tent for themselves. There will be a boarding tent on the ground, where those who wish can provide for themselves. Horse-keeping near the ground.

J. V. HIMES.

Turkey.

At a dinner given by the British and Ionian merchants to the British Ambassador at Constantinople, on the occasion of his departure, he made a speech, in which is a passage to which I cannot help calling your attention. The opinions of Lord Stafford on the administration of Government in the Turkish empire have great significance, and if he dared to express as much as he did on such a public occasion, at the very capital, and previous to his audience with the Sultan, the inference is very strong that he regards the corruption of the authorities as much greater than he expressed. It is not the least extraordinary thing that the speech has been published in a semi-official journal here, to be known and read of the Turks themselves. The guardians of Turkish morality greatly desired that his exact opinions should be known.—*Cor. N. Y. Times.*

"It is true, gentlemen, that the obstacles I have had to encounter have been formidable. They are of such a nature that a man of my principles must expect to see them present themselves with the same degree of certainty as in the other countries of the East; they are, corruption, which saps the basis even of society, and the combination of power, cupidity, and intrigue, which obstructs the march of progress, and poisons the atmosphere in which they live. * * * A good portion of the good intended by the reformed institutions has indeed been effected; but more, much more, remains to be accomplished, and, I must add, with the saddest feelings, that there are tokens of error and feebleness in more than one direction, that the energy of the Government is complicated by financial difficulties, and that even the Grand Charter of Ottoman progress is rendered unmeaning, up to a certain point, by the inefficient manner of executing it, or rather by the non-execution of its promises. * * * Gentlemen, whatever are the obstacles which at present hinder the progress of the Ottoman Empire, and whatever circum-

stances may cast a shadow upon the future, as regards ourselves, the wheels of an irresistible force have been put in motion, and whether the influence comes from without or from within, it necessarily will constrain it to move more rapidly in the career assigned it, and to fulfil the intentions of an infallible Providence."

The Scientific American.

MECHANICS, MANUFACTURERS, AND INVENTORS.—The eighth volume of the "Scientific American" commences on the 18th of September. It is principally devoted to the diffusion of useful practical knowledge, and is eminently calculated to advance the great interests of industry—Mechanical, Manufacturing, and Agricultural—the genius and master-spirit of the nation.

It is unrivalled as a Journal of the Arts and Sciences, and maintains a high character at home and abroad.

The publishers pledge themselves that the future volumes shall at least equal, if not surpass their predecessors. Among the subjects chiefly brought forward and discussed in its columns are, Civil Engineering, Architecture, Railroads, Agricultural Implements, Bridges, Manufactures of Metals, Fibrous and Textile substances, Machinery for the purpose, Chemical Processes, Distilling, Coloring, &c. Steam and Gas Engines, Boilers and Furnaces, Mathematical, Philosophical, and Optical Instruments, Cars, Carriages, Water-wheels, Wind and Grinding Mills' Powers, Planing Machines, Tools for Lumber, Brick Machines, Farming, Fire Arms, Electricity, Telegraphs, Surgical Instruments, &c., besides claims of all the Patents, Reviews, Notices of New Inventions, American and Foreign. The work is in form for binding, contains several hundred Engravings, over four hundred pages of printed matter, and a copious index.—Nearly all the valuable Patents which issue weekly from the Patent Office, are illustrated with Engravings in its columns, thus making the paper a perfect Mechanical Encyclopedia for future as well as present reference.

Valuable Premiums are offered for the largest list of subscribers to this volume. It is published weekly, by MURK & Co., at their Patent Agency Office, 128 Fulton-street, New York.

TERMS.—One copy, one year, \$2; one copy six months, \$1. (Always in advance.) Five copies for six months, \$4; ten copies for six months, \$8; ten copies for one year, \$15; 15 copies for one year, \$22; 20 copies for one year, \$28. Southern and Western money and Post Office stamps taken for subscriptions. Letters should be post-paid.

ANNIVERSARY OF THE "AMERICAN BIBLE UNION." The Annual Meeting of the American Bible Union will be held in the meeting-house of the First Baptist Church, on the corner of Broome and Elizabeth streets, in the city of New York, on Thursday, the 7th of October next. The exercises are expected to continue through several days.

Among the speakers appointed for the occasion are, Pres. Lynd, of Covington Seminary; Pres. Shannon, of Missouri University; Prof. Adkins, of Shurtleff College, Ill.; Prof. Duncan, of Louisiana University; Elder Wm. B. Maxson, New York; Rev. John L. Waller, Editor of the "Western Recorder," Ky.; Rev. James Pyper, Editor of the "Christian Observer," Canada; Elder R. L. Coleman, Editor of the "Christian Intelligencer," Va., and Rev. Messrs. J. G. Stearns, C. P. Sheldon, William S. Clapp, Thomas Armitage, A. Wheelock, W. W. Everts, J. I. Fulton, and others. Discourses upon the Bible are expected to be delivered by Rev. Dr. Lynd, A. Wheelock, and J. Pyper. The morning hour of Thursday, from eight to nine o'clock, will be occupied as a prayer-meeting, in which brethren from all parts of the country will unite in seeking the blessing of God upon the plans and operations of the American Bible Union, especially in reference to the revision of the English Scriptures.

The business meeting will commence at 9 A. M. in the lecture-room, and the anniversary exercises in the body of the house at 10 A. M. Wm. H. WYCKOFF, Cor Sec.

Sunday School Libraries.

The Sunday School Union has recently published two new libraries. The first contains one hundred volumes, from 72 to 288 pages, substantially bound, with muslin backs; each volume is regularly numbered and ready for use, and with each library a catalogue of the same is furnished. Price, \$10.

The second library contains one hundred books, from seventy-five volumes, from 52 to 172 pages, with muslin backs and marbled-paper sides; each volume is regularly numbered, the whole accompanied by twelve catalogues. Price, \$5.

The books composing the above libraries have been selected with excellent taste and judgment. Sunday Schools desiring libraries, will find in the above just what they want. If any of the Advent Sunday Schools wish to procure either or both of them, if they will transmit their orders to us, we will see to the forwarding of the books.

Henry Clay's Advice to Young men.—Two years ago, during Mr. Clay's address to the students of the New York State and National Law School, in Ballston Spa, one object of which is to train young men in the art of extemporaneous speaking, he said, when counting on the advantages of the institution:—"I owe my success in life to one single fact, viz., that at the age of twenty-seven I commenced, and continued for years, the practice of daily reading and speaking upon the contents of some historical or scientific book. These off-hand efforts were made sometimes in a cornfield, at others in a forest, and not infrequently in some distant barn, with the horse and the ox for my auditors. It is to this early practice of the great art of all arts that I am indebted for the primary and leading impulses that stimulated me forward, and have shaped and moulded my entire subsequent destiny. Improve, then, young gentlemen, the superior advantages you here enjoy. Let not a day pass without exercising your powers of speech. There is no power like that of oratory. Caesar controlled men by exciting their fears; Cicero, by captivating their affections and swaying their passions. The influence of the one perished with its author—that of the other continues to this day."

Editing a Paper.—Many people estimate the ability of a newspaper, and the industry and talent of its editor, by the editorial matter it contains. It is comparatively an easy task for a frothy editor to pour out daily columns of words—words upon any and all subjects. His ideas may flow in one wishy washy everlasting flood, and his command of language may enable him to string them together like bunches of onions; and yet his paper may be a meagre and poor concern. But what is the toil of such a man who displays his leaded matter largely, to that imposed on a judicious, well-informed editor, who exercises his vocation with an hourly consciousness of his responsibilities and duties, and devotes himself

to the conduct of his paper with the same care and assiduity that a sensible lawyer bestows upon a suit, a humane physician upon a patient, without regard to show or display! Indeed, the writing part of editing a paper is but a small portion of the work. The care, the time employed in selecting, is far more important, and the tact of a good editor better known by his selection, than anything else, and that we all know is half the battle. But as we have said, an editor ought to be estimated, and his labors understood and appreciated, by the general conduct of his paper, its tone, its temper, its uniform consistent course, its principles and aims, its manliness, its dignity and propriety. To preserve these as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is how they find time to write at all.—*National Intelligencer.*

Table of Distances.

The following table shows the distances (in geographical miles) of the principal sea-ports in the world from London, New York, and New Orleans. Distances in statute miles are obtained by adding 3 to every 20, or 15 to every 100 geographical miles. The mean length of a degree of latitude is 69 statute miles. The first row of figures gives the distance from London, the second from New York, and the third from New Orleans.

London is distant from New York 3,375 miles; New York from New Orleans, 2,045 miles, and New Orleans from London, 5,115 miles.

	From London.	From New York.	From New Orleans.
Ajaccio.....	2,120	4,030	5,427
Alexandria.....	3,176	5,086	6,483
Amsterdam.....	290	3,510	4,720
Angra (Azores).....	1,225	2,250	3,450
Archangel.....	2,220	4,315	5,735
Auckland.....	11,720	14,524	18,339
Baltimore.....	3,700	465	1,610
Barbadoes.....	3,750	1,906	1,340
Barcelona.....	1,915	3,985	5,382
Batavia.....	11,812	13,066	12,440
Bombay.....	11,820	13,066	12,440
Buenos Ayres.....	5,195	660	1,540
Beyrout.....	3,518	3,428	6,825
Bordeaux.....	758	3,310	4,695
Boston.....	2,125	308	2,323
Botany Bay.....	5,040	13,294	12,360
Buenos Ayres.....	6,285	7,114	6,380
Bristol (England).....	125	3,450	4,590
Cadiz.....	1,325	3,130	4,387
Calcutta.....	12,150	12,425	12,750
Canton.....	12,350	13,904	13,239
Carthage.....	4,150	1,989	1,375
Cape Horn.....	7,530	8,115	7,381
Cape of Good Hope.....	6,880	6,884	6,250
Cherbourg.....	745	3,185	3,757
Cherbourg.....	740	3,185	3,757
Colombo.....	11,070	11,334	10,770
Columbia River.....	15,130	13,935	13,300
Constantinople.....	3,264	5,140	6,437
Copenhagen.....	710	3,640	4,825
Dublin.....	588	3,226	4,540
Edinburgh.....	1,450	3,104	4,390
Funchal.....	1,530	2,900	4,150
Galveston.....	5,250	2,200	450
Gibraltar.....	1,360	3,290	4,700
Halifax.....	2,550	612	2,530
Hamburg.....	430	3,775	5,230
Havana.....	4,010	1,420	610
Havre.....	725	3,210	4,575
Hobart.....	12,450	12,700	12,150
Hole in the Wall.....	4,175	1,100	950
Hull.....	230	3,600	5,330
Key West.....	4,450	1,475	575
Kingston.....	4,260	1,640	1,025
London.....	0	0	0
Lyons.....	2,375	3,000	4,740
Leghorn.....	2,570	3,170	4,520
Lima.....	10,730	11,310	10,675
Lisbon.....	1,100	3,175	4,375
Liverpool.....	650	3,210	4,350
Madras.....	11,565	11,565	11,275
Malacca.....	11,250	12,540	11,950
Manila.....	12,410	12,410	12,410
Manila.....	12,430	12,430	12,430
Monrovia.....	3,475	3,725	4,900
Mobile.....	5,025	1,950	260
Naples.....	2,420	4,330	5,725
Nagasaki.....	14,075	14,075	14,075
Nassau.....	4,200	1,150	950
Pekin.....	15,110	15,110	15,110
Pernambuco.....	4,450	4,760	3,925
Philadelphia.....	3,340	240	2,000
Para.....	4,430	4,120	3,425
Plymouth.....	315	3,060	4,800
Portsmouth.....	190	3,755	4,925
Puerto Penang.....	12,000	12,550	11,700
Quebec.....	3,010	1,400	3,450
Rangoon.....	12,500	12,500	12,500
Rio de Janeiro.....	5,400	9,240	5,130
Sandwich Islands.....	15,100	15,300	14,825
St. Helena.....	4,860	5,900	5,500
St. Jago (Cuba).....	4,125	1,420	1,125
St. Jago (Cape Verde Is.).....	2,675	3,101	4,110
St. Johns (N. F.).....	1,220	1,550	2,400
St. Petersburg.....	1,375	4,450	5,500
Singapore.....	12,475	12,710	11,850
Smyrna.....	3,120	5,000	6,400
Spitzbergen.....	1,300	5,240	7,100
Stockholm.....	1,130	4,050	6,225
Suez Canal.....	1,740	1,740	1,740
Tahiti (Society Islands).....	11,800	12,225	11,450
Teneriffe.....	1,800	2,940	3,750
Trieste.....	3,220	5,130	6,325
Tripoli.....	2,400	4,330	5,725
Valparaiso.....	4,475	9,550	9,000
Venice.....	3,300	5,125	6,250
Valencia.....	1,740	3,550	5,050
Vera Cruz.....	5,175	2,240	820
Victoria (Australia).....	12,575	12,825	12,875
Washington.....	3,775	400	1,850

"Youth's Guide."

The Aug. number (No. 4, Vol. 6) of this interesting and beautiful little monthly paper is now out.

CONTENTS.
Richard Bakeswell (Chap. 4.) The Little Ragged Boy.
Interesting Anecdote Teaching Children to tell Falsehoods.
An Extraordinary Stomach Lead The Mother.
Parental Duties Profanity.
The Seasons in Iceland Why You should be Thankful.
The Pewit Neatness.
The Will and the Way A Sabbath School Murdered.
The Schoolmaster at Home A Sabbath School Murdered.
Enigmas, &c. &c. A Sabbath School Murdered.

TERMS (necessarily in advance).
Single copies..... 25 cts. a year.
Twenty-five copies (to one address)..... 5 00
Fifty copies..... 9 00

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received at the latest, by Tuesday morning, or they cannot be inserted until the following week.

Providence permitting, I will be in Rochester on Sunday, Aug. 15th, and will preach, if desirable, as Bro. Bushy shall arrange. In Sanford, or Lansing, Mich., about Thursday, the 19th, and continue over the following Sabbath, as Bro. Chatterton shall arrange. In Warrenville, Ill., about Wednesday, Aug. 25th, and spend some time in that vicinity, as Bro. Langdon Miller shall arrange. Brethren in the north part of Illinois, or south part of Wisconsin, who wish me to preach to them, will write me immediately at Warrenville, Ill., care of Bro. Langdon Miller.—D. BOSWORTH.

I will preach at North Springfield, Aug. 12th and 13th, at 5 P. M.; Claremont, N. H., Sabbath, 15th; Hartland, Denmore (Ill.), Vt., 17th—will some brother call for me at Hartland depot on the arrival of the first train from Belvidere Falls; Sugar Hill, N. H., Aug. 19th, and will labor for a time in the destitute churches in that vicinity, as Elder Shipman may appoint.—N. BILLINGS.

I will preach at Colong Aug. 17th, 7 P. M.; Perry's Corners, 18th do; 19th do; Toronto, 20th do; Grice, 21st do; Trudell, 22d, 11 A. M.; Nelson, 23d, 5 P. M.; Father Campbell's, 24th, 7 P. M.; Burrows, 25th do; Deacon Howard's, 25th do; Gray, 26th do; Clift, 27th do; Burdun, 29th, 11 A. M. and at Fingel 4 P. M.; Ireland, 30th, 7 P. M.—D. CAMPBELL.

There will be a Conference at North Danville, commencing Oct. 6th, and continuing over the Sabbath. All ministering brethren and delegates from every church in this section, are requested to be present on Thursday, Oct. 7th, as the Conference will be opened for business on Friday, Oct. 8th. B. S. REYNOLDS, S. W. TRUBER, D. DAVIS.

A Conference will be held in Vershire, Vt., commencing Thursday, Aug. 28th, and continuing over the Sabbath. B. S. REYNOLDS and Henry Eastman will be present.

Bro. D. W. Sornberger will preach at Eaton, C. E., Aug. 25th and 26th, at 5 P. M.

Bro. P. Hawker will preach in Templeton, Mass., on Sunday, Aug. 8th, 10th (Dye-house), Sunday, 22d.

Bro. S. Heath will preach at Fitchburg, (in the Union Hall, near the Mansion House,) Sabbath, Aug. 13th.—ISAAC NEWTON.

Camp-Meetings, &c.

A Camp-meeting will be held in Vernon, Vt., on land owned by T. F. Burroughs, in a beautiful grove about one hundred rods from the North Vernon depot, and four miles south of Brattleboro', to commence Aug. 24th, and continue over the following Sabbath. We hope there will be a general rally for a large meeting. We think the prospects are, that more good might be accomplished here than south, where there have been many meetings of this kind, while many in this region have heard but little preaching on the speedy coming of Christ, and some none at all. We hope that all who can will come with tents and provisions, prepared to stay on the ground. There will be a tent for the accommodation of those who wish to provide for themselves. Arrangements have also been made with Mr. Burroughs for all who may desire board, horse-keeping, &c., on reasonable terms. Elders T. M. Preble and Edwin Burnham are earnestly invited to attend. (For the brethren.) O. A. SCOTT.

The Lord willing, a camp-meeting will be held in Winsted, commencing Aug. 30th, to continue one week or more, upon the same ground occupied last year. The camp ground is about two miles from the depot, at the terminus of the Naugatuck Railroad; and those coming by car or stages will be accommodated with cheap conveyance to and from the meeting.

We invite every friend of Jesus, and all who are willing to seek eternal life through him, to meet with us in the tented grove, to worship the God of heaven.

Board and horse-keeping on reasonable terms, with an invitation to the poor pilgrims to come and eat, without money and without price. S. G. MATHESON, HIRSH MURDER, A. D. SMITH, MILLS GRANT, Committee.

A Camp-meeting will be held in Elk county, Pa., on the Senne-mahoning river, near the junction of Driftwood and Bennett, on land owned by Mr. John Coleman, to commence Aug. 18th, and continue one week or more. Elders J. Litch, I. R. Gates, J. T. Laning, J. D. Boyer, and others, will be present. The brethren and sisters within this and adjoining counties are requested to make the meeting a subject of prayer, that sinners may be converted, sinners quickened, and the truths of the everlasting gospel spread abroad more extensively. (By order of the committee.) Wm. NELSON, THEO. BOYER, Wm. LANE, J. D. BOYER.

A Camp-meeting will be held on the ground owned by Mr. Stee and others, five miles from Bellefonte, and three miles from Milesburg, Pa., to commence Aug. 25th, and continue over the following Sabbath. They unite in soliciting all to draw near unto him who is the fountain of living waters, with devout and importunate prayers, that a pentecostal shower of divine grace may descend upon the faithful servants of God, that they may be instrumental in building saint and sinner to the Lamb of God. Elders J. Litch, I. R. Gates, J. T. Laning, and J. D. Boyer will be present. (By order of the committee.) J. T. LANING, JOSEPH ECKLEY, ROBT. McMULLEN, JACOB SHEARER, J. D. BOYER.

A Camp-meeting will be held in South China, Me., on land owned by William Pullen, to commence Aug. 24th, and hold over the Sabbath. It has been our aim in selecting a place, to accommodate the brethren in Maine, and hence we have chosen South China, as the most central and convenient place between the Kennebec and Penobscot. We invite all who love the Lord to come. Let the brethren be on the ground at an early hour, with their tents. Let there be a general rally. Bro. Couch and others will be there to aid in the services of the meeting. (For the brethren.) F. H. BRACK.

There will be a Camp-meeting in Haydensville the 17th of August, to continue over the Sabbath. Come, brethren, one and all, and bring your tents. Let there be a rally of the faithful.—CHESTER SHELLEN, P. TRUMBULL, HORATIO GARRETT, Committee.

BUSINESS DEPARTMENT.

Special Notice.

We would say to all subscribers and agents, who are indebted to this office, that we are in pressing need of the monies due by them. They have received bills of the various amounts they owe, and we hope that this notice will ensure an immediate response to the same.

Business Notes.

T. W. B.—You were already credited to Jan. 1st, 1853.
W. S. Willey—You had paid to No. 690 before you saw Bro. H.
A. Parker—Twenty-one subs. besides your own. One was paid to 606, and the money now sent for the balance.
A. J. Blackman—Do the best you can.
H. H. Gross—All we know about it is your letter a few weeks since, asking why they were not received. Did you ever send us money for three copies?—we have no charge against you for them.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.
S. FANDERSON, of Orltown, Me., refuses his paper, owing..... 1 00

Total delinquencies since Jan. 1st, 1852..... 91 70

PLEDGES

To defray the expenses of publishing the Report of the late Trial, to be paid in case \$500 shall be pledged, and to receive pay in books.

The report which it is proposed to publish, is the verbatim one taken by the Phonographer, which is written out and certified to by him as correct, and to be submitted to and approved by counsel on both sides.

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X. BOSTON, SATURDAY, AUGUST 14, 1852. NO. 7. WHOLE NO. 587

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
(Nearly opposite the Revere House.)

JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

TERMS.—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 1/2 cts. per volume, or \$2 25 cts. per year. \$5 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 20 Nos.

For Canada papers, when paid in advance, \$1 20 will pay or six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol., \$1 1/2 at the end of six months, brings the Herald at \$1 38 to Canada East, and \$1 63 to Canada West.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 32 cents for six months, or \$1 00 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the Herald. So that 6s. sterling for six months, and 12s. a year pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.



"BY THE RIVERS OF BABYLON."

PSALM CXXXVII.

BY FITZ-GREENE HALLECK.

We sat us down and wept,
Where Babel's waters slept,
And we thought of home and Zion as a long-gone, happy dream;
We hung our harps in air
On the willow boughs, which there
Gloomy as round a sepulchre, were drooping o'er the stream.

The foes, whose chain we wore,
Were with us on that shore,
Exulting in our tears, that told the bitterness of woe;
"Sing us," they cried aloud,
"Ye, once so high and proud,
The songs ye sang in Zion ere we laid her glory low."

And shall the harp of heaven
To Judah's monarch given
Be touched by captive fingers, or grace a fettered hand?
No! sooner be my tongue,
Mute, powerless, unstrung,
Than its words of holy music make glad a stranger land.

May this right hand, whose skill
Can wake the harp at will,
And bid the listener's joys or griefs in light or darkness come,
Forget its godlike power,
If for one brief, dark hour,
My heart forgets Jerusalem, fallen city of my home!

Daughter of Babylon!
Blessed be that chosen one,
Whom God shall send to smite thee when there is none to save;
He from the mother's breast
Shall pluck the babe at rest,
And lay it in the sleep of death beside its father's grave.

Too Good to Lose.

Our worthy neighbor, the editor of the "St. Louis Christian Advocate," relates the following anecdote, which will fit in more latitudes than one:

Editing a Paper.—Did you ever know a subscriber to a public paper who did not think he, or she, as the case might be, could improve said paper a little—just a little? In their estimation it would be an excellent paper if a little more of this, or a little less of that were in it. For the benefit of all persons who may be disposed to think that we might do a little better than what we do—as, no doubt, we might in some cases at least, we beg leave to relate the following anecdote:

Some years ago it fell to our lot to travel a district, part of which lay in South Carolina, contiguous to a district in the South Carolina Conference, of which Dr. Wightman, the present editor of the "Southern Christian Advocate," had charge. It so happened that on Bro. Wightman's side of the line there was a zealous sort of brother, who had a wonderful "taking on" about preaching, not doubting that he was called to the work, and was fully competent to its performance. His brethren, however, did not happen to coincide with his views. This was rather a damper—but satisfied that the mistake was in them, not himself, he continued to

"press his suit." He was greatly distressed, the world was all going wrong, and he had been called to bear a large share in the work of its reformation. But his brethren did not think him qualified! Strange stupidity, thought he, but it must be overcome—they must be enlightened in the matter—hence he asked for an opportunity to preach, that they might hear and judge for themselves. The request was granted—the appointment made—and at length the day,

"Big with the fate of Cæsar and of Rome," arrived, when he was to preach his first sermon.

The congregation assembled, and the preacher (that was to be) ascended the pulpit. He went through the preliminary services—took his text—uttered some half dozen sentences—and—stopped short off. There he stood—and there sat the congregation. He looked imploringly at them, and they looked quizzically at him. He turned his eyes toward the ceiling, but saw no relief. He scratched his head—but caught no idea. Then having nothing else to "poke out," he poked out his tongue, but this did not relieve him. The suspense was becoming painful—he saw it, aye and felt it also; at

last in a most lugubrious tone he drawled out—"Bruthren, ef enny ov you thinks it's an easy matter to preach, jest come up here an try."

Reader, make the application. Just such an one as suits your own notions, and we will be satisfied with it.

Nature has her best mode for doing everything, and has somewhere told it. Use has made the farmer wise, and the foolish citizen learns to take his counsel. You must expect seed of the same kind you sow.

A Curious Piece of Antiquity, on the Crucifixion of our Saviour and the Two Thieves.

My God! My God!

INRI

vers of my tears,

I come to thee,

bow down thy blessed ears

To hear me, wretch,

and let thine eyes, which sleep

Did never close,

behold a sinner weep.

Let not, O God,

my God! my faults, though great

And numberless, bet

een thy mercy seat

And my poor soul be t

rown, since we are taught,

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Oh Lord! my

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say, amen.

EXPLANATION.

The middle cross represents our Saviour; those on either side the two Thieves. On the left of the top and down the cross, are our Saviour's expressions, My God! My God! why hast thou forsaken me? And on the top of the cross is the following Latin inscription: INRI—Jesus Nazarenus, Rex Judeorum, i. e., Jesus of Nazareth, King of the Jews. Upon the cross on the right hand, is the prayer of one of the Thieves, Lord! remember me when thou comest into thy kingdom. On the left hand cross, is the saying or reproach of the other, If thou beest the Christ, save thyself and us. The whole comprised together, makes an excellent piece of poetry, which is to be read across all the columns, and make as many lines as there are letters in the alphabet. It is perhaps one of the most curious pieces of composition to be found on record.

(For the Herald.)

Sketches of Travel.

No XXVII.—ROME TO FLORENCE.

Tuesday the 2d of July, at about 6 P. M., we took our place in the Malle Poste for Florence, which was standing in the carriage-house in the rear of the Post Office. The baggage and mail had been previously deposited; the horses were then attached, we were dragged out and commenced our journey. The Malle Poste is a stout-built carriage with only one apartment for passengers, which resembles the coupe of a diligence, having but one seat facing the horses and with glass windows in front and at the sides. Outside in front is a seat for the conductor. The team of four horses with bells attached is managed by a postilion in uniform mounted on the rear leader, who improves every opportunity to magnify his office. The whole establishment when in motion, presents quite an animating spectacle—the horses dashing off at full speed, bells jingling merrily, the postilion in his gay costume with a feather in his hat, bobbing up and down, flourishing his whip, and vociferating at the horses. As there is room for only three passengers inside, an early application is necessary to secure a seat. We had secured ours a week before-hand by registering our names and paying half the fare.

We stopped at the "Porta del Popolo," to have our papers examined by the officer of the guard, and an additional impression of the *mitre and keys* stamped upon them, and after travelling some distance upon a straight and dusty road, shut in by the high walls of villas and gardens on each side, we at length came out into the more open country. We cross the Tiber (which separated Etruria from Latium) by the *Ponte Molle* a modern bridge, built on the foundation of the *Pons Milvius*. Here it was that Cicero arrested the ambassadors of the Allobroges at the dead of night, on their way to Cataline with letters concerning the conspiracy. Here was fought the celebrated battle between Constantine and Maxentius, which Raphael has represented on the walls of the Vatican. Here while addressing his troops before the battle, Constantine saw the cross in the heavens, with the inspiring motto "*In hoc signo vinces.*" From the parapet of this bridge the body of Maxentius was precipitated into the Tiber. Then the air resounded with the shrill clangor of trumpets, the clashing of steel, the shouts and yells of combatants, the frequent splash of horse and rider falling heavily into the stream below, till the "yellow Tiber" was red with blood. Now, how calm and peaceful the scene!

The shades of evening gather around us, as we wind over the undulating surface of the Campagna, from one elevation after another, taking our farewell view of the towers and cupolas of Rome. A feeling of unutterable sadness spreads over my soul as I think of the departed glory of the "Eternal City," the "mistress of the world;" and involuntarily I repeat the plaintive strains of the "Roman girl's song."

"Rome! Rome! thou art no more
As thou hast been!
On thy seven hills of yore,
Thou satst a queen.

Thou hadst thy triumphs then,
Purpled the street;
Leaders and sceptered men
Bowed at thy feet.

They that thy mantle wore
As gods were seen—
Rome! Rome! thou art no more
As thou hast been!

Rome! thine imperial brow
Never more shall rise.
What hast thou left thee now?
Thou hast thy skies!

Blue, deeply blue, they are,
Gloriously bright!
Veiling thy wastes afar,
With colored light.

Thou hast the sunset's glow,
Rome, for thy dower,
Flushing tall cypress bough,
Temple and tower.

Yet wears thy Tower's shore
A mournful mien:—
Rome! Rome! thou art no more
As thou hast been."

We pass through *La Storta*, and enter upon a country which bears marks of volcanic action. An extinct crater in the vicinity of *Baccano* contains a sulphurous pool, which sends forth exhalations that impregnate the whole atmosphere. The night air is heavy with pestilential vapors. We close the windows and muse in silence upon the dire *malaria* that infests this region.

At *Moriterosi* we leave the Camarca (or province) of Rome, and enter upon the Delegation of *Viterbo*. From the next post, *Ronciglione*, we begin to ascend the steep volcanic hill of *Monte Cimino*, the classical *Ciminus*, whose dense forests served as a barrier to Etruria against Rome for so many ages. The road skirts the eastern margin of the *Lago di Vico*, or *Lacus Cimini*, of which Virgil speaks,

"Et Cimino cum monte lacum"—

The lake is about three miles in circumference, and has all the appearance of a crater. Ancient writers say that it was caused by a sudden sinking, during which a city called *Succinnum* was swallowed up, and that when the water was clear, the ruins of this city might be seen at the bottom of the lake. We reach the summit of the mountain at *L'Imposta* and then descend to *Viterbo*, which we enter about daylight. We read in our hand-books that "it is called by the old Italian writers the city of handsome fountains and beautiful women." So we strain our eyes, as we pass within the frowning battlements and roll through the narrow and dirty streets, to see if we can discover anything to justify the appellation. At some of the corners groups of sleepy-looking dolphins or dragons appear, lazily spouting streams of water, but the "beautiful women" are no where to be seen. We take a cup of coffee with our conductor at the Post Office, and fall back upon the historical associations of the place for our interest.

VITERBO is the capital of one of the most extensive delegations of the Papal states, the seat of a bishopric and the residence of the delegate. Its population is about 13,000. It is surrounded by walls and towers built chiefly by the Lombard kings. It is supposed to occupy the site of the ancient *Farnum Voltumna*, where the Etruscan cities held their general assemblies. In the 13th century it was the residence of several Popes and the scene of numerous conclaves of the Sacred College. Six Popes were elected here.

The Cathedral dedicated to San Lorenzo is a Gothic edifice, built, as supposed, on the site of a temple of Hercules. It was at the high altar of this Cathedral that Prince Henry of England was murdered by Guy de Montfort in revenge for the death of his father Simon de Montfort, Earl of Leicester, who was killed in 1265 at the battle of Evesham fighting against Henry III. At Evesham the body of the Earl was dragged in the dust by the royalists. His son Guy de Montfort was present, and vowed vengeance against the king and his family for this outrage. No opportunity occurred for several years; but at length an accidental visit to this city, threw one of the young Princes of England in his way, on his return from the crusades. While the young Prince was kneeling at the altar during the celebration of mass, Guy de Montfort rushed upon him and ran him through with his sword. The Prince instantly expired, and the murderer walked out of the church unmolested. He said to his attendants at the door, "I have been avenged." "How?" said one of them, "was not your father dragged in the dust?" At these words he returned to the altar, seized the body of the Prince by the hair and dragged it into the public square. He then fled and took refuge in the Maremma.

The Cathedral is also memorable for another historical incident. It was in its piazza (or square) that Adrian IV., the only Englishman that ever wore the tiara, compelled Frederick Barbarossa, Emperor of Germany, to humble himself in the presence of the papal and imperial courts, by holding his stirrup while he dismounted from his mule.

Another post through a dreary and uninteresting country brings us to *Montefiascone*, situated on an isolated hill, crowned by an old castle of the middle ages,—an episcopal town of 4800 inhabitants, on the site of an ancient Etruscan city. The Cathedral with its octagonal cupola has an imposing air. The church of *San Flaviano* near the gate has a singular monument in its subterranean chapel, in memory of Bishop Johann Fugger of Augsburg. The bishop is represented lying on his tomb with two goblets on each side of his mitre and under his arms. The following is his epitaph written by his valet: "*Est, est, est. Propter nimium est, Joannes de Focris, Dominus meus, mortuus est.*" It seems the bishop, while travelling, was accustomed to send on his valet in advance, to ascertain whether the wines of the place were good, in which case he wrote on the walls the word "*est*" (*itis*, i. e., it is good.) At Montefiascone he was so well pleased with its sweet wines, that he wrote the word *est* three times—*Est, est, est*. The luxurious prelate drank so freely of the wine as to occasion his death. The best wine still bears the name of the fatal treble *est*.

Leaving Montefiascone, we descend the hills of *Bolsena* through a wood, abounding in majestic oaks, formerly notorious for banditti. At frequent intervals we have exquisite views of the *Lake of Bolsena*, a beautiful expanse of water about twenty-six miles in circumference. The surrounding country slopes gradually to the water and is in a high state of cultivation. But not a single human habitation meets the eye of the traveller. Not a single sail ruffles the placid surface of the lake. He wonders at the universal solitude that reigns, until he learns that the treacherous beauty of the lake conceals *malaria* in its most fatal forms. The laborers dare not sleep for a single night in the plains where they work by day.

Two small islands in the lake are visible

from the road, the largest called *Bisentina*, and the smallest *Martana*. The latter is memorable as the scene of the imprisonment and murder of Amalasontha, Queen of the Goths, the only daughter of Theodoric, and the niece of Clovis. She was strangled in her bath A. D. 535, by the order of her cousin Theodatus, whom she had raised to a share in the kingdom. Some steps in the rock are shown as the stairs which led to her prison. Pliny gives a description of this lake under the name of the Tarchinian lake, and an account of two floating islands on it.

Bolsena is a small town on the margin of the lake, occupying the site of the Etruscan city of *Volsinium*. It is celebrated in the history of the Roman church, as the scene of the miracle of the wafer, which Raphael has immortalized by his representation on the walls of the Vatican. It is said to have taken place in the church of *Santa Cristina* in the year 1263. A Bohemian priest who doubted the doctrine of transubstantiation, was convinced by blood flowing from the Host he was consecrating.

Soon after leaving Bolsena we pass the ruined town of *San Lorenzo Rovinato*, i. e., San Lorenzo ruined, surmounted by an old tower covered with ivy, a most romantic-looking ruin. The old town was abandoned on account of the *malaria*, and a new town, *San Lorenzo Nuovo*, i. e., San Lorenzo New, built on the brow of the hill by Pope Pius VI. at his own cost. This hill commands a fine view of the Lake of Bolsena, with its picturesque shores.

Acquapendente, i. e., hanging water, so called from the number of cascades that dash over the precipitous mass of rock on which the town is situated, into the ravine below, is the last town in the Papal States. Our passports are again examined and sealed. We change carriages and couriers, and feel constrained to keep a vigilant watch over our baggage during the operation, such a ruffian-looking set are standing around. The inn can furnish us nothing better than coffee and eggs, on which we make a late breakfast. Our new courier entertains us with stories of robberies recently committed in this neighborhood. Our Swedish companion examines his pistols, and is very much surprised to find that we have no arms with us. A long and winding descent amidst fine old oaks and terraces covered with vegetation, brings us to the river Paglia which we cross by the Ponte Gregoriano, and next arrive at *Ponte Centino*, the Papal frontier station and custom-house, where our passports and baggage are again examined. We cross the *Elvella* which separates the Papal States from Tuscany, and commence the long and tedious ascent of the mountain of *Radicofani*. We have now seven horses attached to our carriage, with two postilions to guide them. The sides of the mountain are covered with enormous fragments of volcanic matter, and the whole aspect of the surrounding region is wild and dreary in the extreme. Far up the mountain is the village surrounded by strong walls, and higher still upon the very summit of the cone, which is said to be 2,470 feet above the sea, is the ruined castle of *Ghino di Tacco*, the robber-knight.

At the Dogana by the road-side our baggage is again examined, our passports receive the endorsement "*Visto buono per Firenze*," i. e., "seen good for Florence," and the stamp *Radicofani*, and over the whole to our admiring eyes the inscription "*Gratis*," showing most unmistakably that we are in a new country, and impressing us most deeply with a sense of the extraordinary clemency and boundless generosity of his Excellency the Grand Duke of Tuscany.

From *Radicofani*, a wild and dreary ride down the mountain to *Ricorsi*. Thence over bare and desolate clay hills to *Podernina* on the river Orcia. Next *San Quirico* with its Gothic church, the Chigi palace and an old square tower, of Roman origin. Thence over the hills, crossing the Asso and the Tuoma, to *Torrici*. Thence a continuous descent, crossing the *Pereta* and the *Serlate* to *Buonconvento* situated near the junction of the Arbia and the Ombrone. The ancient castle here is infamous in Italian history as the scene of the death of the Emperor Henry VII. The Emperor was on his march toward Rome, in order to give battle to the Guelph party under Robert of Naples, when he stopped here to celebrate the feast of St. Bartholomew, August 24, 1313. He received the communion from the hands of a Dominican monk and expired in a few hours, as is supposed from the effects of poison mixed in the consecrated cup. Night overtakes us still among these wild and dreary hills, till we enter the gate of *Siena*, and after threading its steep, narrow and irregular streets, find entertainment at the *Aquila Nera*, i. e., Black Eagle, at 10 o'clock.

SIENA is the ancient *Sena Julia*. In its republican days it was the great rival of Florence, and could send an hundred thousand armed men out of its thirty-nine gates. Its commerce was extensive, the arts were encouraged, and it became the seat of a school of painting charac-

terized by deep religious feeling and a peculiar beauty and tenderness of expression. It is still the chief city of one of the five Compartimenti of Tuscany, the seat of an Archbishop, a military Governor, of a criminal tribunal and a civil *Ruota*. But only eight of its thirty-nine gates are now open. Its population has been reduced to 18,000, and in some quarters of the city grass is growing on the pavements.

From *Siena* through *Castiglioncello*, down the valley of the Staggia, through *Poggibonsi*, a manufacturing town with a palace belonging to the Grand Duke, through *Tavernelle*, *San Casciano* (in the neighborhood of which is the villa of *Machiavelli*) through a more pleasing country, the olive grounds and vineyards, and gardens becoming more numerous as we proceed, till the Arno greets our eyes, and after riding along its banks for a short distance we arrive at Florence, "*Firenze la bella*," at 6 o'clock in the morning of the 4th of July.

S. J. M. M.

Reformers Before the Reformation.

GEERT GROETE OF HOLLAND.

We often look at the great Reformation of the sixteenth century, with which the name of Luther in the first moving and leading influence is connected, as an insulated event, without tracing back events and agencies which preceded it, and contributed largely to its production and results. In preceding centuries men appeared, of evangelical faith and devoted labors, amid toils and sufferings, who deserve to be held in everlasting remembrance. These have been termed "*Reformers before the Reformation.*" Such were Wicliffe, termed the Morning Star of the Reformation in England; John Huss, in Bohemia; Savonarola, in Italy, &c. In connection with the Reformation in the seven provinces of Holland, and in Western Germany, there were previous agencies, leaving important and extensive effects which entered as elements in the Reformation from Popery, to which but slight reference is found in our current ecclesiastical histories. A brief view of one of these is given in this paper, condensed from large details in works in the Dutch language. The labors of others, whose names are given near the close, and their bearing on the Reformation, may hereafter be furnished.

An important association, bearing an unusual salutary influence upon the cause of popular education, as well as evangelical truth, in the Netherlands and Germany, was instituted in the fourteenth century, of a wholly philanthropic character, imbued with the pious spirit of its precursor and founder, the immortal Geert Groete (often termed *Gerhardus Magnus*) of Deventer. This association was termed "*The Brethren of the Common Life*" (*Fratres communis vite*). Geert or Gerhard Groete, was born at Deventer, in Holland, in 1340. Early cherishing the love of learning, he went to Paris, where he spent three years at the Sorbonne, receiving instructions from Peter D'Ailli and his celebrated pupil John Gerson, and evidencing a pious, devout spirit, exercised in the freeness and diligence of independent investigation. On his return he preached, as Tauler had done before him in Germany, in the mother vernacular tongue. The concourse which resorted to him in Gelderland, Friesland, Utrecht, and Holland, was very great. No one who duly contemplates will fail to observe the influence connected with the extension of free popular instruction and the revival of literature in the Netherlands. The influence of the truths of Christianity on the minds of the people greatly increased, for which perhaps the translation of the Bible by Van Maerlant had in a measure prepared them. Groete translated several religious books from Latin into the Dutch for popular use. This excited the enmity and opposition of the mendicant friars and others, who obtained an ecclesiastical edict against this. He was then led seriously to consider whether some other means could not be adopted for improving the condition of the people, and also the ecclesiastics. The schools which had in former generations been instituted had become useless by reason of the utter negligence and incapacity of the teachers. Groete, bewailing with deep sorrow the lamentably fallen state of the Chapter school at Deventer, felt himself excited to seek the revival and improvement of it, and diligently to labor for the successful accomplishment of it. His plans being maturely considered, and adequate means being obtained, he soon effected the desired end. By his great and increasing influence this school obtained such celebrity that it became the most distinguished, not only in the Netherlands, but in all Germany, whence youth of all ranks in large numbers resorted to it. It was conducted on such rules of order, adapted to the circumstances of the times, as promised the happiest results if persevered in. That they were so observed, the onward history of this institution testifies. No school sent forth such eminent men in Church and State in succession as that of Deventer, particularly in the latter part of

the fourteenth and beginning of the fifteenth centuries, when one of her own pupils under Groete, named Alexander Hegius, was called to succeed him and preside over it. He continued for a length of years to give instruction to hundreds and thousands by himself, and able persons associated with him. Among these pupils were some who afterwards were distinguished theologians of evangelical sentiments, and who may be fitly termed precursors of the Reformation; Wessel Gansevoort at Groningen, Rudolph Agricola at Heidelberg, Nicholas Delcusa, &c.

To the establishment and diffusion of this system of school instruction, the religious society before referred to of "the Brethren of the Common Life," formed by Geert Groete with the co-operation of his fellow citizen and friend, Florens Rodewyn, greatly contributed. This association, renouncing the ordinary monastic vows, had some regulations peculiar to itself. They held a community of interests and goods in a prescribed mode, whence they derived the name of the brethren "*communis vita*." Old and young of all ranks and conditions, ecclesiastics and laity, who desired to live in pious and moral courses, and cultivate knowledge, were introduced into it. Houses for the accommodation of males and females were erected—*frater-huysen* and *suster-huysen* houses for the brethren and sisters. All were required to engage in active industry, dividing their time between the exercises of devotion, agricultural, mechanical, and household employments, and the cultivation of knowledge; and every one in his sphere was to bear a part in the great work of reviving science and practical piety. They were busily employed in the period just preceding the invention of printing, in multiplying manuscripts of translated works in the mother-tongue, or those newly prepared, and diffusing them among the people; and after the invention of printing, promoting their publication and circulation. Their views in relation to the general circulation of the Bible, and the private perusal of it by the people, appear from the following short extract from one of their documents, wherein light shines amid the darkness of prevailing Popery in that age:

"We declare that the truth must be sought alone in and from the Holy Scriptures. They must be read with the same spirit in which they were written. We should for ourselves search in the Scriptures for that which will make us wise unto salvation, rather than for the entertainment of subtle reasoning. Men are fallible and perishing, but the truth of God endures forever, and God speaks to us therefrom personally in various ways. Our vain curiosity is often a hindrance in the reading of Holy Scripture, as we aim fully to penetrate and comprehend what is beyond our reach, and which we should receive on the authority of God's Word alone. Do you desire to read the Word of God profitably? read it for yourself with humility of spirit, simplicity of mind, and fidelity of application."

The intolerant hatred of the monks and ecclesiastics was directed against this institution, attaching to it epithets of contempt, and opposing it vigorously. At last a public accusation was brought against the excellent Groete and this association before Pope Gregory XI. who, after an able and eloquent defence by his friend John Gerson, instead of condemning, yielded his approbation. This imparted new influence, and opened new avenues for the operations of this institution, which extended not only in the Netherlands, but in a considerable portion of Germany. Wherever they went they organized educational schools which obtained a high reputation, and from which proceeded those who were prominent in the succeeding revival of learning. Numerous such schools were spread, not only through the Netherlands, but through Westphalia, Saxony, &c. Groete died at the early age of forty-four, in 1384, succeeded in the school at Deventer, and at the head of the institution, by his friend Rodewyn. The school most famous next to that of Deventer was at Zuolle, in Holland. The celebrated Thomas a Kempis, the author of the excellent work "On the Imitation of Christ," educated at Deventer, first officiated in the school there, and was called afterwards to preside over that of Zuolle. Under his instructions, and more particularly that of Alexander Hegius, his pupil and successor at Deventer, were reared Wessel Gansevoort, (often known as John Wesselius,) Professor at Groningen, and Rudolph Agricola, Professor at Heidelberg, both of whom taught and explained the distinguishing evangelical doctrines, and sowed seed which bore fruit in the first impulse given to the Reformation by Luther. The celebrated Desiderius Erasmus, well known as an accomplished scholar, exerting a powerful influence on the revival and promotion of literature, and in many ways, particularly by exposing the corruptions of the Church of Rome, proving an efficient pioneer in the great work of the Reformation in the sixteenth century, was also a pupil of Hegius. The character and influence of the three indi-

viduals whose names have just been stated may be adverted to in another communication. A distinguished writer of the Church of Holland, in allusion to Groete and his successor, observes:

"The great light of extended and revived learning, especially as connected with popular education, without which, humanly speaking, the Reformation would not have taken place, was kindled by the little spark of fire which, elicited in the obscure place of Deventer, appeared to have little importance. The learned Groete gained imperishable honor with posterity, greater honors than he could have gained in any other relation and pursuit of life, for he was the first restorer from their decayed state of literature and true Christianity among us."

Christian Intelligencer.

Remarkable Preservation of the Bible.

It is a very great mistake (says the "Star in the West") to suppose that the Bible has been mutilated by the hands of designing men. The providence of God has been over it at all times; and the existence of the various sects and doctrines in religion, has provided a strong barrier against corruptions—no changes could be made in the sacred text which would not at once be detected. Besides, the wonderful multiplication of copies in the different languages, at a very early day, made it impossible that exclusive claims in reference to particular copies, could be set up. The learned Gausson has some excellent remarks on this general subject, in his work on "Plenary Inspiration."

"When we reflect that the Bible has been copied during three thousand years, as no book of human composition has ever been, nor ever will be; that it has undergone all the catastrophes and all the captivities of Israel; that it has been transported for seventy years into Babylon; that it has seen itself so often persecuted, or forgotten, or interdicted, or burned, from the days of the Philistines to those of the Seleucids; when we recollect, that since the days of our Saviour, it has had to traverse the first three centuries of imperial persecutions, when they threw to the wild beasts the men that were convicted of possessing the sacred books; then the seventh, eighth, and ninth centuries, when false books, false legends, and false decretals, were everywhere multiplied; the tenth century, when so few men could read, even among the princes; the twelfth, thirteenth, and fourteenth centuries when the use of the Scriptures in the language of the people was punished with death; when they mutilated the books of the old fathers; when they retrenched and falsified so many ancient traditions, and the very acts of emperors and those of councils;—then, we understand how necessary it has been that the providence of God should always have held its powerful hand outstretched for the preservation of all these writings in their purity."

"A constant and almost miraculous guardianship was needed to hinder, on the one side, the Jewish church from impairing the integrity of that word which recounts their revolts, which predicts their ruin, which describes Jesus Christ; and, on the other, to secure transmission to us, in all their purity, by the Christian churches, (the most powerful sects of which, and especially the Romans, have prohibited to the people the reading of the Scriptures, and have in so many ways substituted the traditions of the middle ages for the word of God,) of those Scriptures which condemn all their traditions, their images, their dead languages, their absolutions, their celibacy, which say of Rome, that she shall be the seat of a frightful apostasy, where shall be seen the man of sin sitting as God in the temple of God, making war on the saints, forbidding to marry, and commanding to abstain from meats which God has made; which say of images, 'thou shalt not use them;' of the cup, 'drink ye all of it;' of the Virgin, 'woman, what have I to do with thee?' and of marriage, 'it is honorable in all.'"

"Now, although all the libraries containing ancient copies of the sacred books have been called to testify; although the elucidations given by the Fathers of all ages, have been studied; although the Arabic, Syriac, Latin, American, and Ethiopic versions have been collated; although all the manuscripts of all countries and ages, from the third to the sixteenth century have been collated and examined a thousand times, by innumerable critics, who sought with ardor, and as the recompense and glory of their fatiguing vigils, some new text; although the learned men, not satisfied with the libraries of the West, have visited those of Russia, and carried their researches even to the convents of Mount Athos, of Asiatic Turkey, and of Egypt, to search there for new copies of the sacred text, 'they have discovered nothing,' says a learned writer already quoted, 'not even a solitary reading, which could cast doubt upon any passage before considered certain. All the variations, almost without exception, leave untouched the essential thoughts of each phrase,

and effect only points of secondary importance, such as the insertion or omission of an article or a conjunction, the position of an adjective before or after a substantive, or the greater or less exactness of a grammatical construction."

Mauna Loa in Action.

The following is from a letter written by Mr. Coan, a missionary of the American Board, dated March 3d, 1852.

The island of Hawaii, on which Mr. Coan is laboring, is widely known for its remarkable volcanic phenomena. Several of its eruptions have been reported in the "Herald" in past years; and now our missionary brother at Hilo has given us an account of another. After reading his description of the scenes which, in the providence of God, he was permitted to behold, the sublime language of the Psalmist naturally occurs to us, as the appropriate expression of our feelings: "He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke." "The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." "Marvelous are thy works; and that my soul knoweth rightwell."

"At half past three, on the morning of February 17, a small beacon light was discovered on the summit of Mauna Loa. At first it appeared like a solitary star resting on the apex. In a few minutes its light increased and shone like the rising moon. Seamen, keeping watch in our harbor, exclaimed, 'What is that? The moon is rising in the west!' In fifteen minutes the problem was solved. A flood of fire burst out of the mountain; and soon it began to flow in a brilliant current down its northern slope, in the line of the great eruption which I visited in 1843.

"In a short time immense columns of burning matter were thrown heavenward, apparently three or four hundred feet, flooding the summit of the mountain with light, and gilding the firmament with its radiance. Streams of light came pouring down, flashing through our windows, and lighting up our apartments; so that we could almost see to read fine print. When we first awoke, so dazzling was the glare on our windows, that we supposed some building near us must be on fire; but as the light shone directly into our dormitory and upon our couch, we soon perceived that it proceeded from a volcanic eruption. At the end of two hours the molten stream had rolled down the side of the mountain, as we supposed, about fifteen miles. The eruption was one of terrible activity and surpassing splendor; but it was short. In about twenty-four hours all traces of it seemed extinguished.

"At daybreak, February 20, we were again startled by another eruption bursting out laterally, about half way down the mountain, and exactly facing Hilo; so that we could again see it through the windows of our dormitory. This crater seemed as active as the one on the summit; and in a short time we perceived the molten current flowing directly towards Hilo.

"The action became more and more fierce, from hour to hour; floods of lava were poured out; and the burning river soon reached the wood at its base, a distance of some twenty miles. Clouds of smoke ascended, and hung like a vast canopy over the mountain, or rolled off upon the wings of the wind. They were murky, blue, white, purple, scarlet, as they were more or less illuminated from the fiery abyss below. At times they assumed the figure and the hue of a burning mountain inverted, with its apex pointing to the orifice over which it hung; and at times, after shooting up several degrees vertically, the illumined pillar made a graceful curve, and swept off, like the tail of a comet, farther than the eye could reach. The whole atmosphere of Hilo assumed a lurid appearance; and the sun's rays fell upon us with a yellow and sickly light. Clouds of smoke careered over the ocean, carrying with them ashes, cinders, &c., which fell upon the decks of ships approaching our coast. Filamentous vitrifications, called "Pele's hair," fell thick in our streets and upon the roofs of our houses; and while I write, the atmosphere is in the same sallow and dingy state; and every object looks pale and sickly. Showers of vitrified filaments are falling around us; and our children and the natives are gathering them up."

VISIT TO THE ERUPTION.

Mr. Coan and Dr. Wetmore resolved to visit the crater; and they set out accordingly, February 23, accompanied by four natives. Their way led through a dense forest, thirty miles in breadth, and "so completely intertangled with ferns, vines, brambles, &c., that no animal but man had ever attempted to penetrate it;" and they could only advance at the rate of about one mile an hour. They were charmed with the variety and luxuriance of vegetable life in those wild regions. Many of the trees were of gigantic size; and the shrubs and plants were correspondingly large. One fern measured nine feet in circumference. "At noon of the second

day," Mr. Coan says, "we gained a more elevated ridge, from which we could overlook a portion of the surrounding country; and to our surprise we saw that the lava current had already swept half through the forest towards Hilo, and was now exactly opposite to us on the left, distant about six miles. The fiery flood was rolling steadily onward, sweeping the trees before it, and sending up volume after volume of lurid smoke. Like an immense serpent it moved relentlessly along its sinuous way, overcoming all obstacles, and devouring all forms of life in its track." At this point Dr. Wetmore determined to return to the station; but Mr. Coan went forward. At the close of the next day he encamped on a hill, from which he had a noble view of Mauna Kea, robed in its hoary mantle, and Mauna Loa, vomiting out floods of liquid fire. "All night," he says, "we watched the fantastic play of these fires, and listened to their unearthly sounds, with the exception of occasional dozings, which nature would have." At noon of the following day Mr. Coan came to a tract of scoria, "intolerably sharp and jagged;" and the remainder of his route lay over fields of lava of indescribable roughness, and through awful ravines or pits, &c.; so that it was not till half past three o'clock in the afternoon that he came to the crater, and "stood alone in the light of its fires."

A NEAR VIEW OF THE CRATER.

"It was a moment of unutterable interest. I seemed to be before the burning throne of the Eternal; and I felt that, while every other sound was hushed, he alone spake. I was ten thousand feet above the sea, in a vast solitude untroubled by the foot of man or beast, and amid a silence unbroken by the voice of any created being. Here I stood, almost blinded by the insufferable brightness, almost deafened by the clangor of this fearful trumpet, and almost petrified by the terrific scene. The heat was so intense that the crater could not be approached within forty or fifty yards from the windward side; and probably it would not have been safe to go within two miles of it from the leeward."

"The eruption, as before stated, commenced on the very summit of the mountain; but the central pressure became so great as to force itself through a depression in the side, cracking and rending the mighty mass all the way from the summit to the point where it burst forth. The mountain seemed to be siphunculated, the fountain for fusion being elevated some three thousand feet above this lateral crater; and being pressed down an inclined subterranean tube, the lava was ejected with such power as to throw it from one hundred to five hundred feet in the air.

"I approached as near as I could bear the heat, and stood amidst the ashes, cinders, scoria, and pumice, which were scattered widely and wildly around. There had been already formed a rim of from one hundred to two hundred feet in height, surrounding the orifice in the form of a truncated hollow cone, perhaps half a mile in circumference at its base, and three hundred feet in diameter at the top. From this horrid throat vast and continuous columns of red-hot and white-hot matter were ejected, with a voice which was almost deafening, and a force which threatened to rend the rocky ribs of old Mauna Loa. The sounds often seemed deep, subterranean, and infernal; first a rumbling, muttering, hissing, with deep and premonitory surging; and then an awful explosion, like the roar of broad-sides in a battle at sea, or the quick discharge of park after park of artillery on the field of carnage. Sometimes the sound resembled that of ten thousand furnaces in full blast; sometimes it was like the rattling fire of a regiment of small arms; sometimes like the roar of the ocean along a rock-bound shore; and sometimes like the booming of distant thunder.

"The eruptions were not intermittent, but continuous, and the force by which the columns were expelled, shivered them into millions of fragments of multifarious size, some rising, some falling back in vertical lines into the mouth of the crater. Every particle shone with the brilliancy of Sirius; and the creation and breaking up of every kind of geometrical figure was constantly going on. No tongue, no pen, no pencil can portray the beauty, the grandeur, and the terrible sublimity of the scene. It was something to be felt, not described.

"Night coming on, we retired about a mile from the crater, having still a perfect view of the whole; and here we took our station for the night; not, indeed, to sleep, for that was impossible; but to listen to the awful roar of this great furnace of Jehovah. During the night the scene surpassed all my powers of description. Vast columns of lava, fused to a white heat, were going up continually in the form of pillars, pyramids, cones, towers, turrets, spires, scimitars, &c.; while the descending showers poured a constant cataract of fire upon the rim of the crater and the surrounding area, each containing matter enough to force the proudest ship far down into the ocean's depths.

"A large fissure, through the lower side of

the rim of the crater, allowed the molten flood to flow constantly down the mountain in a broad channel, at the rate, probably, of ten miles an hour. This fiery stream we could trace all the way for twenty or thirty miles, until it was lost from the eye by reason of its own windings in the wood lying between us and Hilo."

Missionary Herald.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUG. 14, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth; in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PAUL'S EPISTLE TO THE HEBREWS.

CHAPTER XI.

(Continued from our last.)

V. 20.—"By faith, Isaac blessed Jacob and Esau concerning things to come."

His blessing to JACOB was: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee; be lord over thy brethren; and let thy mother's son bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."—Gen. 27:28, 29. That to ESAU was: "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break thy yoke from off thy neck."—*Ib.* vs. 39, 40.

The words in which these blessings were uttered, seem to have been given to ISAAC by the Holy Spirit; and though in the former instance he knew not whom he was blessing, yet in each instance he uttered what he had faith to believe, was inspired by the Spirit. The blessings given, were, in a measure subsequently fulfilled in the history of JACOB and ESAU. But JACOB's, doubtless will have a more full realization in the eternal state.

Of the future of Israel, Moses thus predicted: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out thy enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of JACOB shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. 33:26-29.

Israel was led into a land flowing with milk and honey, which Moses thus describes: "The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year. And it shall come to pass, if you shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart, and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full."—Deut. 11:10-15.

The dew of heaven, by its profuseness, was a substitute for rain, when that was withheld; and thus was the earth refreshed. The greatness of ISRAEL was conditional on their faithfulness; yet the prediction that people should serve them, was fulfilled in the days of DAVID, when the Moabites, Ammonites, Syrians, Philistines, and Edomites, were subdued under them.

The blessing on ESAU, is rendered by some, "Thy dwelling shall be without the fatness of earth, and the dew from above; but by thy sword shalt thou live," &c., i. e., that he should inhabit a poor country and maintain himself by the sword.—Patrick.

The descendants of ESAU gained forcible possession

of mount Seir, south-east of the Dead Sea, and expelled the Horites, the former inhabitants. It is now a barren country; but in former times may have been a fertile one; for when Moses requested permission to pass through he said: "We will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells, we will go by the king's high-way."—Num. 20:17. They are supposed at this time to have been an opulent and powerful people. The following information respecting them is from the *Encyclopedia of Religious Knowledge*:

Edom; a province of Arabia, which derives its name from Edom or Esau, who there settled in the mountains of Seir, in the land of the Horites, south east of the Dead Sea. His descendants afterwards extended themselves throughout Arabia Petraea, and south of Palestine, between the Dead Sea and the Mediterranean. During the Babylonish captivity, and when Judea was almost deserted, they seized the south of Judah, and advanced to Hebron. Hence that tract of Judah, which they inhabited, retained the name of Idumea in the time of our Saviour, (Mark 3:8). Under Moses and Joshua, and even under the kings of Judah, the Idumeans were confined to the east and south of the Dead Sea, in the land of Seir; but afterwards they extended their territories more to the south of Judah. The capital of East Edom was Bozrah; and that of South Edom, Petra or Jectael.

2. The prophecies respecting Edom are numerous and striking; and the present state of the country, as described by modern travellers, has given so remarkable an attestation to the accuracy of their fulfilment, that a few extracts from Mr. Keith's work, in which this is pointed out, may be fitly introduced.

That the Idumeans were a populous and powerful nation long posterior to the delivery of the prophecies: that they possessed a tolerably good government, even in the estimation of Volney; that Idumea contained many cities; that these cities are now absolutely deserted; and that their ruins swarm with enormous scorpions; that it was a commercial nation, and possessed highly frequented marts; that it forms a shorter route than the ordinary one to India; and yet that it had not been visited by any traveller; are facts all recorded, and proved by Volney himself—in his "Travels"—able but unconscious commentator!

3. A greater contrast cannot be imagined than the ancient and present state of Idumea. It was a kingdom previous to Israel, having been governed first by dukes or princes, afterwards by eight successive kings, and again by dukes, before there reigned any king over the children of Israel. (Gen. 36:31, &c.) Its fertility and early cultivation are implied not only in the blessings of Esau, whose dwelling was to be the fatness of the earth, and of the dew of heaven from above; but also in the condition proposed by Moses to the Edomites, when he solicited a passage for the Israelites through their borders, that "they would not pass through the fields nor through the vineyards;" and also in the great wealth, especially in the multitudes of flocks and herds, recorded as possessed by an individual inhabitant of that country, at a period, in all probability even more remote. Gen. 27:39; Num. 20:17; Job. 42:12. The Idumeans were, without doubt, both an opulent and a powerful people. They often contended with the Israelites, and entered into a league with their other enemies against them. In the reign of David, they were indeed subdued and greatly oppressed, and many of them even dispersed throughout the neighboring countries, particularly Phenicia and Egypt. But during the decline of the kingdom of Judah, and for many years previous to its extinction, they encroached upon the territories of the Jews, and extended their dominion over the south-western part of Judah.

4. There is a prediction which, being peculiarly remarkable as applicable to Idumea, and bearing reference to a circumstance explanatory of the difficulty of access to any knowledge respecting it, is entitled, in the first instance, to notice: "None shall pass through it forever and ever. I will cut off from mount Seir him that passeth out, and him that returneth."—Isa. 34:10; Ezek. 35:7. The ancient greatness of Idumea must, in no small degree, have resulted from its commerce. Bordering with Arabia on the east, and Egypt on the south-west, and forming north to south the most direct and most commodious channel of communication between Jerusalem and her dependencies on the Red Sea, as well as between Syria and India, through the continuous valleys of El Ghor, and El Araba, which terminated on the one extremity at the borders of Judea, and on the other at Elath and Ezion Geber on the Elanitic gulf of the Red Sea, Idumea may be said to have formed the emporium of the commerce of the East. A Roman road passed directly through Idumea, from Jerusalem to Akaba, and another from Akaba to Moab; and when these roads were made, at a time long posterior to the date of the predictions, the conception could not have been formed, or held credible by man, that the period would ever arrive when none would pass through it. Above seven hundred years after the date of the prophecy, Strabo relates that many Romans and other foreigners were found at Petra by his friend Athenodorus, the philosopher, who visited it. The prediction is yet more surprising when viewed in conjunction with another, which implies that travellers would "pass by" Idumea: "Every one that goeth by shall be astonished." And he hadja routes (routes of the pilgrims) from Damascus and from Cairo to Mecca, the one on the east and the other towards the south of Idumea, along the whole of its extent, go by it, or touch partially on its borders, without passing through it. The truth of the prophecy, though hemmed in thus by apparent impossibilities and contradictions, and with extreme probability of its fallacy in every view that could have been visible to man, may yet be tried.

5. Let the reader now turn to Isaiah 34:5, 10-17; Jer. 49:13-18; and Mal. 1:3, 4, and he will find other predictions no less circumstantially fulfilled. "Edom shall be a desolation. From generation to generation it shall lie waste," &c. Judea, Ammon, and

Moab, exhibit so abundantly the remains and the means of an exuberant fertility, that the wonder arises in the reflecting mind, how the barbarity of man could have so effectually counteracted for so many generations the prodigality of nature. But such is Edom's desolation, that the first sentiment of astonishment on the contemplation of it is, how a wide extended region, now diversified by the strongest features of desert wildness, could ever have been adorned with cities, or tenanted for ages by a powerful and opulent people. Its present aspect would belie its ancient history, were not that history corroborated by "the many vestiges of former cultivation," by the remains of walls and paved roads, and by the ruins of cities still existing in this ruined country. The total cessation of its commerce; the artificial irrigation of its valleys wholly neglected; the destruction of all the cities, and the continued spoliation of the country by the Arabs, while aught remained that they could destroy; the permanent exposure, for ages, of the soil unsheltered by its ancient groves, and unprotected by any covering from the scorching rays of the sun; the unobstructed encroachments of the desert, and of the drifted sands from the borders of the Red Sea; the consequent absorption of the water of the springs and streamlets during summer,—are causes which have all combined their baneful operation in rendering Edom "most desolate, the desolation of desolations."

From the borders of Edom, Captains Irby and Mangles also beheld a boundless extent of desert view, which they had hardly ever seen equalled for singularity and grandeur. And the following extract, descriptive of what Burckhardt actually witnessed in the different parts of Edom, cannot be more graphically abbreviated than in the words of the prophet. Of its eastern boundary, and of the adjoining part of Arabia Petraea, strictly so called, Burckhardt writes: "It might, with truth, be called Petraea, not only on account of its rocky mountains, but also of the elevated plain already described, which is so much covered with stones, especially flints, that it may with great propriety be called a stony desert, although susceptible of culture: in many places it is overgrown with wild herbs, and must once have been thickly inhabited; for the traces of many towns and villages are met with on both sides of the Hadj road, between Maan and Akaba, as well as between Maan and the plains of the Hauran, in which direction are also many springs. At present all this country is a desert, and Maan (Teman) is the only inhabited place in it: 'I will stretch out my hand against thee, O mount Seir, and will make thee most desolate. I will stretch out my hand upon Edom, and will make it desolate from Teman.' In the interior of Idumea, where the ruins of some of its ancient cities are still visible, and in the extensive valley which reaches from the Red to the Dead Sea, the appearance of which must now be totally and sadly changed from what it was, 'the whole plain,' says Burckhardt, 'presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills. The sand appears to have been brought from the shores of the Red Sea, by the southern winds; and the Arabs told me that the valleys continue to present the same appearance beyond the latitude of Wady Mousa. In some parts of the valley the sand is very deep, and there is not the slightest appearance of a road, or of any work of human art. A few trees grow among the sand hills, but the depth of sand precludes all vegetation or herbage.' 'If grape-gatherers come to thee, would not they leave some gleanings? If thieves by night, they will destroy till they have enough; but I have made Esau bare. Edom shall be a desolate wilderness.' 'On ascending the western plain,' continues Mr. Burckhardt, 'on a higher level than that of Arabia, we had before us an immense expanse of dreary country, entirely covered with black flints, with here and there some hilly chain rising from the plain.' 'I will stretch out upon Idumea the line of confusion, and the stones of emptiness.' Such is the present desolate aspect of one of the most fertile countries of ancient times! So visibly even now does the withering curse of an offended God rest upon it! And its fate, like that of the children of Israel, remains a monument of the divine inspiration of the Scriptures, at which infidelity may well turn pale.—Watson.

BRYANT ON MILLENARIANISM.

A new work has been published by M. W. Dodd, from the pen of the Rev. Alfred Bryant, of Michigan, in which the modern theory of the Second Advent is maintained with candor and earnestness. The objections to the views of the Literalists are examined, and an appeal is made to the defenders of the faith as held by the Christian Church at large, to give a fair hearing to the propagators of the modern millenarian theories. We have rarely read a book, (the doctrine of which we do not believe,) with more pleasure than this of Mr. Bryant. It is so deeply imbued with the Christian spirit, that we cannot withhold our sympathy from the writer, while his desires are so strong to hold fast to his former view of truth and duty, together with his new views of Adventism, that we are inclined to think him only about half persuaded to adopt the literal system of Biblical interpretation. He deprecates being misrepresented and ridiculed, as all good men do, and bespeaks a fair hearing before he is condemned. But the terms on which he is willing to be tried are too hard: he says:

"If we are in error we desire to be convinced; but then those who would effectually convince us of our sin, must first be sure that they understand our views, (2) must view and state them as we do, and then (3) must kindly and charitably meet our arguments as presented."

Here are three conditions, with only the last of which it is possible for an opponent to comply. 1. No one can be sure that he understands your views; for let him state them with ever so much candor and clearness, you will insist, and with entire sincerity, that he does not understand you. Because (2) you say he must "view your views as you view them," and state them as you do. How can any man who rejects your views as unscriptural, carnal, judaical,

and anti-Christian, view them as you do. You propose an impossibility and an absurdity, and if (3) your arguments are not to be met until your terms are complied with, you are safe as if your book had not been written. Still, the very simplicity with which Mr. Bryant states the terms on which he is willing to be judged, commends him to a candid hearing. N. Y. Observer.

The above is a very fair notice, for a Post-millennial paper to give of a Pre-millennial work. The notice however suggests two thoughts.

1. The editor of the *Observer* evidently considers that Mr. BRYANT's new views respecting the Advent must necessarily conflict with his former views of truth and duty; and expresses surprise that in embracing the one, he adheres firmly to the other.—This opinion of the *Observer*, is in accordance with the oft repeated declaration of post-millennial papers, that the belief of the nearness of the advent is "paralyzing to all Christian effort" for the conversion of souls. Believing this, we are not surprised that the *Observer* should arrive at its conclusion. We have however always been surprised that any such opinion should have been expressed. For the shorter the time in which to labor, the more active, devoted, and energetic, we should naturally suppose, would be the faithful servant of the LORD, in the performance of the work enjoined on him. Instead of paralyzing, it is regarded by all who embrace it intelligently and conscientiously, as the greatest incentive to effort. Instead therefore of causing him to abandon, we should have been surprised had Mr. BRYANT found himself any the less disposed to adhere to his former views of truth and duty.

2. The *Observer* evidently misapprehends the remark quoted from Mr. BRYANT, that those who would convince Millennialists of error, must "be sure that they understand our views—must view and state them as we do." The *Observer* comments on this as it would if understanding Mr. BRYANT to have said, that, "to disprove our views they must believe and state them as we do." Mr. B. could have intended nothing of the kind. It would have been absurd. What he claims, is that those who would disprove our views, must first be sure that they have a correct view of and apprehend what it is that we believe. He is in this connection complaining of the misapprehensions, the misstatements, and misrepresentations respecting our views, put forth by Dr. SPRING and others who have attempted the work of refutation. The *Observer* should have been more sure that it fully apprehended Mr. BRYANT, before indulging in the remarks of the closing paragraph, which present clear evidence of misapprehension.

SPIRITUAL CONVENTION.

A convention of believers in spiritual manifestations in their various forms, was commenced yesterday morning at Washington Hall, Bromfield-street. About one hundred and fifty persons were present, who are mostly mediums, or those who are earnestly desirous of being convinced as to the truth of the doctrine promulgated. This gathering is held in answer to a call for a State Convention to establish a State Association of Spiritualists for the development and extension of spiritual truths.

Rev. Adin Ballou was chosen President. A committee to prepare business was appointed.

The male mediums were ranged on one side of the platform, and the female mediums on the other. The spirits acted upon a large, brawny looking man, whose name we did not learn, and he being in a spiritual trance, or being operated upon by the spirits, took the platform, and with his eyes closed, his features distorted, and his arms swinging, commenced what was termed by the initiated to be bringing the male and female mediums into harmony. After sawing the air with his arms for some time, he went to Mr. John M. Spear, who was seated on the platform, and taking him by the hand, led him to Andrew Jackson Davis, whom he also took by the hand, and led them both to the desk, and placing Mr. Spear's hand on the top of Mr. Davis's head, he left them in that position, and continued his operations for invoking the aid of the spirits.

Presently Mr. Spear opened his mouth and spoke, he appearing to be under some magnetic influence, and consecrated and dedicated Mr. Davis to the harmonial work, by everything that is noble, glorious, and much to be desired. The two gentlemen then sat down.

The member who first took the floor, with his eyes still closed, spoke, and said that the spiritual and the natural world were now about to be brought together, and that everything was working harmoniously; that the spirits were present. He predicted in a general way that the "good time" was certainly "coming." The gentleman then took his seat, and shortly came out of the trance.

A lady from Dedham then took the platform, and produced a large ledger-like book, from which she proceeded to read several letters dictated by departed spirits and recorded by her in the volume. This lady is one of the most favored of mediums, and seems to possess a large circle of correspondents in the other world, and among them the Baron Swedenborg.—She appears to be deeply affected by the communications she receives, and to order her life and conversation by the teachings of the spirits. The gist of the letters read by her, was that a judgment had been recorded, by which the spirits who were in the lower spheres—for it will be remembered that spirits in the other world, according to the mediums, are classified in seven spheres—had been raised, and that these lower, or as they are termed undeveloped spirits, will no more molest the believers. The letter from

the spirit world went on to state that this had been done through the direct intercession of the spirits of the third, fourth, and fifth spheres.

The lady stated that the good spirits had informed her that they were going to a prayer-meeting to be held in one of the upper spheres, and that they should be absent three days. When they returned, they informed her that they had effected the object.

The lady also said that she had received evil or false communications from the lower or undeveloped spirits, and that they afterwards, to the number of twenty-nine or thirty, had implored her to pray to God that they might be removed into higher spheres. She complied with the request, and was afterwards informed by them, and other spirits, that through her prayers the lower spirits had been received into favor.

The letters from the spirit land also said that the millennium was close at hand, when "nothing shall hurt or destroy in all the Lord's holy mountain." Whether this referred to the believers or to the "rest of mankind," was not distinctly stated.

This doctrine of the new judgment, (which it was said went into effect on the 22d day of July, 1852,) the prayer meeting in the seventh sphere, as well as other points mentioned above, were confirmed by other mediums present, as having been communicated to them by the spirits. *Boston Journal.*

In addition to Hon. J. W. EDMONDS of the Supreme Court of New York, we learn that Chief Justice WELLS of this State has given his assent to the Rapping Spirits, and has become a medium. The rapidity with which these principles are extending, and the evident sincerity with which those who embrace it are pursuing it, make it a prominent sign of the times, and render it necessary for all, who would be preserved from "giving heed to seducing spirits and doctrines of demons," to acquaint themselves with the Scriptural testimony of the nature, origin, and tendency, of this phenomenon, and the epoch at which it was to be manifested. See our new tract on this subject.

ARE YOU REGENERATE?

BY J. C. RYLE, OF ENGL.

(Continued from our last.)

Reader, I lay before you the foregoing account of Regeneration. I say it is that change of heart which is the distinguishing mark of a true Christian man,—the invariable companion of a justifying faith in CHRIST,—the inseparable consequence of vital union with him,—and the root and beginning of inward sanctification. I ask you to ponder it well before you go any further. It is of the utmost importance that your views should be clear upon this point,—*what Regeneration really is.*

I know well that many will not allow that Regeneration is what I have described it to be. They will think the statement I have made, by way of definition, much too strong. Some hold that Regeneration only means admission into a state of ecclesiastical privileges,—being made a member of the Church,—but does not mean a change of heart. Some tell us that a regenerate man has a certain power within him which enables him to repent and believe if he thinks fit, but that he still needs a further change in order to make him a true Christian. Some say there is a difference between Regeneration and being born again. Others say there is a difference between being born again and conversion.

To all this I have one simple reply, and that is, *I can find no such Regeneration spoken of anywhere in the Bible.* A Regeneration which only means admission into a state of ecclesiastical privilege may be ancient and primitive for anything I know. But something more than this is wanted. A few plain texts of Scripture are needed; and these texts have yet to be found.

Such a notion of Regeneration is utterly inconsistent with that which St. JOHN gives us in his first Epistle. It renders it necessary to invent the awkward theory that there are two Regenerations, and is thus eminently calculated to confuse the minds of unlearned people, and introduce false doctrine. It is a notion which seems not to answer to the solemnity with which our Lord introduces the subject to NICODEMUS. When he said, "Verily, verily, except a man be born again, he cannot see the kingdom of God," did he only mean, except a man be admitted to a state of ecclesiastical privilege? Surely he meant more than this. Such a Regeneration a man might have, like SIMON MAGUS, and yet never be saved. Such a Regeneration he might never have, like the penitent thief, and yet see the kingdom of God. Surely he must have meant a change of heart. As to the notion that there is any distinction between Regenerate and being born again, it is one which will not bear examination. It is the general opinion of all who know Greek, that the two expressions mean one and the same thing.

To me indeed there seems to be much confusion of ideas, and indistinctness of apprehension in men's minds on this simple point, what Regeneration really is,—and all arising from not simply adhering to the word of God. That a man is admitted into a state of great privilege when he is made a member of a pure church of CHRIST, I do not for an instant deny. That he is in a far better and more advantageous position for his soul, than if he did not belong to the

Church, I make no question. That a wide door is set open before his soul which is not set before the poor heathen, I can most clearly see. But I do not see that the Bible ever calls this Regeneration. And I cannot find a single text in Scripture which warrants the assumption that it is so. It is very important in theology to distinguish things that differ. Church privileges are one thing. Regeneration is another. I, for one, dare not confound them.

I am quite aware that great and good men have clung to that low view of Regeneration to which I have adverted. But when a doctrine of the everlasting Gospel is at stake, I can call no man master. The words of the old philosopher are never to be forgotten, "I love PLATO, I love SOCRATES, but I love truth better than either." I say unhesitatingly, that those who hold the view that there are two Regenerations, can bring forward no plain text in proof of it. I firmly believe that no plain reader of the Bible only would ever find this view there for himself, and that goes very far to make me suspect it is an idea of man's invention. The only Regeneration that I can see in Scripture is, not a change of state, but a change of heart. That is the view, I once more assert, which the Church Catechism takes when it speaks of the "death unto sin and new birth unto righteousness," and on that view I take my stand.

Reader, the doctrine before you is one of vital importance. This is no matter of names, and words, and forms, about which I am writing, and you are reading. It is a thing that you and I must feel and know by experience, each for himself, if we are to be saved. Try, I beseech you, to become acquainted with it. Let not the din and smoke of controversy draw off your attention from your own heart. Is that heart changed? Alas! it is poor work to wrangle, and argue, and dispute about Regeneration, if after all we know nothing about it within.

Reader, Regeneration, or new birth, is the distinguishing mark of every true Christian. Now just consider what I say. *Are you Regenerate, or are you not?*

II. Let me show you, in the second place, the necessity there is for our being Regenerate, or born again.

That there is such a necessity is most plain from our Lord JESUS CHRIST's words in the third chapter of St. JOHN's Gospel. Nothing can be more clear and positive than his language to NICODEMUS, "Except a man be born again he cannot see the kingdom of God." "Marvel not that I said unto thee, ye must be born again."—John 3:3, 7.

The reason of this necessity is the exceeding sinfulness and corruption of our natural hearts. The words of St. PAUL to the Corinthians are literally accurate, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him."—1 Cor. 2:14. Just as rivers flow downward, and sparks fly upward, and stones fall to the ground, so does a man's heart naturally incline to what is evil. We love our soul's enemies, we dislike our soul's friends. We call good evil, and we call evil good. We take pleasure in ungodliness, we take no pleasure in CHRIST. We not only commit sin, but we also love sin. We not only need to be cleansed from the guilt of sin, but we also need to be delivered from its power. The natural tone, bias, and current of our minds must be completely altered. The image of God, which sin has blotted out, must be restored. The disorder and confusion which reigns within us must be put down. The first things must no longer be last, and the last first. The Spirit must let in the light on our hearts, put everything in its right place, and create all things new.

It ought always to be remembered that there are two distinct things which the Lord JESUS CHRIST does for every sinner whom he undertakes to save. He washes him from his sins in his own blood, and gives him a free pardon.—*this is his justification.* He puts the Holy Spirit into his heart, and makes him an entire new man.—*this is his Regeneration.*

The two things are both absolutely necessary to salvation. The change of heart is as necessary as the pardon; and the pardon is as necessary as the change. Without the pardon we have no right or title to heaven. Without the change we should not be meet and ready to enjoy heaven, even if we got there.

The two things are never separate. They are never found apart. Every justified man is also a regenerate man, and every regenerate man is also a justified man. When the Lord JESUS CHRIST gives a man remission of sins, he also grants power to become a son of God. There are two great standing maxims of the glorious Gospel, which ought never to be forgotten. One is, "He that believeth not shall be damned."—Mark 16:16. The other is, "If any man have not the Spirit of CHRIST, he is none of his."—Rom. 8:9.—(To be continued.)

The \$30,000 demanded by the British Charge at Constantinople, for outrages committed on a party of passengers from a steamer, will be paid by the Turkish Government, but, in the meantime, the matter is complicated by two Ionians under British protection, having been bastinadoed. The Consul has demanded compensation for that also.

Mr. Barnard, at Berlin, has succeeded in procuring the release of some Prussians who had been naturalized in the United States, but were arrested on their return to Prussia, on a charge of evading the requirements of the military conscription.

THE PROPHECY OF NAHUM.

TRANSLATED FOR THE HERALD BY N. N. WHITING.

(Concluded from the Herald of July 31st.)

CHAPTER II.

1 The Desolator hath come up against thee! Guard the fortress, watch the way, gird the loins, strengthen the force greatly! For Jehovah hath turned away the haughtiness of Jacob, like the haughtiness of Israel; for the spoilers have spoiled them, and destroyed their vine-branches.

3 The bucklers of his mighty men are dyed red, the men of his army are clothed in crimson, the chariots flash with steel in the day of his preparation, and the lances quiver. The chariots are wildly driven through the streets, they rush to and fro in the broad-ways; their appearance is like torches; they run like lightnings. He will number his chiefs, but they stumble as they go, they will hasten to the wall, and the mantelet is prepared. The gates of the river are opened, and the palace sinks down. And it is determined!—she is led away captive, she shall be brought up, and her maidens mourning like the voices of doves, beating on their hearts. Now Nineveh hath been for a long time like a pool of water—but they flee; "Stand! stand!"—but no one looketh back.

9 "Plunder silver! plunder gold!"—there is no end to the costly stores, or to the abundance of desirable furniture. She is entirely empty and wasted, and the heart hath melted, and the knees tottered, and there are pangs in all loins, and all faces became pale. Where is the dwelling of the lions, and the feeding place of the young lions, where the lion walked and the lion's whelp, there being no one to terrify them! The lion tore in pieces enough for his whelps, and strangled for his lionesses, and filled his dens with prey, and his dwellings with spoils. Behold I am against thee, saith Jehovah of hosts, and I will burn her chariots amidst the smoke, and the sword shall devour thy young lions, and I will cut off the spoil from the earth, and the shout of thy messengers shall be heard no more.

[CHAPTER III.]

1 Woe to the city of blood! It is entirely filled with treachery and violence; the spoil ceaseth not. The noise of the whip, and the noise of rattling wheels, and of the prancing horses, and of bounding war-chariots. The horseman raiseth the fiery sword and the flashing spear! A multitude of the slain! A pile of corpses! There is no end to the dead bodies; they stumble over the dead bodies. It is for the numerous fornications of the beautiful harlot, the sorceress, that selleth nations by her fornication, and families by her sorceries. Behold, I am against thee, saith Jehovah of hosts, and I will raise thy skirts above thy face, and show the nations thy nakedness, and the kingdoms thy shame, and I will cast abominations on thee, and disgrace thee, and make thee a spectacle. It will come to pass, that every one who seeth thee, will flee and say, "Nineveh is laid waste! Who will bemoan her? Whence shall I seek comforters for thee?" Dost thou exalt No-Ammon, that sat amidst the rivers, and the waters were around her, whose trench was the sea, and whose wall arose out of the sea? Ethiopia and Egypt were her force, and it was boundless; Put and the Libyans were thy help! Yet she became a captive, she went into captivity, her children were dashed in pieces at the head of all the streets, they cast lots for her honorable men; her great men were bound in chains.

11 Thou shalt drink deeply also, thou shalt be hidden, thou shalt seek a fortress on account of the enemy. All thy strong-places shall be like fig-trees, with early-ripened figs, if they are shaken, they fall into the mouth of the eater. Behold thy people within thee shall become like women, the gates of thy land shall be opened to thine enemies, the fire shall devour thy bars.

14 Draw thyself water for the siege, fortify thy strong-places, go into the clay, tread the mortar, rebuild the brick-kiln. There the fire shall devour thee, the sword shall cut thee down, it shall devour thee like the locusts. Multiply thyself like the locusts, multiply thyself like the great locusts. Thou hast made thy merchants more numerous than the stars of the heavens; the locusts spread themselves and fly away. Thy princes are like great locusts, and thy chiefs like multitudes of locusts, which encamp among the hedges in the cold day; the sun ariseth, they wander away, and the place where they were is not known. O king of Assyria! thy shepherds slumber, thy nobles lie down to rest, thy people are scattered on the mountains, and no one gathereth them. There is no relief for thy wound, thy bruise is deadly, all who hear the report respecting thee, will clap their hands at thee, for on whom hath not thy wickedness flowed continually?

NOTES.

CHAP. II. V. 5—"The mantelet is prepared." The word *sakk*, from the verb *sakak*, (to cover, or protect,) is the name of a military machine made of timber and planks, which the besiegers moved to the walls of a fortified place, and under the protection of which they could undermine them. By the Romans it was named *vinea*.

CHAP. III. V. 8—"No-Ammon." This was the celebrated Thebes of antiquity, the capital of Upper Egypt. It is mentioned by Homer (*Il.* 9:383) with the epithet of "hundred-gated." Its name signifies "the portion of Ammon," that is, of Jupiter Ammon. In the Septuagint, it is termed *Diopolis*, or the city of Jupiter. In the time of Nahum, it was in ruins, having been destroyed by the Assyrians.

V. 9—"Put (or Phut) and the Libyans." (Heb. *Lubim*), were African nations. In Gen. 10:6 Phut is named as a son of Ham.

V. 11—"Shalt be hidden." In other words, so thoroughly destroyed, as to be seen no more.

V. 15—"Like the locusts." The common translation of *yelek* by "canker-worm" is incorrect. The word uniformly signifies locust. It is probably a poetic name for the insect.

"Great locust"—Heb. *arbeh*. The kind of locust designated by this word, is the common migratory one—the *gryllus gregarius*.

V. 18—"Shepherds." In the Old Testament, the word *shepherds*, in a metaphorical sense, applies in almost all cases, to rulers. The New Testament usage is different.

FOREIGN NEWS.



England.

The British Parliamentary elections are over, with the exception of five seats yet to be returned. The *London Times* gives an estimate of the new House, which among the conflicting accounts, is probably the nearest approaching accuracy of any. It seems the number of seats secured are 626, of which 325 are Ministerial, and 301 Opposition. The Ministerial papers, however, claim a majority of 40 to 50, which they aver is amply sufficient to carry on the business of Government.

There have been desperate election riots in the South and West of Ireland. At Six Mile Bridge, near Limerick, the mob attacked a company of soldiers, who were escorting voters, when the soldiers becoming irritated, fired a volley into the crowd, killing eight, and seriously injuring several others. The soldiers fired in self-defence, and it is said, without orders. The affair has excited much feeling in the community.

On Saturday last, the submarine telegraph was laid successfully beneath the channel between Donaghadee and Port Patrick, Scotland, but it is not yet opened to the public.

It is again rumored that changes are about to be made in the Cabinet, by the appointment of Lord Malmesbury as Ambassador to Paris, Lord Cowley going to the East, and the Portfolio of Foreign Affairs to be bestowed on Lord Stratford, better known as Sir Stratford Canning.

The American built yacht *Traut*, belonging to Mr. Grinnell, came in from the Liverpool yacht race on Saturday, and gained her owner a piece of plate.

Numerous frauds by Australian emigration companies have been exposed in London within the past few days.

The two large screw steamers building at Dumbarton, for the Messrs. Burns, and intending to run between Chagres and New York, are to be called the "Alps" and the "Andes."

The only Roman Catholic of Parliament who has been elected in the whole of England, Scotland, and Wales, is Lord El. Howard, the husband of the late Miss Talbot. He will represent the borough of Arundel.

France.

The French papers are full of the ceremonies which attended the President's return from Strasburg. Similar preparations are making to receive him on his journey South, in September.

There are again loud whispers, that the *fete* on the 15th of Aug., Napoleon's birth-day, will not pass over without some attempt at a *coup d'etat*.

The approaching marriage of the President, is now spoken of as a fixed fact. The lady is not the princess Devasa, but another Baden princess, granddaughter of Eugene Beauharnois. She is a Protestant, but will make profession of the Roman Catholic faith prior to her union.

Some political arrests were made in Strasburg during the President's visit.

M. Lemoine, formerly Consul at Alexandria, Egypt, is appointed Charge d'Affairs of France at Buenos Ayres.

Another batch of the ingot of gold lottery emigrants sailed from Havre on Saturday, in the ship *Magellen*, for California.

Accounts from the department describe the ravages occasioned by the recent storms in the Aisne particularly. Great damage was done.

Spain.

The *Madrid Gazette* officially contradicts the story that another filibustering expedition was fitting out in the United States against Cuba.

It is stated that Count Lavrado, the Spanish Minister in London, is to be sent on a mission to Don Miguel, to negotiate for a renunciation of the claims of the latter to the crown of Portugal.

A French gentleman named Barber, who proposes to establish a line of steamers between Nantes and a port of the United States, calling at Lisbon, has petitioned the Government to exempt his ships from maritime dues. The petition is under consideration.

Miscellaneous.

The *National Zeitung* of Berlin, has a leader on the late commercial treaty between Switzerland and the United States. It says that the unjust protocol of London respecting Neuchâtel has hastened the day when the United States shall begin to interfere in European politics.

Several Poles were lately arrested in the duchy of Posen, on the charge of conspiracy against the Emperor Nicholas.

The King of Prussia and the Emperor of Austria are to have an interview in the end of September.

The finances of Austria show a deficiency of 55,000,000 of florins.

In the Cantons of Argovia, Thurgovia, Lucerne, Basle, and Vaud, considerable damage has recently been done to the crops by storms.

The *Turin Gazette* contradicts as absurd the rumor that the Island of Sardinia is to be sold to England.

The Tuscan Ministry have been compelled to resign, in consequence of not having pursued a course sufficiently subservient to the Court of Rome.

A difficulty has arisen between M. Amizai, the Papal Governor of Ancona, and Mr. Moore, the British Consul there, respecting the landing of a passenger without a visa, or his passport.

Christophoro, the insane monk, who has been stirring up an insurrection in Greece, has been arrested.

CORRESPONDENCE.



A SERMON.

BY O. R. FASSETT.

"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."—James 4:14.

(Concluded from our last.)

3. Present the proof of the declaration of our text, as given in our own circle of acquaintances and friends.

Look back in your history to the days of your childhood and youth, and consider how many of those associates still survive the dead. Alas! how many are gone! Our whole history has been one of sorrow and sadness, because we have, from time to time, had to witness one after another of our friends and associates in life, stricken down by our side, and follow them to the grave. Those families too in which we were reared. Our father's family is broken up. Once our parents were living, and our brothers and sisters, without an absent one perhaps, all sit around the table together, bowed around the family altar, and went to the house of God together. But long since, this family has been broken up—time on its hasty wing has dispersed the quiet and lovely group. That father and mother who watched us in our infancy, and instructed us in childhood—and put their hands on our heads in secret, and invoked God's blessing upon us, their children, and often warned us of evil, and told us to love and serve the Lord, are gone! long since have they moulded to dust! Those brothers and sisters, many of them, if not all, too, are numbered with the dead, and yet our hearts were entwined around them, and we thought we never could be separated; but death has done his work, and they lie silent in the grave. In our own families there are missing ones. A husband is gone, or a wife, or children, and in this sad and afflictive way we have been taught the lesson of our frailty, and that life is but a vapor, that appeareth for a little time, and then vanisheth away!

4. Present the proof of the text as shown in our own persons.

We are constantly exposed to a thousand accidents, any one of which is liable to sever the brittle thread of life—to diseases innumerable; the heart may in a moment cease to beat, and the pulse be gone at the wrist! The function of respiration cease! The brain may become suffused with blood, and produce the most fearful results. Every tissue in the body is exposed to mortal diseases, which may soon destroy our life, and we go the way of all the earth. How many hairbreadth escapes have we already passed! Oft it may be we have been at death's gate by accident or disease. Mortality is written on every countenance, whether old or young, it is seen in every look—it is felt in every act, and soon our friends may be called to bid us adieu, to take us by the hand already cold, and say to us, farewell! and then close our eyes in death—wrap us in our winding sheet and shroud—place us in the coffin and shut its lid upon us, and call in our friends to aid them in burying their dead out of their sight, and we then be conveyed to the grave, and deposited there, and we unconscious of it all. Such we are, such is our life; and youth, nor health, nor any circumstance whatever, can shield us from such a fate. It may be yours to experience this who think it the least likely to occur!

If our Lord delay, this is the fate of us all. We hope, and desire, and pray for him to come and destroy death, and deliver those already under his dominion, as well as save us from his power.

"When shall the tedious night begone!
When will our Lord appear!
Our fond desires would pray him down,
Our love embrace him here."

5. How true the text in view of the hastening judgment.

You might count on ten, twenty, thirty, forty, and even fifty or more years, and think that it was the more likely that you might with care to your health, &c., live this length of time. You look at your parents and see that they lived to an old age—that your own constitution is still firm and but little broken—your health unimpaired, and hence you are ready to say, my time is not yet—I shall live a few years at least longer—and thus relapse into a state of indifference as to a preparation for a future judgment and eternity. But, dear hearer, you cannot count on years in the future, though according to the laws of nature you might calculate on years of health and prosperity yet. We are now living in the judgment age—in the last generation of man on earth—and this generation is nearly passed, and it is written, "This generation shall not pass away till all these things

be fulfilled." This generation began with the first celestial phenomenon which was to indicate the approach of that day according to the Scriptures—"The sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven," &c.—each of which has been witnessed in this generation, the first as far back as 1780. Added to this we have witnessed the terrestrial signs betokening the approach of that day—"Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:25, 26. Besides this you have heard the warning, "Fear God, and give glory to him; for the hour of his judgment is come."—Rev. 14:7. And you have or may soon hear the cry, "Behold the bridegroom cometh, go ye out to meet him."—Matt. 25:6. Judgment, the judgment day, with all its predicted scenes, is just at hand! Not twenty, thirty, forty, or fifty years in the future, but may take place before another year, another week, or another day, may roll around! "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."—Matt. 24:44. In view of this fact, "What is your life?" we can say in answer, "It is even a vapor, that appeareth for a little time, and then vanisheth away."

IMPROVEMENT.

1. We learn the importance of improving our time. If life is so brief, so short, so transient, and uncertain, how ought we to strive to improve every moment as it flies—its precious hours should not be let to pass away in idleness and pleasure, but all employed in doing and getting good—in securing and laying hold on eternal life. "To those who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life" is the reward. Let us not look back upon misspent and unemployed time when the judgment takes place, and say then if we had only improved those golden moments in the day of our probation, we should not have been lost, but now they are gone, and gone forever!

2. We see the importance of heeding the instruction of our Lord—"Lay not up for yourselves treasures on earth, where moth and worm doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven," &c.

Should we amass the riches of this world, gain its honors and renown, what will it avail us in a little time!—"We brought nothing into this world, and it is certain we can carry nothing out." How many spend all their days, and toil day and night to gain the riches and honors of this world, and when they have succeeded it has afforded them no real joy, and they are compelled to leave it all in the midst of their days. Our life should not be spent in gaining an earthly inheritance—but that which is "incorruptible, undefiled, and that fadeth not away." Not a mansion and palace here, but "a building of God, an house not made with hands, eternal in the heavens."

The Lord "so teach us to number our days, that we may apply our hearts unto wisdom."

And finally, we inquire—How do you desire to spend the remainder of your life—your days in the future? How do you, my brethren! Do you mean to be more active, more employed in doing good and in making efforts to save yourselves and others? If this is your purpose, the Lord aid you in the resolution. We have no time to sleep, no time to slumber, no time to while away.

"Why sleep ye, my brother! come let us arise:
O, why should we slumber in sight of the prize!
Salvation is nearer; our day is far spent;
O, let us be active; awake and repent!"

And how do you, sinner, design to spend your life in the future—your brief day of existence? In folly and pleasure? In unbelief and sin? O, sinner, think of the sorrow that shall environ that soul that shall finally take up the sad lamentation, "The harvest is past, the summer is ended, and we are not saved."

"To-day the Saviour calls!

For refuge fly;
The storm of vengeance falls,
Ruin is nigh.

"The Spirit calls to-day!

Yield to his power;
Oh, grieve him not away;
'Tis mercy's hour."

LETTER FROM J. PEARSON JR.

BRO. BLISS:—I read with pleasure Prof. Whiting's introduction to an exposition of the prophecy of Nahum. I feel assured that he will give us a critical and safe exposition of that very interesting prophecy, and whatever of a fanciful interpretation may be entertained by any of us respecting any portion of it, he will readily and clearly correct. As it regards the history of that once populous, rich, and powerful city, like almost all those ancient cities and empires, much of it is exceedingly obscure, and without doubt fabulous. We have, however, enough to satisfy the diligent Bible student that the word of God was wonderfully accomplished in its fearful overthrow, and utter desolation.

There is a uniform agreement among profane historians as to the character of the founder of Nineveh, which is in harmony with the account to which he has referred Gen. 10:10, 11, and, as to the identical person but little variance. The Bible informs us that it was Nimrod;—Ctesias and Diodorus say his name was Ninus;—Rollin takes a very strong and reasonable ground that Nimrod is "the same with Belus, who was afterward worshipped as a God, under that appellation," and whose statue was in the famous temple at Babylon. Rollin thinks that Ninus was a son of Nimrod, or Belus, and that Nimrod named Nineveh in honor of that son. In addition to the good reasons given by Rollin to prove that Nimrod and Belus are identical, certainly the fact that Belus was worshipped as a God in Babylon proves that he was the most honored and noted warrior and king of their own tradition. There is a remarkable agreement between the sacred and profane historians as to the nature and character of its founder, and but an inconsiderable dispute as to the identical person; whether Belus or his son Ninus.

Babylon existed perhaps as an independent city until Sardanapalus annexed it to the Assyrian empire, and it remained tributary to that powerful government up to the days of Nabopolassar, the father of Nebuchadnezzar. He was a general in the Assyrian army, and whilst stationed at Babylon, raised the standard of rebellion against his king, and succeeded in retaining the government of that city and adjacent territory. As you have stated, he formed an alliance with Cyaxares king of Media, and accomplished the reduction of Nineveh. Before this, the political power and governing influence of the East rested on the eastern banks of the Tigris.

Its location. There has been considerable controversy as to the precise situation of this once proud city; it was so completely destroyed. Time converted its conspicuous monuments into a desert waste, and says a writer, "Even the wild vegetation that usually veils the ruins of fallen greatness has disappeared, and desolation has spread over the entire landscape."

Prof. W. corrected the account of its location as given in the account by Diodorus, placing Nineveh upon the banks of the Euphrates, and not on the Tigris; the error belongs, undoubtedly, to the transcriber, and is not chargeable to the historian. The late excavations made by A. H. Layard, Esq., has most satisfactorily settled the long uncertainty as to where Nineveh stood. It was "the disinterment of temple palaces from the sepulchre of ages, the recovery of the metropolis of a powerful nation from the long night of oblivion." Nineveh, the great city "of three days' journey," that was "laid waste, and there was none to bemoan her," whose greatness sank when that of Rome had just begun to rise, now stands forth again to testify to her own splendor, and to the civilization, and power, and magnificence, of the Assyrian empire. He was, doubtless, directed by God's overruling and special providence to undertake the removal of that "stern, shapeless mound, rising like a hill from the scorched plain"—the "accumulated rubbish and wreck of ages"—in order to reveal to the infidel gaze of the bold scoffer of our day, the visible ruin of that once powerful, rich, yet wicked city, as a demonstration of God's faithfulness in the execution of his word.

Its size, &c. Historians differ in some points as to the height of its walls. Prof. W. has, with his characteristic lack of credulity, rejected the extravagant and absurd statement that its walls were 200 feet high. All agree that its fifteen hundred towers were extended one hundred feet above the walls, and if the walls were two hundred feet, the towers would stand 300 feet from the ground! Such immense height would entirely defeat the object designed.

It is generally agreed that its circumference measured about the same as Babylon, 480 furlongs, something over sixty miles. Although their circumference was about the same, still Babylon contained the most within its walls, owing to the difference in the shape of the two cities. The plan of Nineveh was in the form of a parallelogram—Babylon was built in the form of an exact square. Prof. W. gives as quoted from Diodorus, the longer sides of Nineveh, one hundred and fifty stadia; the shorter, ninety. Each of the four sides of Babylon measured one hundred and twenty stadia, or furlongs. Now by multiplying the sides of Nineveh thus—150×90, we have within the walls of Nineveh 13,500 furlongs. By multiplying the sides of Babylon 120×120, it gives us 14,400 furlongs, which makes 900 more furlongs within the walls of Babylon than in Nineveh.

The prophet Jonah speaks of its size: "Now Nineveh was an exceeding great city of three days' journey." The universal and common computation for a journey on foot is twenty miles a day, which agrees with the dimensions of Nineveh as given by Diodorus.

Date of its overthrow. All unite in saying that this city was taken by the united forces of the Medes and Babylonians, but historians differ some years as to the time of its reduction. It is now generally admitted to be B. C. 606. Dr. Robinson names this

date without any qualification whatever. He says, "Nineveh was destroyed 606 before Christ." Layard says, "The date of the conquest of Nineveh by Cyaxares is well ascertained as 606 before Christ."—Clinton has very carefully collected the evidence to the point from sacred and profane history, which to my mind is conclusive. It is as follows:

"The overthrow of Nineveh did not happen before the death of Josiah king of Judah in B. C. 609, because a king of Assyria is mentioned at that period; and Zephaniah, in the prophecy delivered in the reign of Josiah, predicts the destruction of Nineveh as a future event. The sum of the argument is this. From the age of Tobit it appears that Nineveh was standing in B. C. 601. For he became blind in the year 710, and survived that accident one hundred years; and yet he died before the fall of Nineveh. But a prophecy of Jeremiah, written in the first year of the captivity, B. C. 605, seems to imply that the city was then destroyed; for in the particular enumeration of all the kings of the North and near, and all the kingdoms of the world, &c., Assyria and Nineveh are not named. The testimony of Scripture, then, decides that the city was captured, and the Assyrian monarchy destroyed, certainly after B. C. 609, and probably B. C. 605. Herodotus brings the date to a narrower point. Cyaxares prepared to revenge his father's death upon the Assyrians, but was interrupted by the Scythians, who held Asia for twenty-eight years. After their expulsion, Cyaxares conquered the Assyrians. But as the Scythians were not expelled till B. C. 607, the capture of Nineveh could not occur till 606; and this date, obtained from Herodotus, is remarkably consistent with the accounts of Scripture."

Thus it is very clear that Nineveh was destroyed in the year B. C. 606. A few years' difference in the precise date of its destruction would be to us of comparatively little consequence, were it not for the latter sentiment of Clinton, "remarkably consistent with the accounts of Scripture." This to the humble, implicit believer in the exact truthfulness of the Bible, invests the fixing of the time of the fulfilment of a prophecy with some importance.

I must stop writing, for I am already imposing upon your good nature and friendly feelings, and foolishly taxing your patience. Taking a deep and perhaps a little enthusiastic interest in such kind of matter, and being too unwell to study, I have hastily penned down these spontaneous reflections caused by reading the condensed "Introduction" to "The Prophecy of Nahum." I anticipate considerable pleasure in reading Prof. W.'s prophetic and historic criticisms, and also in carefully reading and comparing his translation of that book.

Newburyport (Mass.), July 30th, 1852.

LETTER FROM G. W. CLEMENT.

BRO. HIMES:—It has been a long time since it has seemed convenient for me to write you; but it has not been owing to any diminution of interest in my feelings for the prosperity of the precious cause which you, in conjunction with others, are so devotedly endeavoring to advance, that has caused this seeming remissness. No; the doctrines connected with our blessed hope, are still precious to me. The present state of things, as connected with the moral, political, and religious world, agree with the economy of God in the past; and as God is unchangeable in his character and purposes, the conclusion is inevitably certain, that the Advent people, as to doctrine, are right. Why then should any despair? or why should any strive to divert us from so important a position, as we occupy in relation to the coming of the Lord? It is to be feared, that such as would thus do, are wanting in love to Jesus, and in real love to their fellows. There is a principle in human nature that is prone to seek its own emolument and present happiness, even at the expense of the happiness of others. Self is too apt to predominate in the heart of man; and unless it is subdued by the power of God's grace, it will not be an easy task to yield obedience to that command, that requires us to "love our neighbor as ourselves." Without a change of heart, there will ever be found a disposition to make the best of ourselves, of our party, and of our peculiar theological opinions; and at the same time, while we are under the influence of motives which we conceive to be friendly to the interests of self, we are forever finding fault with others, undervaluing the good they do, and speaking slightly of their sentiments. All these hard sayings, uncharitable, bitter, bigoted, and self-willed as they are, spring not from the spirit of religion, but from hearts unsanctified by its influence, and entirely devoid of its nature or effects, while in the exercise of harsh denunciation against their brethren. The truth of this assertion I have proved by observing the effects produced on certain individuals at different times. When they are all broken down in spirit—are filled with the love of God, they are never known to indulge a habit of slander and denouncing of others. But when in a backslidden state, their constant theme is in that direction.

True religion produces such a thorough change in the hearts of those who experience its renovating power, that all old things pass away, and all things become new. Their old prejudices and bigoted no-

THE BIBLE CLASS.—This is a prettily bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 for \$1.)

THE ADVENT HERALD.

BOSTON, AUG. 14, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c.": A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures: Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. "For they are the spirits of devils working miracles, which go forth into the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12c. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of the pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives:

1. The Visions on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

The Great Camp Meeting.

A Camp-meeting will be held in the town of WESTFORD, Mass., commencing on Monday, August 23d, and continuing through the week. The churches in Worcester, Lynn, Lowell, Salem, Westford, Westboro', Fitchburg, Newburyport, Haverhill, Lawrence, Nashua, Providence, R. I., Hope, and other places, are expected to participate in the meeting. We hope a committee from each church will unite with us in arranging the details of the meeting, so that all things shall be conducted in "decency and order."

The prime object of this meeting will be to arouse the churches and ministry to the great work of bringing sinners to Christ. We need a revival among ourselves in this great work.

Directions to the Ground.—The ground is located on the line of the Stony Brook Railroad, a short distance from the Westford depot, on the land of Abijah Fletcher, eight miles from Groton Junction, and the same distance from Lowell. Fare from the junction and from Lowell, 25 cts. Those coming from Providence, Worcester, Northboro', and vicinity, will pass over the Worcester and Nashua Railroad to Groton Junction, and take the Stony Brook cars to the ground.

Those coming from Lawrence, Haverhill, Newburyport, Salem, Lynn, and Boston, will go to Lowell, and take the Stony Brook train.

It is designed that each church shall bring a tent, or provide for themselves in any other where room may be had. When not impracticable, it would be better for each church to provide a tent for themselves. There will be a boarding tent on the ground, where those who wish can provide for themselves. Horse-keeping near the ground.

J. V. HIMES.

The Westford Meeting.

It was late last week before the location for the great Camp-meeting was decided on. Westboro' is the only other place that has been suggested at which to hold the meeting; and that was named at too late an hour. We think, however, after looking over the whole region, that Westford is the best location that could be selected.

Brethren, let us now make one united and strong rally for the cause of God. Bring with you your unconverted children and neighbors, and make special efforts for their conversion to God. Let each pastor, and the members of his church and congregation that go with him, have an object in view, and let all be determined to labor in union to accomplish it. Let everything approaching to selfishness, and all unprofitable questions, be laid aside, and let us all engage in the work of God with the whole heart. If this course be pursued, many perishing sinners, we doubt not, will be led to embrace the truth. Let those who think of attending the meeting, as well as those who remain at home, make it a subject of earnest prayer to God, that he would visit and bless us. May we forget the things that are behind, and begin anew in our good and glorious work.

The great question of Christ's speedy coming is settled—on this we have no doubts or perplexity. Whatever of labors and sufferings there may be yet in store for us, we wish to perform and endure them as good soldiers of Jesus Christ, for the eternal welfare of our race. If Adventists will rally, and come to this meeting with the feelings we have indicated, God will be with us and bless us. May each pastor so prepare himself, as to be able to feed the flock of God, with such instruction from his holy word as will give health and strength to all.

Letter from D. T. Taylor.

BRO. HIMES:—I am, in company with Mrs. T., visiting my widowed mother and relatives at this my native place. Have preached here twice, but my Sundays are mostly spent at Waterbury, with the company of steadfast believers there, with whom we soon expect to reside and labor for some months to come. We had an excellent meeting last Lord's day. God was with us to bless and melt our souls in Christian love and harmony, as we sat together around the table of our Lord, and communed on his dying and living love so profusely lavished upon us all. Our prospects are good, and we have, it would seem, every ground of encouragement for successful labor.

The memory of the uninterrupted harmony existing between us in our associate capacity and "labor of love" during the past year—the union and blessed spirit in all our social meetings—the kindly feelings pervading our ranks—the conversion of souls—the reclamation of the backslidden—the dispersion of the black clouds that for a while seemed to lower over our path, together with a thousand unmentioned kindnesses, are all pleasant to think of, and we, though absent from you, still desire and pray for the prosperity of the

church and society at Chardon-street, as we hope to be remembered by them when they worship the great Redeemer. My health is better than formerly. Let me add, too, that the "Voice of the Church; or History of the Millennium," is nearly completed. Love to all. Yours, &c.

Rouses Point (N. Y.), Aug. 3d, 1852.

We are happy to hear from our true-hearted fellow-laborer. May every blessing attend him.—J. V. H.

New Work.

"The Napoleon Dynasty; or the History of the Bonaparte Family. An entirely new work. By the Berkeley Men. With twenty authentic Portraits. New York: Cornish, Lamport & Co., Publishers, No. 8 Park Place. 1852."

We are indebted to the courtesy of the publishers for a copy of this superb work. It contains 624 pages, of faultless typography, on splendid paper, with twenty-two elegant engravings, for the price of \$2 50.

"In this work we have the Bonaparte dynasty brought together in a family group. Seventeen distinct and well-executed biographies are clustered around the main figure in the picture. The father and mother of Napoleon; his uncle, Cardinal Fesch; the lovely Josephine, whom all the world love and admire; the detested and infamous Maria Louisa; his brothers, Joseph, King of Naples and Spain, for several years a much-loved resident of Bordentown, N. J.; Lucien, Prince of Canino, the poet; Louis, King of Holland; the father of Louis Napoleon, President of France; Queen Hortense, the daughter of Josephine, and the wife of Louis; Jerome, the youngest brother, King of Westphalia, who sought his wife amidst the lovely daughters of America, and whose grandson now wears the uniform of the Army of the United States; the sisters of Napoleon, Eliza, Grand Duchess of Tuscany; the beautiful Pauline, and Caroline, Queen of Naples; and her husband, the magnificent and dazzling Murat; Eugene, the son of Josephine; the son of Napoleon, the Duke of Reichstadt; and, lastly, Louis Napoleon, the grandson of Josephine, a President by name, but in reality a King. These are the illustrious personages whose memoirs, with excellent portraits, here surround the life of him on whom the fame and fortune of all mainly depended.

"A strange and wonderful life, indeed, is that of central one—the earthly career of the greatest military genius of the world, which, in the period of fifty-two years, wrought such changes and revolutions in the nations, and consigned so many tens of thousands of mortals to a bloody grave. Born in an island of the Mediterranean; educated at the public expense; his hand twice rejected in marriage; at times so poor that accident saved him from throwing himself into the Seine; at the first opportunity presented, displaying, at Toulon, the most consummate skill and military science; then imprisoned and stricken from the rolls of the French army; then saving, in a moment of overwhelming peril and despair, the Government of France, by pouring his murderous broadsides through the crowded streets of Paris; elevated to the post of General-in-Chief of the Army of the Interior; united in wedlock with the beautiful Josephine; defeating the Austrian army at Monte-Notte; thus fairly launched in his victorious course, carrying his resistless eagles over slaughtered armies and captured countries; treading empires under his feet; dispensing crowns; dying, at last, imprisoned on a distant and solitary isle, where, after sleeping for a quarter of a century, his undecayed form revisits the country of his adoption, to repose forever on the soil from which, in life and in death, he had so long been exiled.

"The work before us is not a mere compilation of materials generally known. Many interesting incidents and details are given, not known, we presume, to the most industrious reader of the annals of the period. The design of the book—a most felicitous one—is carried out with great skill; the style is terse and glowing; the typography of the highest order, and the portraits, from original sources—some of them new to us—executed with care and truthfulness. We do not see how it can fail to acquire a popularity and circulation seldom equalled by any biographical production."—*New York Daily Times*.

The Steamer Henry Clay.

The coroner's jury, after a long and rigid investigation of the circumstances attending the burning of this ill-fated boat, have returned the following verdict:

That on the 28th July, A. D. 1852, while the persons described as having been found dead by the coroner and jury at Yonkers, were passengers on board of the Henry Clay, she took fire and was run upon the shore, and there consumed. That John K. Simons, one of the passengers, was burned to death, and that all the other persons, either by reason of the shock, occasioned by the collision of the boat on the land, were thrown overboard, or that, in order to save themselves from being drowned, they cast themselves overboard, then and there suffocated and drowned in the Hudson River, of which drowning and suffocation they died; that on this day, about 7 o'clock A. M., the Henry Clay left Albany, to convey passengers on the Hudson River; that John F. Tallman was Captain, and one of the owners; that Thomas Collyer was also one of the owners, and that James L. Jessup was Clerk. That Edward Hubbard was pilot, and James Elmendorf was assistant pilot. That John Germaine was engineer. That Charles Merritt was assistant engineer; and that a certain young man whose name is unknown to the jury, but who was employed to attend the bar on said steambot, and that they were all on board, and had each of them part command of the steamer Henry Clay, and that after leaving Albany on that day, and while the steamer was navigating the Hudson River, and while engaged in conveying passengers, the parties, for the purpose of exceeding in speed another steambot called the *Armenia*, or for the purpose of increasing the speed of the said steamer Henry Clay, did create, or allow to be created, an undue quantity of steam, and in so doing did make, or allow to be made, excessive fires, and did not use ordinary prudence in the management of said fires; and although often remonstrated with, did continue the excessive fires; and, in consequence thereof, and through their culpable negligence and criminal recklessness, the Henry Clay did, at about fifteen minutes past 3 P. M., take fire, and all the deaths ensued as aforesaid, and so the jurors say, that the deaths of all the said persons, and each of them, was the result of an act perpetrated by the said John F. Tallman, Thomas Collyer, James L. Jessup, James Elmendorf, Edward Hubbard, John Germaine, Charles Merritt, and the said bar-keeper, which act was imminently dangerous to others, and evinced a depraved mind, regardless of human life, although it was perpetrated without any premeditated design to effect the death of any particular individual.

"The Musical World and the New York Musical Times."

The *Musical World* and the *Musical Times* have been united, and are now published under the above title, by Oliver Dyer and Richard S. Willis. We have several times before spoken in terms of warm commendation of the *Musical World*, and need only to say, that it merits all the flattering notices that the press everywhere bestows upon it. Mr. Willis is an accomplished musical scholar and critic, and will add much to the value of the paper. On and after Sept. 4th, the *World* and *Times* will be published weekly, instead of semi-monthly, as at present, at \$3 a year; two copies for \$5; five copies for \$10, payable in advance. Among its numerous and talented correspondents is Lowell Mason, who is now in Europe. This gentleman's letters on musical matters in Europe, one of which appears in almost every number, are very interesting and instructive. The office of the *World and Times* is at No. 257 Broadway, New York.

The Scientific American.

MECHANICS, MANUFACTURERS, AND INVENTORS.—The eighth volume of the "Scientific American" commences on the 15th of September. It is principally devoted to the diffusion of useful practical knowledge, and is eminently calculated to advance the great interests of industry—Mechanical, Manufacturing, and Agricultural—the genius and master-spirit of the nation.

It is unrivalled as a Journal of the Arts and Sciences, and maintains a high character at home and abroad.

The publishers pledge themselves that the future volumes shall at least equal, if not surpass their predecessors. Among the subjects chiefly brought forward and discussed in its columns are, Civil Engineering, Architecture, Railroads, Agricultural Implements, Bridges, Manufactures of Metals, Fibers and Textile substances, Machinery for the purpose, Chemical Processes, Distilling, Coloring, &c. Steam and Gas Engines, Boilers and Furnaces, Mathematical, Philosophical, and Optical Instruments, Cars, Carriages, Water-wheels, Wind and Grinding Mills, Powers, Planing Machines, Tools for Lumber, Brick Machines, Farming, Fire Arms, Electricity, Telegraphs, Surgical Instruments, &c., besides claims of all the Patents, Reviews, Notices of New Inventions, American and Foreign. The work is in form for binding, contains several hundred Engravings, over four hundred pages of printed matter, and a copious index. Nearly all the valuable Patents which issue weekly from the Patent Office, are illustrated with Engravings in its columns, thus making the paper a perfect Mechanical Encyclopedia for future as well as present reference.

Valuable Premiums are offered for the largest list of subscribers to this volume. It is published weekly, by MUNN & CO., at their Patent Agency Office, 128 Fulton-street, New York.

TERMS.—One copy, one year, \$2; one copy six months, \$1. (Always in advance.) Five copies for six months, \$4; ten copies for six months, \$8; ten copies for one year, \$15; 15 copies for one year, \$22; 20 copies for one year, \$28.

Southern and Western money and Post Office stamps taken for subscriptions. Letters should be post-paid.

Exorcising an Evil Spirit.—A missionary of the American and Foreign Christian Union, laboring in Troy, gives an account of the ceremony of casting out a devil, which was performed in that place last winter, and furnishes documents to substantiate his statements. The person who it was pretended was possessed with an evil spirit, was a well educated and intellectual woman, acting as an upper servant in a Protestant family, whom he takes to be a female Jesuit in disguise. The person witnessing it was an Irish servant in the same family. The pretended devil answered the priest's questions audibly, and accused their master of having sent him into the girl.—*N. Y. Observer*.

Sad Effects of Delusion.—Mr. M. Hawley, of Carlisle, is now confined in the jail in this village, a raving maniac, occasioned by the excitement produced in investigating the pretended spiritual phenomena, of which there has been so much said and written. He has heretofore been esteemed as a man of sound judgment, and a good citizen, and his numerous friends will deeply deplore the circumstances which have bereft him of reason, and rendered his confinement necessary.—*Lotain Argus*.

We are requested by the officers of the Advent Conference in Canada East to say, that the address of Elder John Porter is Danville, Shipton, Canada East. They add: "The object in thus giving his address, is that those who were appointed by the Conference to receive subscriptions in aid of that deeply afflicted brother, may know where to send. Also that others of the Lord's stewards may have an opportunity of helping a brother in tribulation."

The Pathfinder Railway Guide for August, is published by Geo. K. Snow, No. 5 Washington-street, and sold by periodical dealers and newsmen. No one should think of travelling without one of these Guides.

Weymouth Camp-meeting.

There is a small society of Adventists in Alington and South Weymouth, under the pastoral charge of Elder Chase Taylor. They are enterprising and faithful in the cause. Though few in number, they determined to hold a camp-meeting, in order that the community might hear the important points of our faith, and be prepared to meet the Lord. The object sought was in a good degree attained. A large number were in attendance in the course of the meeting, and listened to discourses from Elders E. Burnham, J. Pearson, W. Burnham, Bentley, Hastings, Himes, and others. Much satisfaction was expressed by many, who never heard our views presented before. Some of the brethren and sisters were revived and encouraged, and we can but hope that some of the unconverted present were deeply and avowedly impressed.

The meeting closed Sabbath, Aug. 5th. The day was fine, and a large congregation were in attendance. Some of the citizens offered to subscribe to have the meeting continued another week. But this was not practicable.

Bro. Taylor and his society, as well as the Adventists in attendance, wish to express their thanks to the citizens generally for their kindness and hospitality.

Letter from D. I. Robinson.

BRO. HIMES:—My address will be for the future Worcester, Mass., as I have concluded to take the pastoral charge of the church in this place.

My tour to Morrisville and Philadelphia was pleasant, but not good for my health. My labors with the churches in Newark and Bridgeport have been agreeable and profitable; I hope, to both them and myself, the past year. But the locations of those places were not so favorable to my recovery. May the good Shepherd provide for those churches one who will better feed them with the bread of life, and under whose labors they will be better prospered.

We begin small and in weakness in Worcester, but hope to be blessed with increase. This place is considered a hard one for the cause, but the little number are united and resolute, and hope, by new efforts, sacrifices, and labors, to do good, and sustain the cause. We hope to be remembered in the prayers of the brethren that we may have grace, health, and prosperity.

We hope to see a general rally of the New England churches at the Camp-meeting to be held at Westford. May we all wake up in regard to the truth of the coming kingdom, and go to the meeting with the expectation of having a glorious time.

My health, I am glad to say, is improving.

Worcester, Aug. 9th, 1852.

"Youth's Guide."

The Aug. number (No. 4, Vol. 6) of this interesting and beautiful little monthly paper is now out.

CONTENTS. The Little Ragged Boy. Teaching Children to tell Falsehood. The Mother. An Extraordinary Stomach Load. Profanity. Parental Duties. Why You should be Thankful. The Seasons in Iceland. The Peewit. The Will and the Way. The Schoolmaster at Home. A Sabbath School Murdered. Enigmas, &c. &c.

TERMS (invariably in advance). Single copies 25 cts. a year. Twenty-five copies (to one address) 5 00 Fifty copies 9 00

RECEIPTS AND NEW SUBSCRIBERS.—As the meeting at Westford will be attended by brethren from all parts of New England, it will afford an opportunity to those who are indebted to this office to send on their dues. We hope that all such will not neglect this opportunity, as there is a necessity that their arrears should be paid. We hope, also, that efforts will be made to procure new subscribers for the *Herald*, not only that the truth may be more widely spread, but that those subscribers whom our enemies have succeeded in cutting off, and others that they will yet induce to stop their papers, may be made good. The enemy is active, and it will require great vigilance on the part of the friends of truth to render his efforts innocuous.

Elder EDWIN BURNHAM spent the last three Sabbaths in July with the Chardon-street Church, much to their edification; and Elder J. PEARSON gave them two excellent discourses last Sabbath.

We are indebted to the Hon. Charles Sumner and the Hon. Wm. H. Seward, for late public documents.

The address of MOSES CHANDLER is Waupaca, Waupaca county, Wisconsin.

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

Providence permitting, I will be in Warrenville, Ill., about Aug. 25th, and spend some time in that vicinity, as Bro. Langdon Miller shall arrange.

Brethren in the north part of Illinois, or south part of Wisconsin, who wish me to preach to them, will write me immediately at Warrenville, Ill., care of Bro. Langdon Miller.—B. Bosworth.

I will preach at Claremont, N. H., Sabbath, Aug. 15th; Hartland, Denismore Hill, Vt., 17th.—will some brother call for me at Hartland depot on the arrival of the first train from Bellows Falls; Sugar Hill, N. H., Aug. 19th, and will labor for a time in the destitute churches in that vicinity, as Elder Shipman may appoint.—N. B. LINGS.

I will preach at Colburg Aug. 17th, 7 P. M.; Perry's Corners, 18th do; Pearce, 19th do; Toronto, 20th do; Griggs, 21st do; Trusdell, 22d, 11 A. M.; Nelson, 23d, 5 P. M.; father Campbell's, 23d, 7 P. M.; Burrows, 24th do; Deacon Howard's, 25th do; Gray, 25th do; Clift, 27th do; Burdun, 29th, 11 A. M.; and at Fincel 4 P. M.; Ireland, 30th, 7 P. M.—D. CAMPBELL.

There will be a Conference at North Danville, commencing Oct. 6th, and continuing for the Sabbath. All ministering brethren and delegates from every church in this section, are requested to be present on Thursday, Oct. 7th, as the Conference will be opened for business.—B. S. REYNOLDS, S. W. THURBER, O. DAVIS.

A Conference will be held in Vershire, Vt., commencing Thursday, Aug. 26th, and continuing over the Sabbath. B. S. Reynolds and Henry Eastman will be present.

Bro. S. Heath will preach at Fitchburg, (in the Union Hall, near the Mansion House), Sabbath, Aug. 15th.—ISAAC NEWTON.

Bro. D. W. Sornberger will preach at Eaton, C. E., Aug. 25th and 26th, at 5 P. M.

Bro. P. Hawkes will preach in Lynn (Dye-house), Sunday, 22d.

Camp-Meetings, &c.

A Camp-meeting will be held in Vernon, Vt., on land owned by T. F. Burroughs, in a beautiful grove about one hundred rods from the North Vernon depot, and four miles south of Brattleboro', to commence Aug. 30th, and continue over the following Sabbath. We hope there will be a general rally for a large meeting. We think the prospects are, that more good might be accomplished here than south, where there have been many meetings of this kind, while many in this region have heard but little preaching on the speedy coming of Christ, and some none at all. We hope that all who can will come with tents and provisions, prepared to stay on the ground. There will be a tent for the accommodation of those who wish to provide for themselves. Arrangements have also been made with Mr. Burroughs for all who may desire board, horse-keeping, &c., on reasonable terms. Elders T. M. Preble and Edwin Burnham are earnestly invited to attend. (For the brethren.)

O. A. SCOTT.

The Lord willing, a camp-meeting will be held in Winsted, commencing Aug. 30th, to continue one week or more, upon the same ground occupied last year. The camp ground is about two miles from the depot at the terminus of the Naugatuck Railroad; and those coming by cars or stages will be accommodated with cheap conveyance to and from the meeting.

We invite every friend of Jesus, and all who are willing to seek eternal life through him, to meet with us in the tented grove, to worship the God of heaven.

Board and horse keeping on reasonable terms, with an invitation to the poor pilgrims to come and eat, without money and without price. S. G. MASTERS, HIRSH MUNDER, A. D. SMITH, MILLS GRANT, Committee.

A Camp-meeting will be held on the ground owned by Mr. Steel and others, five miles from Bellefonte, and three miles from Milesburg, Pa., to commence Aug. 26th, and continue over the following Sabbath. They unite in soliciting all to draw near unto Him who is the fountain of living waters, with devout and importunate prayers, that a pentecostal shower of divine grace may descend upon the faithful servants of God, that they may be instrumental in guiding sinners to the Lamb of God. Elders J. Litch, I. R. Gates, J. T. Lanning, and J. D. Boyer will be present. (By order of the committee.) J. T. LANNING, JOSEPH ECKLEY, ROBT. McMULLEN, JACOB SHEARER, A. D. BOYER.

A Camp-meeting will be held in South China, Me., on land owned by William Patten, to commence Aug. 24th, and hold over the Sabbath. It has been our aim in selecting a place, to accommodate the brethren in Maine, and hence we have chosen South China, as the most central and convenient place between the Kennebec and Penobscot. We invite all who love the Lord to come. Let the brethren be on the ground at an early hour, with their tents. Let there be a general rally. Bro. Couch and others will be there to aid in the services of the meeting. (For the brethren.) F. H. BERICK.

There will be a Camp-meeting in Haydensville the 17th of August, to continue over the Sabbath. Come, brethren, one and all, and bring your tents. Let there be a rally of the faithful. Friends coming in the cars will stop at the Northampton depot, where carriages will be in readiness to convey them to the camp-ground. CHESTER SHELLEN, H. MUNDER, HORATIO BASSETT, Com.

BUSINESS DEPARTMENT.

Special Notice.

We would say to all subscribers and agents, who are indebted to this office, that we are in pressing need of the monies due by them. They have received bills of the various amounts they owe, and we hope that this notice will ensure an IMMEDIATE response to the same. There is due on the *Herald* about \$2000, in sums of from \$1 to \$5, the payment of which would relieve us from much embarrassment. Those indebted, will find the sum they owe marked on the margin of their *Herald* of June 25th.

Business Notes.

S. Foster—Bro. Wood paid us for you \$9 65. We suppose we credited to all the persons he gave us, but find no credits to the two you now name. From the receipt, you can judge if they should have been included. It is always best to send a written note, or now charge you, for order of J. M. O. \$5 20, and await your direction respecting the two you name.

J. W. Daniels—Have credited J. C. M. \$1 to 60c.

J. Peirce—The Life of Wm. Miller has been unavoidably suspended for a time, but it will be resumed and published as soon as circumstances will permit.

H. Hunt—Sent you books the 5th by Conant's express.

Wm. Trowbridge—We have not received any letter from you containing the list received was the one in which you pointed out an error in your account of \$4, which we corrected according to your statement.

G. L. McKinney—Sent you books on the 6th by Mr. Sperry.

M. A. Keyes—The \$1 now sent pays for the books and one copy of Youth's Guide to your address.

J. F. Huber, J. T. Dizon—Sent you books the 7th by express.

PLEDGES

To defray the expenses of publishing the Report of the late Trial, to be paid in case \$600 shall be pledged, and to receive pay in books.

The report which it is proposed to publish, is the verbatim one taken by the Photographer, which is written out and certified to by him as correct, and to be submitted to and approved by counsel on both sides.

Herald office, 100 00, Chas. Wood, Worcester, 10 00
S. C. Berry, Rye, N. H., 10 00, H. Tamer, Buffalo, 10 00
H. H. Gross, 10 00, J. Drake, 1 00
G. Locke, 10 00, W. W. Palmer, 1 00
Wm. Tracy, 20 00

FOR THE DEFENCE.

Previous donations 315 57
Friends in Hartford 10 00

Receipts from Aug. 3d to the 10th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the one on the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 550 is to the end of the first six months of the present year; and No. 605 is to the close of this year.

W. O. Parsons, \$50; M. R. Powers, \$50; R. Fleming, \$32; H. Emerson, \$50; J. Kelsey, (and \$10 on acct.), \$60; S. Ellis, \$60; J. Morton, \$12; E. Mitchell, \$12; J. C. Bostou, \$10; E. Hooper, \$12; Deacon J. Tripp, \$12; J. C. Wellcome, \$10; J. Wellcome, \$50; A. Newton, \$45; Mrs. J. Fleck, \$60; Mrs. R. Darbey, \$60; Mrs. C. S. St. John, \$50; Mrs. E. Triplet, \$60; C. S. Collier, \$60; and Y. G. A. Gray, \$50; O. Smith, \$60; J. F. Huber, \$50; J. L. Jackson, \$12; M. L. Jackson, \$12; W. A. Matthews, \$57; E. Sabins, \$12; E. Bayles, \$12; L. Hill, \$50; L. Drew, \$50; R. Griggs, \$50; J. Morrill, \$12; J. Warner, \$50; P. Hamilton, \$60; F. Fowler, \$12; B. Adams, \$12; S. H. Knight, \$60; T. E. Putney, \$55, and books, sent—\$2 50.

W. Cousins, (and C. H.), \$60; P. Davis, \$60; N. McGregor, \$50; J. Philbrick, \$12; J. Peirce, \$32; J. Shockey, \$50; A. Bliss, \$12; C. Bennes, \$30; J. W. Stewart, \$12; A. Cushing, \$60; M. Tower, \$12; Z. Harding, \$22—each \$2.

E. Holbrook, \$42—\$2 75 due; G. W. Dingley, \$50, and books, sent; Wm. Pettengill, Jr., on acct—each \$3. J. Blair, 100—\$5. J. John, \$50—75 cts. Dr. C. O. Somers, \$37—\$1 20. S. Wadsworth, \$13—\$2 25. Z. Harding, \$70—65 cts.



"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X.

BOSTON, SATURDAY, AUGUST 31, 1852.

NO. 8. WHOLE NO. 588

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
(Nearly opposite the Revere House.)

JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

* For terms, &c., see last page.

THE LATE TRIAL.

Williams vs. Himes.

OPENING ARGUMENT FOR THE DEFENCE

The following, is the argument of A. PAYNE, Esq., Counsel for the Defendant, after the testimony for the Plaintiff was all in, and before proceeding to offer testimony in defence to the Jury. We give it in compliance with the request of subscribers, who will thereby be enabled to see the issues which had to be defended, and the nature of the testimony which caused the abandonment of the case.

If the Court please, gentlemen of the jury, I suppose it is fair to presume that the Plaintiff brings this action into Court thinking that he has a good cause of action, and is entitled to a verdict from you;—that he is preferring his action in Court in good faith, and for that purpose; and, I suppose it is equally fair;—if a man comes into Court and says he is *not* guilty of anything which is charged against him; and that he ought *not* to be held responsible to the Plaintiff, to presume that he is entitled to a defence against the same.

It is unfortunate for all of us, gentlemen, that any action should have occupied so much time as this must necessarily occupy. Nevertheless, a necessity is upon us, and each one of us has a duty to discharge.

You have now heard, during these three or four days, the testimony of the Plaintiff, and the law upon which he relies; and we have no doubt that you will give equally patient and careful attention to anything that may be stated on our side.

The Defendant, gentlemen of the jury, says that he is *not* answerable to this Plaintiff in damages, for anything that he has done; and you perceive that what he is called upon here to do,—whatever may be the form of the pleadings, or whatever may be the law, is to *reply to any and all charges which may be made against his character during his whole life.* This Defendant stands here, and, by some means or other, the Plaintiff in this case seeks damages for injuries which he *says* the Defendant has done to him. The Plaintiff has the right, and has, for four days, enjoyed the privilege of bringing *all the evidence he can find which can in any way affect the moral character of the Defendant*; and what the Defendant is *bound to do*, is to show that his character is *not* subject fairly and justly to the reproaches which may be made upon it. We know that when a question of this kind between man and man is to be considered, that any fair-minded person would give his serious and candid attention to the matter, if called to express an opinion. And when, by the laws of the land, a question of this kind comes before a jury sworn to give a true verdict therein, according to the law as interpreted by the Court and according to the evidence given, however tedious it may be, whatever may be some of its aspects and however frivolous the character of the representations, they will of course give serious attention to all proofs, and will weigh them carefully.

Gentlemen of the jury, there is another reason entitling this Defendant to a fair and impartial hearing. He is a man, as was said to the Court by the opening Counsel for the Plaintiff, of no little eminence. By the voluntary suffrages and election of large bodies of men in different sections of the country he has become their spiritual instructor. He is a minister of the gospel. Now, may it please the Court and gentlemen of the jury, this position which he holds does not screen him in the least from any investigation into his character: on the contrary, it renders such investigation more proper. His

position does not, I am free to admit, make it any more likely that he will *not* be open to charges against his moral character, but when you consider the effect, which a verdict, finding him guilty of these charges, may have upon this religious community, you will see that there is an importance in his character, independent of any injuries which the Plaintiff, or the Defendant may sustain. If this man, occupying the position he does in the community, is found by the verdict of a jury guilty of the conduct imputed to him in the course of this trial, it will seriously shake the confidence of large bodies of men in an eminent religious teacher, and consequently in religion itself. I do not suggest this, gentlemen of the jury, for the purpose of hinting that you should be any the less ready to render a verdict of guilty if you find him so; but as a motive, addressing itself to the common sense and good feeling of every man, to make you *cautious* in examining the testimony which has been, and may be presented.

This is one of the religious denominations in the country; there are various others; we all have our favorite views; one denomination is more extensive in one portion of the country, and another in another portion; one prevails more extensively in one class of society, and one in another; but any one of these denominations is of vast and salutary influence upon the community at large. Forms of faith may be all important, but the essential elements of religion are in *all*; and these essential elements render any association of men professing faith in the Christian religion, eminently beneficial and salutary in its influence on the community as a whole; and any act, judicial or otherwise, which shall have a tendency to shake the confidence of a large body of any one of these denominations in their religious teachers, will have a tendency to impair the religious sentiment in the body and through that of the community. This is a reason which does and must address itself to every man of good feeling, after giving a careful consideration to this case. And, gentlemen of the jury, when a man by a long course of public conduct has raised himself to a degree of eminence, and has acquired the confidence of a large body of men by the force of his own talents; by the energy of his conduct, and by his disinterested labors, in a cause which he believes just and important; when, I say, he has acquired this kind of eminence, he should not be rashly deprived of it; he should not be deprived of it except upon clear and ample testimony. These positions in the world are not gained without labor, they are the most valuable which a man can attain in this world; and when a man has once attained a good name, and a good position by his own exertions, by devoting himself to the welfare of the community, he should not have that good name taken away from him by slight and unsatisfactory testimony. The jury should require, in such a case, clear and satisfactory proof. Now, what we say, gentlemen of the jury, in this case, is, that our client has acquired this position—his reputation; and the Plaintiff seeks by a verdict of his jury to have it proclaimed to the world that he is unworthy of the position he occupies. If he is unworthy, there will be *no harm* done in the verdict; but when a man comes before you, as did the Plaintiff's counsel in opening the case, and tells you that the Defendant does occupy a position of eminence in his denomination, and it is sought to brand his moral character by the verdict of a jury, all that we say is that you ought to look closely to the evidence.

Now gentlemen of the jury, I think it necessary in order that you may understand our defence, that before we put in our testimony, you should understand what we expect to *prove*, and what is our *position* in this case. I will proceed to show this as briefly as the nature of the case will admit.

We say, and we expect to *prove*, gentlemen of the jury, that in the spring of 1850, or early in that year,—the Defendant then being the publisher and proprietor of the *Advent Herald*, (a paper published in Boston); being also, and

having been a minister of the Advent denomination for a great number of years, and having been in a position peculiarly exposed to charges against his character in these relations, which made it necessary for him to be on his guard against attacks, and always ready to meet and disprove them; that at that time, in 1850, he ascertained that some unknown person was making secret exertions to injure his reputation, by secret correspondence and secret associations among disaffected persons, who were circulating stories unfavorable to his character. This fact he ascertained; and in the paper of which he was proprietor and publisher, in an article there published, he called the attention of the public to the fact that such charges were in circulation, and such efforts were being made against him; and he called upon any person engaged in that business, or any person inclined to believe that there was any truth in the charges, to come forward and give him a hearing and an opportunity for defence before an impartial tribunal.

That, in a mere private man, may not have been altogether a necessary proceeding; but he was to a great extent a public man, and these charges were in circulation against his public character; and as such, he called upon any person, who had any charges, to come and give him an opportunity to vindicate himself. At the same time he stated that he had made this appeal because he had ascertained that these secret exertions were being made to blacken and defame his character and reputation. No name was given in that article, and no person was alluded to; and as we shall show you, no expression was used necessarily pointing at any person. Immediately, or very soon upon the publication of that article, Mr. Jonathan Perkins Weethee—one of the witnesses in this case, and Elder George Needham, another witness in this case, came forward and claimed that they were the persons, therein alluded to;—that Elder Himes had inserted in his paper an article, which I have described, which had pointed them out as the men who were engaged in this secret conspiracy against his character. No person was named or pointed out in any way; yet they came before the public and claimed that article alluded to them. And you will recollect, that they have both sworn upon the stand that they had been engaged in this kind of correspondence. Now they perceived that by coming forward and claiming to be the persons, that they brought themselves into a direct collision with the Advent denomination and with the Defendant in this case.

We shall show the next step in this proceeding. After these two gentlemen had rather unadvisedly and suddenly put on this coat, which seemed to fit; after they had avowed themselves to be the men who were meant,—and had thus directed the attention of the denomination to themselves as men who had been leagued together in these secret operations against Mr. Himes's reputation,—when they found themselves before the denomination and Mr. Himes, in this position, they sought an adjustment—about which you hear something from some of them—which adjustment they explained to be that they would withdraw all charges against Mr. Himes's character, provided Mr. Himes would, through his paper, exculpate them from all connection with the "secret" workings and reports against him. That is what they meant by the adjustment. That is what they would pay for having circulated reports affecting the moral character of others.

The next step was, that Mr. Himes demanded an investigation before a proper tribunal. The next step was, that a committee of this church, of which Mr. Weethee was pastor, and of which Mr. Himes was a member, attempted to investigate these charges which were said to be in the possession of Mr. Needham. The officers of the church were added, and the parties had a hearing before this committee; they called upon Mr. Needham to produce the authors of the charges; Mr. Needham declined to give the authors; and the committee not being able to obtain from the person who brought forward the charges, the names of the authors, or any evi-

dence respecting them, voted that the charges were frivolous and dismissed them.

We shall show that the next step was, that Mr. Himes, knowing perfectly well that these charges, although dismissed by the committee, would be kept in circulation unless he met and refuted them, went before the church and demanded that the church should act upon them. The charges were of a nature (which you will see when I come to that point) which affected his character and integrity as a man, and more especially as a preacher of religion; and he called upon this church, of which he was a member, to investigate these charges.

Of this church, Mr. Weethee, whom we expect to show you was one of the original conspirators, was pastor; and *ex officio* the presiding officer at church meetings. He would not allow Mr. Himes a hearing. He would not allow the committee which had been appointed by the church to make a report; and pronounced the motion that Mr. Himes should have a hearing, out of order. He decided that the charges were killed—for reasons which we will prove. We shall find that the defendant could not have a hearing, because the pastor would not put the motions, and would not allow him or his friends to have called, according to the usages of his denomination, a council of ministers to hear and decide upon these matters. We shall find that failing to get the church to take any action, because of Weethee's refusal to put motions and let the church act, Mr. Himes called a council himself, and gave the proper notice to the other parties, to appear before it and substantiate their charges; which they did not do. The council after investigating, voted that the charges were unfounded, and acquitted Mr. Himes.

At that stage of the proceedings Mr. Weethee, and the disaffected party, in the church of which Mr. Himes was a member, finding that their measures had displeased the majority, and that they could not carry on their proceedings against Mr. Himes, contrived a plan which I will now detail.

Mr. Weethee, the pastor of the church, without the authority and direction of the committee, who had the sole power to take such a step, called a meeting of the society for business on Sunday afternoon—stating in the call, that it was made by authority of the President of the society, who had given him no such authority to call it; and then proceeded—as is sometimes done in other bodies, ecclesiastical as well as political: Having given notice around to parties that were of one way of thinking, that there would be a meeting, he got what is called a "packed set," and, having called a meeting without authority, raised the question whether they would leave that place of worship. The President of the society refused to put the vote, stating that the meeting was irregularly called, and that the business was not in order; but inasmuch as there seemed to be a desire among those present to know how many were in favor of removing he would call upon those who wished to remove to stand up. No vote was declared and no count taken; and this they called a vote of the society to remove from that place of worship.

We shall learn that the officers of the church, (the Chardon street church) seeing that this manoeuvre was going on, and understanding perfectly the whole movement, decided not to have the regular church meeting on the following Tuesday; and, also that the church should not be opened for meeting on that evening; and then, as has been stated by the other side, these parties who united with Weethee, a minority of the church, some of whom had been recently admitted for the purpose of joining in these proceedings, met at a private residence and appointed a committee to seek another place of worship. This is what they call the removal of the Chardon street church.

These parties, with Weethee at their head, went to Washington Hall. A majority of the church had no actual knowledge of their proceedings, and not a solitary person was present who was not in the interest of this party; and they passed as I said to another Hall, called

themselves the Chardon street church and appointed a committee, not to hear and decide upon the charges which had been made against Mr. Himes, not to try a minister or member of the church who had been supposed to be guilty, but appointed a committee—consisting I think of seven, and comprising at least three who were voted into the church for the purpose of acting at this time, and all known to be violent enemies and opponents of Mr. Himes—to search out, and investigate the charges against him."

Without any notice to Mr. Himes, they appointed a committee—thus composed—and proceeded to appoint Elder George Needham—who originally brought the charges against Mr. Himes—who, when called upon before the committee of the church, to give the authors, refused—who, when called upon to appear before the council of ministers and present the charges, refused to do so—church advocate. He was to assist the committee in searching out and investigating the charges against Mr. Himes.

The next proceeding in this remarkable church trial was, that Mr. Needham the original accuser and depository of the evidence against this man, who had twice refused to produce his evidence before an impartial tribunal, goes about from house to house, sometimes alone, sometimes in company with one or more of the committee, and calls upon sisters C., and B., and brother A., and everybody he can find, who has a particle of gossip, an old stale worn-out calumny, or some heresy which has been reported about Mr. Himes. He writes it down himself, gets sisters B., and C., and D., and all the rest of them to sign it. After he has got his evidence in that way, occupying some three or more weeks in the middle of the summer, they send notice to Mr. Himes, for the first time. After the evidence has all been taken, and written down, and taken in *this way* too, on the afternoon of the last day of July, they send notice to Mr. Himes that on the evening of the next day a committee will meet at the house of Bro. Wood to hear the report on this matter; and they summon him to attend.

Mr. Himes had known what had been passing for weeks; he knew that the Church of which he was a member was still worshipping in its accustomed place, and that any body could inform themselves of its character; and he sent word to this committee, who were members of his church, that he declined to recognize their jurisdiction over him; and he acted accordingly. The committee then proceeded to adopt the report without his presence; and on the first evening of August, or second perhaps, in Cochrane Hall, they assembled together to complete this trial of Elder Himes. And we find, according to the testimony which they have put in, that this Elder Needham read this report or portions of it—for he does not pretend himself, neither does Weetsee, that the whole which was published was read at that time,—but the larger portion was read over to this assembly, which, having voted the charges all true, and all disciplinary, voted also that they should be published, and that Professor Weetsee and Elder Needham should be appointed a committee to prepare the matter for publication.—This is the report of the ecclesiastical trial at which Mr. Himes was found guilty of these enormous offences. At this trial Mr. Needham appeared as counsel against Mr. Himes, and made his argument after the report was read; and this Mr. Weetsee, this pastor of this remarkable church, presided;—calling himself (I believe I quote from his own language in the book which he has published) the "President Judge" of "the Highest Earthly Tribunal;" and calling the meeting at which these proceedings took place, the "Supreme Church of God on earth."

Now gentlemen you see from this, what kind of a trial this was, if we prove what we have now stated. In the first place, Elder Himes finds that these accusations are made against him and calls for an investigation. He finds that Weetsee and Needham are together in these charges. He calls for an investigation, and they refuse. He procures a committee of his own Church to investigate the matter, and gets an acquittal. A council of ministers is called and they find that the charges are frivolous.—Weetsee and Needham, finding that a large majority of the Church are against them, and that notwithstanding their own exertions, it is utterly impossible to carry any vote against him, call a meeting without authority, secede from the Church, go to another place to worship, search out and investigate charges, appoint one of the original accusers a magistrate to take evidence, and the other accuser to preside, vote that the charges are true, and then vote to publish the book as a fair trial of an ecclesiastical court.

Such is the trial. It is very much like the case of the old sea captain that ran into a Dutch port where he was much abused, and finally taken up by the dock-master and held to trial. He went to the Court the next morning. At the trial he did not take much notice of the proceedings; for he thought that he had a clear

case; when suddenly he was surprised to hear from the grave, sober, learned and impartial, not to say pious judge, a sentence of condemnation. He then looked more closely at the judge, when lo! under the wig and robe, he beheld the dock-master trying the case. He thought that that would not do; so he took an appeal. After a considerable time, he came to the second trial. He thought he was safe now. He thought all was perfectly clear, and could not see any doubt that he should be declared innocent; but again the same learned decision was pronounced, and he was more confounded than ever. Upon closer examination, however, he discovered the old dock-master again, in a different wig and robe, deciding the case against him. Now upon examining the proceedings recorded in these pages—[turning over the leaves of W. and N.'s Pamphlet—a copy of which had been supplied by the Defendant to each of the jury, and aided materially in giving them an insight into the case]—we find that those who originated the charges, carry on the investigation and publish the report. That is the history of these affairs.

Respecting this book, it is a book of which the more you read, the more you feel as if you do not want to read any more of it. It is a very difficult matter to read the whole. There is one gentleman mentioned in it, Dr. Pierce, who in the course of his deposition swears that he testified only in a political sense: he took a large number of copies—500 or more, but they would not sell; it has been a difficult matter to give them away, and he has them mostly on hand. We obtained from him, gentlemen of the jury, the copies with which to supply you. Thus the thing did not work. It was designed to counteract the influence of Mr. Himes's articles in the *Advent Herald*, but it did not accomplish its object.

Mr. Needham came to Providence: the same difficulty had grown up here as in Boston, and he came and took charge of the Anti-Himes party; which had seceded from the Church. The Plaintiff boarded with Mr. Needham; and you will see that they undertook to get Mr. Himes to say something against Weetsee or Needham, that they might prosecute him for slander. The only way in which they could manage, was to get this Plaintiff to go about to the different meetings where Mr. Himes was present, in order to get Mr. Himes to say something that they might make use of. He soon gained attention to the book, by presenting it at such a time, in such a place, and in such a manner as could not fail to arrest attention. No one would read the book, unless somebody informed them that there was something wicked in it; and so Williams had to tell them that there was something wicked in it: they did not care anything about the book itself. I do not know but Mr. Williams was actuated by love of God in relation to this matter. Mr. Ashley says he was doing this from the love of religion, and from a sense of duty; I do not know but he was. There is nothing which this idea will not prompt people to do. I think it likely that he does think he is doing God service; but what we say, and what we expect to make appear, is that this Plaintiff wherever he goes around, does so with the view of creating an impression among people, that Mr. Himes was not a very good sort of man. Mr. Himes came to this city by request of the Church here, for the purpose of holding a series of meetings; and it appears that whenever he is present, Williams appears with these books; and improves every opportunity to make remarks, and circulate his pamphlets. It appears to me, that in return Mr. Himes did about as little as anybody could, under the circumstances. He makes use of no harsh language; but when it appears impossible to have avoided speaking, he seems to have said to his congregation: "That book which this man is circulating, is a libel on my character; this man is going about disturbing my meetings and destroying the interest in them." That is all that he is charged with; and all that is proved. Having done that, Mr. Williams brings his action.

Now we come to Mr. Williams' statement. He says he is much aggrieved, that he is entitled to damages at your hands for the injury done to him by these words spoken, and for special damage, which he has sustained by Mr. Himes's persecutions: because of his having circulated that pamphlet, and following Mr. Himes around in these meetings, disturbing them and breaking up the religious interest.

Now it comes in the shape of a declaration, very learnedly set forth according to ancient forms, that this Mr. Williams being of good name, fame and reputation, never having been guilty of the abominable crime of slandering another, never being guilty of disturbing public meetings, was charged on a certain occasion with circulating a libel, with disturbing public meetings, and breaking up the religious interest in those meetings. He says in the declaration that he was circulating a book. Mr. Himes then has to have a lawyer, and puts in a long statement which you have heard read, the substance of which is: I did say you were circu-

lating a libel; I did say that: what could he say less? what could he say, except that it was a libel? and when he is charged with having attributed to Mr. Williams the offence of breaking up a religious meeting, he says I never said any such thing, in the form and manner affirmed. Then he comes to the trial. I will now, to show that the book is a libel, take these matters in the reverse order in which the gentleman put them; and, perhaps, as we have been over the ground once we can get back quicker than we came.

In the first place, I shall call your attention, gentlemen of the jury, to the matters which we say are libellous in this book; and they may be reduced, may it please your Honors, to a very simple statement,—with the exception of one or two anomalous cases in this action which were gone into this morning. Those do not seem to come under either of the heads, and will have to be considered by themselves. All the rest of the matters which we set up in this plea as libellous, may be brought under two general heads; *lying and dishonesty*. It is necessary that I should call the attention of your Honors, in order that the jury and Court may understand what is to be done and what is set up. This book is a sort of *omnium gatherum*, it professes to be the trial of Elder J. V. Himes before the Chardon street Church, published by order of the Church. You begin to examine, and you see that the first thing in it, is a *Vindication* by J. P. Weetsee and George Needham. It goes on with what they call "An Historical Sketch," in which they give their version, may it please your Honors, of the proceedings which I have been narrating to the jury. In this book Weetsee gives a sort of a biography of himself: in which he says he has been President in several colleges, and Professor in several, and also that he has performed six years' study in four and a half years. After this is a sketch, in which Weetsee and Needham give their version of the story; and then comes the seven charges which Needham produced against Elder Himes; three of which we set up in our plea as libellous,—the others being indefinite and frivolous.

The first charges him with "testifying before a certain court, that he held the property in his possession, in the same manner as the Bible Society and other benevolent societies held theirs, and then subsequently declaring that he was the sole owner." This, we say, is intended to represent him as testifying one way in court, and another way out of court, which would be perjury or falsehood. The next charge, that of unbecoming Christian conduct, we did not set up as libellous, because we thought it would be a difficult matter to show a jury what was "becoming" and what was "unbecoming." The next item accuses him of misrepresenting the affairs of the Chardon-street Church. That is a distinct charge; and that we set up as libellous. Then we set up as libellous the fifth charge, of "having dealings with a liquor dealer." All those are on page 28th. We say that this last charge, in this age, in the present state of public opinion, especially when the Maine Law is about going into effect, is a libel—that it is a libel to charge a man, and especially a minister, with encouraging a man in the liquor business. These people evidently viewed it so. They proceed in this historical sketch, at much greater length than I have gone through with. We set up these three items, Numbers 1, 3, and 5, on page 28, which are covered by the plea as libellous. They say on that page that common fame charges him with these things. We say common fame charges no such thing. The jury can read for themselves their version; and we will present ours, and we expect to prove that we are right.

We continue the examination, until we come to page 52. They had then finished the business of searching and investigating, of taking the testimony, &c;—and they send a citation to Elder J. V. Himes; in which they inform him, that they have appointed a committee to "search out and investigate" these charges, and desire him to be present. On the 52d page they publish their grounds of complaints arranged under seven heads, which they send to Mr. Himes. They set up "Want of economy," &c., which we say is not true. Then the 4th specification charges him with "Want of integrity in his Christian character;"—referring to the course he has pursued in relation to the Second Advent cause in general. This is the fourth charge. Then charge fifth, "In secular dealings showing a want of integrity."

In the sixth they say, he has not shown a regard for truth. In other words, in these four charges they charge him with dishonesty in three forms, and with lying. These are alleged by the plea to be libellous.

On the 53d page they say "On Friday evening the church met according to adjournment in Cochrane Hall, and there proceeded to an investigation and final disposition of the case." We now have the charges, specifications, and testimony, which were read before the church. On the 54th page is the first charge; it is

the same as the first charge on page 52. They then present the other specifications, which are the little scraps of gossip that Mr. Needham had picked up about town and induced people to sign. Then, as we proceed, they go on with their specifications about these charges, and on page 60 a little more than half way down, [the jury were all following Mr. Payne, and turning to the pages in the pamphlet referred to] we find a statement that is a repetition in the trial of the charge on page 52—the fourth charge. Again on the 62d page, near the top, the 5th charge which is also a repetition of one on page 52.

The next passage which we set up as libellous is one which is the same as the fifth on page 28th, which is a specification under a general charge. On the 64th page, about half way down they say—"That J. V. Himes did loan money to one Nichols a liquor dealer, to assist him in his wicked business, he knowing the fact. These we have set up as libellous."

We have set up as libellous, the charges affecting Mr. Himes's moral character, and such specifications as seemed to us definite enough to be made out by proof. The next which we set up as libellous is on the 65th page—the sixth charge, "That Elder J. V. Himes has been wanting in that scrupulous regard for truth which should distinguish every Christian." That is a general charge of lying. Then on the 67th page is one specification—the third, near the bottom of the page, "Deception about his real relationship as to the property of the *Herald*," &c.,—is an instance of lying, which they set up, and we allege to be a libel and expect to prove it so. We come next to the 82d page; that is a specification under a general charge, and is the same which we set up as libellous on the 28th page. Here it is introduced in the course of the remarks about an oath in the court. We say, that it is libellous, and we expect to prove it to be so.

The next charge is on the 86th page near the bottom—specification 9. It represents Mr. Himes as claiming to be a personal donor of tracts and papers, while charging the same to other persons, which we say means that he falsely represented himself to be the donor of tracts and papers when he was not: in other words, that he pretended to be giving away, when he did not give away. Again, beginning on the last line of p. 88, he is accused of "conveying the idea in all his papers and publications that he was merely the agent of the Advent body &c., until April 29th, '51, when he claims all as his own,"—and on the 89th page, the 13th specification they say, "That he has published deceptive accounts of the pecuniary affairs of the Advent office." Also on the 96th page, under the seventh charge, that "He has treated the Church of which he was a member, in an unbecoming manner," the third specification is, "That he has repeatedly made slanderous charges against the Church and authorized others to do the same." That we say is libellous.

These are the specifications and the charges; and there is the end of the report which was prepared by this committee, and read to the Church. The report of the committee to the body of the so-called Church, containing evidence under the charges and specifications which was read over to them, extends to the 96th page. Then follows the plea of Bro. Needham, beginning on the 96th page, and containing several passages which we also set up as libellous. It is difficult to see what need there was of pleading against him: when all the evidence was against him, when the judge, jury, and witnesses, were the parties against him, and had voted that the charges were true. The passages in N's plea which we set up as libellous are first, declaration on page 98th, "That the want of economy, openness, candor, and unbending integrity in his management of the Second Advent publications is sustained." That was the first charge on p. 52d; and Needham alleges, that it is true beyond doubt. Then, on the 104th page, beginning with "What a prostitution of moral principle does the testimony to sustain the fourth charge present," is also set up as a libel; for he virtually says there was testimony produced to sustain the charge. Then on the last line of p. 104th, Needham says on lending money to a liquor dealer, "I need only say that there can be no doubt that he knew that Stephen N. Nichols was in the liquor traffic; and yet he keeps him in the Church if Church it may be called and loans him money," &c. Also on the 109th page, "It is astonishing that a man in his right mind should attempt to play such a double game," &c. These we set up as libellous, and we allege that the innuendo is equivalent to a statement that he had played a double game. It refers to his management of the *Herald* property. Then if your Honors will turn to the 113th page, you will find at the close of Needham's plea (I call the attention of the jury in order that your Honors as well as the jury may see how the book proceeds) the so-called church resolve, "that the testimony on the specifications abundantly prove each of the seven charges." They then vote to withdraw fellowship from him, till he shall make ample

satisfaction for his conduct; and also vote that their doings, and a history of the case be published for general circulation.

Then the Pamphlet goes on with something that is neither a "historical sketch," nor a portion of the "trial;" but such further gossip and stories as these elders were able to find, during the progress of the work for the press, which was never before the Church, but which they have published on their own responsibility. In that part of the book we have set up two passages as libelous; the first of which is on the 132d page, which affirms that "Mr. Himes is an old sower of discord and division," &c. The other is the sentence on p. 135, "You should not therefore receive," &c., meaning the testimony of Mr. Himes. We allege that that is a charge of prevarication. These are the libelous passages, twenty-five in all, as they appear in the different portions of this book—comprising a historical sketch, that which purports to have been read and voted upon at the trial, and that which is said to have been collected afterwards, and has nothing to do with the trial.

The whole of these matters we say are libelous. The Plaintiff's counsel, as I understand from their opening, do not undertake to deny that they are *prima facie* libels; but they set up certain matters in avoidance of our plea. That is to say, they make certain issues in this case which have nothing to do with Mr. Himes's character, or with the truth of the charges in the book against Mr. Himes. *This is a little singular, if, as they pretend, their object is to try the truth of the charges in the book.* But we must meet all the issues they have made, and we have no doubt of our ability to do so. In the first place they take the ground that these matters were previously published by us. I is true that for the purpose of refutation, we took the charges on page 28, and in our paper said such charges had been made against us, and proceeded to remark upon them to show their falsity. Another defence of theirs will be that as far as the facts are concerned, whether these things are false or true, they are the report of a trial, so far as they stated what took place at the ecclesiastical court, and are therefore privileged; and the last defence they set up, is that *they are true.* They then offer to prove them, and they have gone on to put in their testimony to that effect.

Now, gentlemen of the jury, in the first place a man who has been a minister, and to some extent a controversialist, actively engaged in a new cause, and actively engaged in a variety of philanthropic and benevolent enterprises during the last fifteen years, and of an excitable temperament, who can stand the sifting which this Defendant has been subjected to, with these men on his track for three or four years to hunt up all that they can find against his moral character in the course of his whole life, needs no stronger evidence than that presented on the other side, and to which you have listened, that no real and substantial statement against his character can be made and sustained in support of those charges.

What are those charges? A prominent one is, a money transaction with a Mr. Buffum down in Lynn some fifteen years ago, long before he was connected with this Church. After twelve years had gone over the transaction no man of common decency and common feelings, would think of raking up a charge so long buried. Then they produce here, as evidence that he encouraged a man in the liquor business, the fact that he had a friend from whom he obtained money at times, who had accommodated him in business. We shall show, in addition to their own testimony, that this man had taken the pains to conceal the fact that he sold liquor from Mr. Himes, and that the statement that he encouraged a man in the liquor business is without foundation. Then they bring forward a controversy between Elder Himes and Joseph Turner, who made each their own statement before a council, where Mr. Himes was believed and the other was not. These and similar testimony is all they have been able to produce before this Court against Mr. Himes, after raking and scraping the whole course of his life for fifteen years. Now we expect to prove that every specification upon which they have fastened is distinctly and *unqualifiedly false*—not only in appearance but in fact.

As I said before, these charges arrange themselves under the heads of lying and dishonesty. Before calling attention to each of the matters separately, I will state that we shall clearly show the fact that he was the legal owner of the Advent Herald, and the property connected with that office; that he always has been, and always avowed himself the owner; that such was his peculiar relation to his denomination, that no man, no member of it, in possession of ordinary intelligence, and fairly acquainted with its affairs, ever had or ever could have had any sort of doubt about it; much less could a minister, in or about the city of Boston, ever have had any doubt of his title to it. I shall show that it was not possible to have had more than one opinion upon this subject.

Of this property, some money was stolen—the office was broken into and complaint was made against the thief, alleging that the property stolen belonged to Elder Himes. When the case was on trial it was necessary for the counsel to scrutinize the testimony closely. We shall show that he testified that the property was used the same way as charitable societies do theirs, and used for the purposes of this Advent cause; and we shall prove in explanation of what was said about its belonging to the Tract and Mission fund that the treasurer, Mr. Bliss, was directly responsible for a part of the amount. That was an entirely different part of the case. We shall prove that the way in which that came up was this: the money was not only to be proved to be stolen, but it was to be identified, and a twenty dollar bill was identified as belonging to the Tract and Mission fund. The Plaintiff here has put in much colorable testimony to make this conflict with the claim that Mr. Himes's money was stolen. The fact was, it had belonged to the Tract and Mission fund; and the Treasurer had passed it over into the general funds of the office—charging himself for it, and crediting the Tract and Mission fund; and charging the office in the account between that and himself. His testimony identified the money. Elder Himes's testimony to what everybody knew respecting the use to which he devoted his funds was like this; he turned round as if to explain to the Court and said: I know that there are reports in circulation about me; but I wish the Court to understand that while I own this property I use it for the benefit of the Advent cause—as the Tract, Bible, and Missionary Societies use their funds. That is the deception respecting his relationship to this property, which they adduce as evidence of lying and of dishonesty.

Now we will show you in relation to this matter of property, that it was in this wise. Some ten years ago, I do not recollect the exact time, Elder Himes having become associated with Mr. Miller, being a man of talents and energy, and being a poor man, he published one number of a paper called "The Signs of the Times," to defend this doctrine. Before a second number was issued, he made a contract with Dow and Jackson to publish this paper semi-monthly for one year. Elder Himes was to furnish and prepare all the matter, and Dow and Jackson were to furnish the paper and print it. In other words, he was so anxious to have a paper through which he could speak to the community, that he engaged to furnish the matter gratuitously and let them take all the proceeds. At the end of the year they saw that it was to some extent profitable. He wanted the control of the paper himself. They saw that the subscribers had become numerous, and they thought that if he was going to take the paper into his own hands he ought to pay them something for it. Finally, he agreed to give, and did give one hundred dollars. He has been the proprietor of that paper since that time; and it has always been a subscription paper. We shall show that he has also been a writer and publisher of books and that he has been an Advent minister, and a traveling minister; that he has received from the proceeds of this paper certain sums of money; that he has received from the proceeds of his other publications certain sums of money; and that he has received from the friends of the Advent cause donations amounting in all, during the whole time and from all sources, to less than \$10,000. We shall show that he has expended in this cause, in paying ministers, in supporting the cause and society in Boston, and holding tent meetings, more than \$12,000 over and above all the money received from donations; and that he has paid this from the profits of his paper and other publications—the produce of his brain and his own talents. So much on his ownership of, and relation to the Herald.

We shall show, moreover, that he has never published in the paper anything to contradict this view, and has always declared that he was devoting himself and his labors to the cause. To prove that he has always done so, we will show by the files of the paper what representation he has made; and then produce witnesses who have heard his statements at the places to which their own witnesses have alluded. Here, gentlemen, let me call your attention to a single fact that bears upon this point. You have heard the Plaintiff's witnesses testify that the Advent body is not an organized body; and that it never had any organization as a body. They seem to make no distinction between a man being an agent appointed by the body, and between his holding certain property—holding it as its legal owner—and using it as if he were an agent; which is the position in which Mr. Himes has always been. Whatever may be the imputations which have been cast upon him in other places, or here; whatever may be the faults of character, or manner, of which you may have heard; we challenge you to produce a man who has done an equal amount of equally disinterested labor; and we shall show that he has not made provision for his family should he

die, and that he has expended, or is using in this cause, which he believes to be the cause of truth and religion, all that he has earned and received during his connection with it.

Again, gentlemen of the jury, in regard to giving away tracts charged to the Tract and Mission fund, the real facts are these: In 1848 Mr. Himes was sick, and some of his friends proposed to raise a fund, called "the Tract Mission Fund." They appointed a treasurer, for the specific purpose of purchasing these Advent publications and distributing them gratuitously, because he was himself unable to preach. This fund was supported by his friends, and was an act of good nature on their part. Over it he has had no control—another man being its treasurer; yet he has himself paid large subscriptions into it—more than was by himself personally distributed. This is the way in which he has used this fund; and this is the only connection that he has had with it.

Then as to another matter, the Chardon-street Church in Boston. They have attempted to say, gentlemen of the jury, that he made false statements about his relation to that Church; in other words, that he represented that that Church was a great burden to him, when as a matter of fact it supported itself, and was never a burden to him. I may as well say in the outset, that so far as he is personally concerned, it makes no difference to whom he gives. He may as well support one society as another, and he exercises his own discretion. But we shall show on that subject, that when he received from the sale of the Tabernacle, a sum of money, concerning which Mr. Dickinson has testified, or about that time, that he bought the use of Chardon-street chapel; because, he thought it was for the interest of the body to have a fixed place of worship, where they could be more comfortably situated. He found in 1848, that this would accommodate the society, and his paper, as a printing-office, and he bought of the late Dr. George Parkman, the lease of that chapel—then having eight years to run, and put it in repair for thirty-eight hundred dollars. It was an unexpired lease, of which the yearly rent was \$446. Taking this yearly rent, and \$228 interest on the thirty-eight hundred,—saying nothing about taxes and insurance, and we have \$674. This, in connection with the fact that upon the expiration of the lease the chapel will belong to the owner of the ground, for which \$475 of the purchase of the chapel should be added each year, and you have \$1150 for the yearly rent and interest of the chapel. If you deduct from this \$200 for the rent of Mr. Himes's office, the remainder, \$950, as we shall show, is a fair rent for the chapel in which the society worshipped. Yet he rented it to them for \$600, and subscribed \$200 towards the payment of that. This shows that it was a burden upon this property, which he had purchased and was using for the cause. Then we shall show that he has given in addition, large subscriptions from time to time, to meet deficiencies—giving over \$400 at one time, and \$600 at another. We shall prove that he has been in the habit of making up the deficiency whatever it might be; and we shall do this, expecting to satisfy you. I do not mean to contradict what has been said on the other side and show that the whole burden of that society came on him: what he meant, was that the society was depending on him to be kept from debt; and that there was a large deficiency which he always made up. We shall show you finally, that in order to relieve the minds of some who pretended that they did not wish to have it known that he subscribed so much, that he afterwards called the rent \$400, instead of subscribing \$200. But, as I said before, it made no difference how much he gave or how little to that particular object, while he used all his property for the benefit of the cause.

The next, is the church organization. They say that he lied about that; i. e., they say that he pursued an inconsistent and dishonest course. We shall show you that he was always in favor of church organization. He never agreed with those people who were afraid of Babylon. He was in favor of organizations before he went to Europe, and when he came back. When he went out West, at the time they testify to, there were in this city of Boston two parties—one in favor of a Scriptural organization and the other opposed to all organizations; and they could not agree. While he was absent, a committee of conference—seven on one side and seven on the other—was appointed. This was the course which the thing took: The friends of organization could not come to any agreement with the other seven, who pretended to be "in favor of the right kind of one."

They finally proposed to draw up a kind of form to which they would assent. They intimated what they said would suit them, the others all agreed, and they came forward and made a unanimous report to the society. When Mr. Himes came back from the West, he found what had been done, saw what kind of an organization it was, which did not suit him, and he expressed an opinion unfavorable to it. It

was then explained by his friends, that they had much difficulty in getting any plan at all, and that they had put in a provision that it might be amended. And so they had a meeting and amended it. That is what Mr. Himes meant by breaking it up. That is all the inconsistency there is in his views upon this subject. The organization thus amended continued until it died out; and when he told Elder Needham there was no organization, it had become inoperative.

[The Court adjourned until the next morning, when Mr. Payne resumed his remarks:]

The coal bill, gentlemen of the jury, is the next item to which they have directed attention. By turning to the fifteenth page of the book, in Weetsee's historical sketch, you will see near the top that he refers to that matter as a grave offence. He says "the following facts were elicited," and proceeds to convey the idea that the office had been using the Church coal and had then charged the Church for it! On the 64th page we find in the 4th specification, that it is termed "a fraudulent transaction;" and then, on the 115th page, Needham says in his plea that is the worst of the charges. Well, gentlemen of the jury, it is the worst charge in this case; and for these reasons: It is a charge in reference to his conduct when a member of, and at a time when the actual Chardon-street Church would have had a right to try and discipline him. It was not a transaction over which fifteen years had passed,—occurring long before this Advent body had any existence, or any right to discipline him. It was a transaction for which if fraudulent, his Church had a right to discipline him. This charge is of a grave nature. It is a practical and definite charge, which men of the world as well as the Church can understand; for if true, it is cheating—this attempt to swindle in such a way! Now you have heard the testimony of Mr. Young and Mrs. Blanchard, and you have heard other witnesses to this point. You will bear in mind that Hamlin, who says he was the Treasurer of the society, and was the Plaintiff's witness, does not swear to any presentation of such bill of \$125 for coal; he swears that he knew only of one for \$8 50. You will bear in mind his declaration that he understood that Mr. Himes was perfectly correct in his money matters, and that he did not know anything to the contrary. You will recollect Mr. Young's testimony and the manner in which he cross-examined the sexton; and you will recollect also Mrs. Blanchard's testimony. I was present at the taking of her deposition in Boston, and have no doubt, notwithstanding the appearance of these figures upon the paper, she was a right honest old lady. She told her story so that I understood it perfectly. No imputation ought to lie against her on that account. The amount of it is that she did think the bill was \$125, and she was surprised at the amount and wrote it down. She made the sign or mark of dollars, and was going to write 125, but she put it so near the edge, that there was not room to carry it out, and she put the 25 on the other side, and fixed it when she got home. She understood that there was a bill, and had no disposition, evidently, to tell a falsehood; and it was just as evident that she did not know much about it. We shall show that the facts were these: Mr. Emerson was a coal dealer, and at that time the Treasurer of the society; and all the coal that was used in the chapel or in the office, was sold by Mr. Emerson to Mr. Himes, and was all charged to him. Mr. Himes intended to charge the society, or to keep an account of how much they used; and up to January '50 he had charged the society for the amount of coal used in the cold season \$8 50—estimating that they had burned that amount, he put it down on a memorandum. After the 1st of January he made no estimate and kept no account of the coal that the society burned. They had long protracted meetings, and they burned the coal as they wanted it. On the morning of the annual meeting, he and Mr. Emerson, and Mr. Hamlin, knowing that the society were behind in their expenses, met to consider in what way they should show the society how they stood; and they agreed, among other things, that Mr. Emerson, who wished to make a donation to the society, should do so by making it a present of the coal burned after the 1st of January. You see Mr. Emerson had charged all this coal to Mr. Himes; and they intended to add the coal burned after the 1st of January to the bill of Mr. Himes against the society; but Emerson says, "I wish to give something to the society." Mr. Himes replies, "Here is this claim for coal since January, you may make an estimate of it, and credit me the amount in your account against me; and then you may make the donation of it to the society, and represent to them that they have burned so much which is not charged in this bill; and it shall be considered Mr. Emerson's donation to the Church." That is what took place. When they went into the meeting of the society, Mr. Emerson as treasurer made a verbal report of the condition of its finances, and stated that there was due Mr. Himes for rent, \$308, fixing stoves, \$4 50; for fuel up to the first of January, \$3 50; for advertising Weetsee's meetings in the city papers, \$27; and for cash paid ministers, \$60,—in all amounting to over \$400, &c. Mr. Emerson represented that, as the debt due from the society to Mr. Himes, and stated that he should make no claim on them for coal burned since the 1st of January—he should give that in,—that was his donation. Mr. Himes immediately followed Mr. Emerson, and stated to the society, that as they were in arrears; and as he wished to encourage them, he would cancel his bill of \$400, and over, which he had against them, and that they would be pleased to accept it. He then told them that they were owing Mr. Weetsee towards \$100, and that as Weetsee had said he should hold him, Mr. Himes, responsible for his salary, he would pay that also, if the society wished him to; but he thought the society should pay that. The society thought so too, and agreed to pay that to Weetsee. Mr. Himes then left the meeting to fulfil an appointment at Salem. After he had left, there came up a discussion about the coal. As this bill of Mr. Himes did not contain all the coal that had been used, these other people, not understanding the facts in the case,

heard this discussion, in which as their witnesses have stated, pretty much all the male members took part. How could they understand? Bro. Young cross-examined Mr. Hopkinson; and how they got an idea of a matter, the beginning and end of which they did not understand, it is difficult to tell; but that no bill of \$125 was presented will be made clear to you—notwithstanding their three or four witnesses to that effect. I think it quite likely that the impression might have been that they had used one hundred dollars' worth. You saw that up to the 1st of Jan. they were only charged \$8.50 worth, and any body knows that they must have used more than that. That is the coal bill.

The next charge is, slandering the Church. I will take that up in connection with his being a sower of discord, which I had separated in my list of charges, but which they have melted together in their testimony;—that is, under this head of sower of discord, by the direction of the Court, they have introduced testimony to show what Mr. Himes has said in conversation with various ministers and members of churches, about different ministers in different parts of the country. Now with the exception of two instances,—that of Needham's, in which he says Mr. Bliss and Mr. Hale or Himes were present and he cannot tell which, and that of Ostrander, who testifies that Mr. H. said he would not be the villain to preach to such a set—excepting these two instances, in all the cases where there are witnesses we expect to show that their witnesses have not represented the conversation as it was. We of course have no testimony in respect to the private correspondence of Needham. Here was a denomination in difficulty, divided into two sections; there are secessions in the churches, and controversies among ministers. One minister at this trial gives a fragment of a conversation in which Mr. Himes freely expressed his opinion. Whether that opinion was correct or incorrect there is no evidence. All that can be said about Mr. Himes, and all that this case shows, is this: being an out-spoken man, of activity and energy, he said something about a villain, and immediately took it back;—that is, he stated "You ought not to put too much stress upon what I said: that is my way." What we have to say is, we do not think a jury will find a man guilty of sowing discord in the churches, and slandering the Church upon controversial discussions among ministers, on evidence brought here, of that kind, years afterwards by those who were at the time friendly with Mr. Himes. Mr. Needham was then sympathizing with him in these views of Marsh and others and expressing the same views. Why! it is proved that N. has made use of the hardest terms in the Conference and in letters about this Marsh; and they are not shown to be unjust. We shall show, gentlemen of the jury, that Mr. Himes was led to his opinion of Marsh by the information given him by Needham, who had previous to that time occupied the columns of the *Herald* in showing up the iniquity and selfishness, covetousness, and bad conduct of Marsh. The amount of it was, that Marsh was an editor of a paper originally started by Mr. Himes, and wanted to take a certain course. He got into controversy with Elder Needham, who filled the country with reports against Marsh, and finally brought Elder Himes to his opinion; and Mr. Himes expressed this opinion.

Then there is one other fact about the sowing of discord. They intended to introduce this mass of testimony under the head of treating Christians in an unbecoming manner, but that not being set up by us, it is permitted by the Court to go in here to the jury for what it is worth.

They next refer to a transaction which happened in 1837 in the Church in Sea street. We have some testimony about this: we desire you to understand that part of the case, and to find the facts as they are upon the evidence. It seems that in 1837 Mr. Himes was the Pastor of a church in Sea street in Boston, and that he was at the same time a public lecturer on Slavery and Temperance. Now you all know that when a minister takes up temperance and these other things, and makes himself active in this way, that a part of the congregation will want him to go, and a part to stay. So it happened in Sea street. In other words, the Church gets divided, into old hunkers and subterraneans. These old hunkers had an interview with Mr. Himes and induced him to ask for a dismission. They knew perfectly well that if they dismissed him, there would be opposition to it; and that it was very doubtful whether they could dismiss him at all. At this interview, after some conversation, he agrees to leave off this lecturing, or to resign his office. When he comes before the Church to inform them of his intention to leave, being a man of warm feelings,—much younger than he is now—and feeling an interest in that congregation, he makes a sort of parting speech. This, and the old hunkers getting him out contrary to his wishes, made some disturbance. Then this church in Sea street divided;—there was another room opened in Boston, and some withdrew. They

took their dismission, formed a new church, and called Elder Himes to settle over them; and he was regularly installed as their Pastor. It is said that he had a secret understanding with these men, to draw them off; but they had no such understanding: they went of their own accord, not knowing that he would be their Pastor; as we shall show you by those who went off. They had formed their new Church before they knew that he would come and be their minister. Now the other side have brought this in. After their Church trial was through, they found this old pamphlet by the committee of the Sea street Church, in which the old hunkers make their statement of what they understood, and not what was said. The only point in it is, the claim that he had a secret understanding with them to go away, which we shall disprove.

The next charge is that he has practiced deception about the pecuniary affairs of the *Advent Herald* office. This comes under the general head of lying, and also of dishonesty. As I apprehend, it is both dishonest and false.

The amount of it is, that they have taken some depositions and read some proof, that whereas he represented to others that he was in great distress and wanted funds, at the same time he loaned \$400 to a friend. In opposition to this, we shall show, by a deposition which they have taken and his bank account at the time, and by Mr. Bliss who is the business agent of M. Himes, what the pecuniary situation of that office was at this time; and that this loaning of \$400 was an accommodation to a friend of Mr. Himes. Elder Himes, in order to accommodate, did what only good natured men do; and which they sometimes do, even if they borrow the money. As we shall show by and by, Docter Pierce to whom it was loaned finding that Mr. Himes wanted the money made an exchange: he made a note running to Nichols instead of Himes, so that Nichols could let Himes have the money. And as to the bonus that the Doctor was to pay: it appears that Dr. Pierce agreed to pay a bonus, and Mr. Himes said he did not want it; but afterwards while Mr. Himes was in England he goes to Mr. Himes's wife and gives her the sum of twenty-five dollars, which was this bonus. That is the statement about the pecuniary relations. We shall show that the representations in the paper were true. The other side have published an article from the paper in the book but they have left out an important part of it, which would explain what they have published, as was shown to you. In the *Herald*, there was an appeal to the supporters of that paper on the ground that they wanted funds: in that appeal, the mode was set forth, in which that appeal might be answered—by paying up back subscriptions due on the *Herald*, &c. Weethee and Needham copy a part of the appeal into their pamphlet, and to make it serve their purposes are very careful to omit the explanation of how that appeal may be met, as we shall show you. This is the way in which these elders expose dishonesty! And we shall also show you that this is by no means a solitary instance in which they have made extracts in the pamphlet from Mr. Himes's papers, and omitted the very portions which showed the consistency of the parts quoted; but which if given, would have defeated their object in making them. By presenting you the articles entire, we shall disprove the inferences they have drawn from them.

The charge which they make is, that he represented the office as pecuniarily embarrassed, when he had money to lend. The fact is, he made this loan to his friend by borrowing the money himself.

The next case is that of Elder Turner who testifies that he was convicted of falsehood, on Elder Himes's testimony. It seems that several years since Mr. Himes was holding a meeting somewhere in Massachusetts, at which there was present a man named Pratt and his brother-in-law, Drake—both being then very good friends of Mr. Himes. Drake said to him, we wish to send a letter to your paper respecting your mode of preaching, as I have now heard you, to counteract some reports to your injury. I cannot write it out very well, and I wish you would, for me, give an expression of my opinion. A jealous suspicious man, on the look out for rogues, would have hesitated about writing a letter respecting himself, and leaving it in the hands of others; but these men were friends, and he sets down and scribbles on a piece of paper what this witness, Mr. Pratt, swears are the sentiments of his brother-in-law. Now Needham, in his plea in the pamphlet, admits that under the circumstances in which this was written, no blame attaches to Mr. Himes for writing it. But Mr. Drake then gets his brother-in-law, Pratt, to take the scrawl of Mr. Himes, and write it out more full, and send to the office. Mr. Himes had not praised himself sufficiently to suit them, and they want to do the business up thoroughly. So Pratt writes his letter and sends it to the *Herald* office. It passed of course into the hands of Mr. Bliss, the actual editor, who considered it so fulsome and in such bad taste, that he rejected it, and it was never published. Mr. Pratt,

you recollect, swears that at the office they would not publish it; so he files away Mr. Himes's original scrawl, for future use. There are some men who always keep every piece of paper they get hold of and file it away. Such men should always be watched. Well, it seems that in the course of time this Mr. Pratt came to be on the other side, goes about showing this piece of paper, and Turner saw it. Now, for the case of Turner. This is the gentleman who delivers his testimony in this very slow manner so as to be sure to be right, and have every word just so, and tell to the best advantage. He goes about, saying that the letters which are printed in the *Advent Herald* in commendation of that paper, are not written by those whose names are signed to them, but are written by Mr. Himes, and sent out to A. B. and C., to be signed by them, and returned for publication. Turner was the editor of a paper in Hartford, and his trouble was that Mr. Himes's paper was more popular in the denomination than his; and he wanted to make out that the letters in the *Herald*, which were so expressive of its character and the manner in which it was conducted, were no evidence of the actual popularity of that paper; and so he reported that they were written by Mr. Himes. It is very likely that he was not aware that Mr. Himes had written this at the request of somebody who wanted to send it as a letter of his own sentiments, when he said that those published were concocted in the office. But these religious papers are just like a worldly paper in that respect; if one gets a big circulation it will take something from the others; and although all are co-operating, so far as the cause is concerned, it does make some difference as to other respects. So this Elder Turner says this *Herald* is not puffed by the people who read it, but it is puffed in the office, and by the editor. This story gets abroad and there is some writing about the matter in the two papers—the *Advent Herald* and the Hartford paper—and after a while, they have a mutual council down in Boston respecting this and other statements of Turner. Mr. Turner has given you his version of that trial, and we will give ours. When Turner was charged by Mr. Himes with having reported what I have stated, Turner said that he had seen a letter commendatory of the *Herald*, written by Elder Himes and sent out to be signed. He was called upon to tell who had the letter, where it was, and where he had seen it. He declined doing so. After Mr. Himes had made these demands, he tells the council that he never wrote any such letter as Turner had described. The fact was that not being in the habit of writing such letters, not recollecting that he had ever written that scrap some three or four years before, which was written at another man's request and to express another's sentiments, and knowing to a certainty that no letter of that kind was in the columns of his paper, he denies before the council the writing of such a letter as Turner charged him with. You will bear in mind that Turner was not being tried for having asserted anything respecting this letter; but for asserting that the letters published in the *Herald* commendatory of it, had such an origin—that being only one of five specifications for which he was being tried. On the trial, he admits that he has thus reported respecting those published; and then refers to this, to show that he had cause for thus reporting. After a patient investigation, the members of the council, the most of whom are here present as witnesses, and will substantiate our version of it, decided that Turner was guilty on each of the five specifications. Now Turner comes into court with this scrap of paper, and complains that Mr. Himes was believed, and himself disbelieved. But, gentlemen of the jury, if you will turn to page 85 of the pamphlet where they have published the paper that Pratt swears to, you will find it is not such a letter as Turner described before the council, and therefore was not such a one as Mr. Himes denied having written; for it does not even allude to the paper called the *Advent Herald*, and therefore was not written in commendation of it.

Then there is Buffum's "Receipt:" they have offered testimony to show that at the church meeting Mr. Himes read something from Buffum. Whether it was a note or a receipt they do not know. They think it was a receipt which, they say, went to show that Mr. Himes had paid Mr. Buffum what was due to him, when he had not paid. They mean to use that fact in connection with other testimony, in order to show that Mr. Himes in a church meeting had represented that matter differently from the representation in Buffum's letter. But it appears from Buffum's own receipt, that this claim which had existed against Mr. Himes was at a certain time settled, by Mr. Himes giving up what little property he had at the time, and afterwards paying some \$20. He read that receipt, and explained the case. They do not attempt to give his explanation. They only remember that he explained the case, and read the receipt, and said that this is like other charges which have been made: they all end in smoke when explained. What we understand is this: He did re-

ceive a receipt in full: the receipt was \$20. Mr. Himes had made a failure, the creditor, doing as he is often obliged to, taking a part and giving a full discharge.

I will now take up in immediate connection with that, Mr. Buffum's case; which is another of their great cards. You will find it on page 62. I wish you to look at this matter attentively. You recollect Dr. George Pierce whose deposition was read to prove that he was owing the office \$400, at a time when they said the office was poor. This Dr. Pierce afterwards turned to the side of the opponents of Mr. Himes, and talked with Weethee and Needham respecting this Buffum. When he comes to be cross-examined, to say whether the account of the matter is true, he swears that he does not know anything about the facts. He said he was quite warm in his feelings at the time, and said what he did in a political sense. This explains why this letter of Buffum's happens to be addressed to him. It seems that Mr. Pierce, who was co-operating with Weethee and Needham, met Buffum down in Lynn, and informs him about the case. This transaction occurred fifteen years ago, before the Advent body existed; it was an old transaction, which all decent men would allow to sleep, unless there were strong and stringent reasons for bringing it forward; and they present none. When a man becomes a member of a church it is a new thing to discipline him for a transaction which happened and was all settled ten years before he joined the church. Well, Mr. Pierce says to Weethee: "Buffum has got a case;" and they call upon Mr. Buffum and get him to write down his testimony, which he does, directing it to Dr. Pierce. At the end of the letter there is an affidavit. It appears that Mr. Weethee desired to make it a little more emphatic. He wanted him to put in a little more of the *stingaree*. It might have been made at the suggestion that he was searching out and investigating charges; so he swears Mr. B., and it goes into the report, and is published, as a case of dishonesty in Mr. Himes.

Mr. Himes had some difficulty in finding out the true state of this case—it was so long ago. But it will appear that the facts were these: In 1835 this Mr. Buffum and Mr. Himes, became trustees of a Manual Labor School in Beverly. You know that as long ago as that, a new fancy sprung up, for having Manual Labor Schools; and they had one of these in Beverly, the policy of which was to have a large shoemaker's shop in connection with it;—being a region where large quantities of shoes are manufactured. They took a boy, and made him study part of the day, and then make shoes the other part. It was an excellent plan to develop the physical powers; and you will not be surprised that this kind of school found much favor for a time. Mr. Himes was in favor of this. And he, and this Mr. Buffum, who is a very good sort of a man—a Quaker—were trustees in this school: they hired a farm, erected a shoemaker's shop, and got a number of students. It was pretty hard work, and the only way in which they could raise the funds was for Mr. Himes to go about and get subscriptions and donations from the people who felt interested. Dr. Channing and others subscribed, and thus the school was supported for a time. Now this school was kept on a farm owned by Col. Amos Sheldon, of whom the trustees rented it. They intended to purchase it in time, if they could raise the necessary funds, which they supposed they could. But this farm had a mortgage on it of \$3800, held by a Mr. Patten of Roxbury, who was pressing Col. Sheldon for his money. In order to keep possession of the farm for the accommodation of the school, it became necessary for Col. Sheldon to pay off Mr. Patten's mortgage.—There was no way to do this, only by borrowing the money and giving a mortgage on the farm as security—the other being paid off by the money thus raised. In the winter of 1837, a Col. Perkins of New Bedford, a friend of the school, was a member of the Legislature then in session in Boston. Mr. Himes had some talk with him about taking the money of a Mr. Arnold,—then on a tour in Europe, and who had funds about coming due, which he had left to Col. Perkins to re-invest—and taking up the mortgage with it. The prospect of getting the money from this source, he communicated to Col. Sheldon and Mr. Buffum, and they were to learn the result, when Mr. Perkins should return from New Bedford, where he had gone for a few days on a visit, and who on his return would report what could be effected in that way. But that resource proved fallacious, and no money was thus obtained.

It so happened however, that in September following, Col. Sheldon found a man who would be willing to advance \$3000 cash and take a mortgage of the farm, unincumbered by any other mortgage as security. This would enable Col. Sheldon to pay off \$3000 of the \$3800, mortgage—leaving \$800, to be provided for by other means. To enable Col. Sheldon to take up the entire original mortgage at this time, Mr. Buffum, came to Boston with Col. Sheldon, and

signed a six months' note with him for \$800; and Mr. Himes, and the broker in whose office it was done, endorsed it.

Now Mr. Buffum in his affidavit which they have read to you, swears that he was induced to sign this note by the false representation of Mr. Himes, that in a few days Col. Perkins, a member of the House of Representatives, was to return from a visit at New Bedford to take his seat in the House, and would bring the money from the estate of Mr. Arnold, and take up this note. This alleged misrepresentation, on the part of Mr. Himes, is all the point there is to this case of Mr. Buffum. Mr. Buffum swears that the note was not thus taken up, that Col. Sheldon soon failed, that he had to pay the note and sue Mr. Himes for it, and afterwards settled by giving him a receipt in full.

Now, gentlemen of the jury, we shall show you that Mr. Buffum was entirely mistaken about being induced to sign this note by Mr. Himes's representations concerning money from Col. Perkins. And we shall show this by a subsequent deposition which Mr. Buffum has given, in which he acknowledges his mistake. The fact is, the thing occurred so long ago that he had mixed up in his mind things entirely disconnected. Remembering the talk about money from Perkins in the winter of 1837, when P. was a member of the House; forgetting that that arrangement had all fallen through, and that the arrangement in September was the result of that failure; and knowing that he had to pay the note, he had become confused in his mind respecting them.

The only way in which we were able to convince him of his mistake, was by finding the original notes on the Court Records, which showed that it was given in September 1837 when the legislature was not in session, six months after Col. Perkins had gone home to New Bedford on the adjournment of the legislature, and six weeks previous to the time when the members for the coming legislature were to be chosen. This made it perfectly clear to Mr. Buffum, that at the time he signed it, he could not have been expecting the money in a few days from Col. Perkins on his returning from a visit, to take his seat in the House. On seeing that he was a signer of the note, and Mr. Himes only an endorser, it was also very clear to him that that could not be the note on which he sued Mr. Himes; for the maker of the note could not sue an endorser. Also on showing him a certificate of Col. Sheldon's given to Mr. Himes, that this note was given solely for his (Sheldon's) personal benefit, and was to be paid by him, and that Mr. Himes was in no way responsible for the same, Mr. Buffum recognized the signature as genuine, and certified to it in his second deposition; and he also recollected that at the same time Col. Sheldon gave him a certificate of the same import, which he has found and appended to his second deposition, as we shall show you. On further search, he found that the note on which he did sue Elder Himes, was a joint note of \$600, given in the winter of 1838, after the foregoing transaction, and signed by himself, Elder Himes, and P. R. Russell, payable to Col. Sheldon. This note it was found on farther investigation, was given by them as trustees of the school, to Col. Sheldon for money expended by Sheldon in support of the school. This note was to be paid by the income of the school, and not by the trustees personally. The fact undoubtedly is, that Mr. Himes at this time had entire confidence that he should be able to raise the money by donations and subscriptions to the school; and he manifested his high confidence by signing the note. But the great financial crisis came on at that time, the school went down, the shoe shop went down, and the friends of the school, of course, would not subscribe money to support a school that had already failed; and no more funds came in for the payment of this note. There had been paid on it, \$140, and Mr. Buffum, as a man of property had to pay the note and sue Mr. Himes and Russell, each for one third of the balance—\$153. Mr. Himes being a poor man, gave up his furniture, and afterwards paid \$20, more; and Mr. Buffum, as every sensible man in such a case would do, took what he could get, and gave him a full discharge.

Mr. Buffum, having the note to pay, and also Col. Sheldon's \$800, note, always felt bad about it; and having got the different transactions all mixed up in his mind, he placed the things in the wrong place. The evidence which we shall present on this point, as I have explained to you, will entirely disprove the charge of falsehood and dishonesty, which they have endeavored to fasten on Mr. Himes in reference to this transaction. But, gentlemen of the jury; supposing that we had not been able to present so clearly to you the facts respecting this long buried transaction,—had we been unable to present to you Mr. Buffum's second deposition, in which he explains and corrects the former, it seems to me, that a transaction which happened fifteen years ago, and about which the party in his first deposition, could not remember the items, date, or place, should not have been brought up as a charge of dishonesty.

Then there is the case of Mr. Hoyt. They have read to you his deposition, intending to show that Mr. Himes gave him a lot of books, and afterwards charged them to him as being sold. The sum claimed to be thus charged is only two dollars and amounts to this. Mr. Himes, at one of his tent meetings in Western New York in 1845, gave Hoyt some books; and afterwards in 1851 a bill was sent to him of two dollars, made out by a clerk in the office for books had in August 1846. Mr. Hoyt writes back, that he did not recollect of having received any books at that time. Mr. Himes replies to him that he has no charge against him for any books had then, but for a hundred extra papers. That is the whole of that. His deposition goes to show that Hoyt made the mistake. In August 1846, when Mr. Himes was in Europe, and could know nothing of it, the clerks in the office, sent to Hoyt's order one hundred extra papers and charged \$2. We shall show you the original entry, shall make it clear to you that no books were then charged, and that the papers were charged and sent to him in Mr. Himes's absence by Mr. Bliss, his agent. That is all there is of that transaction.

The next case of alleged dishonesty was at the great tent meeting in Newark, New Jersey, in 1842 to which the depositions of Flavel and Hollister refer. In 1842 the big tent was pitched in that place. Before the day had arrived and when, as Mr. Dickinson said, friends were thick and money plenty, Mr. Flavel, who was a firm believer at that time, who was a man of property, and a man of zeal, was very anxious to have the tent brought to Newark. He consulted some of his friends, and wrote to Mr. Himes to know upon what terms it could be brought there.

Mr. Flavel agreed with his friends—a committee that was formed) to be responsible for all the deficiencies and to guarantee all the expenses. Contrary to their advice, he set up a victualling tent in the neighborhood. The meeting was held under a large tent; and it so happened that there came up a tremendous storm. The people who worshipped, got along very well by striking the tent and removing to a church which was provided for them; but it had a serious effect on the victualling tent. The rain destroyed much of the provisions, and scattered the customers; and Flavel lost a large sum of money by it. Mr. Himes collected as usual, from voluntary donations, certain sums which he disbursed for certain expenses, and was then some \$150 out of pocket by the meeting; so the matter ended for a time. Mr. Himes made a statement of the finances at the close, showing what the expenses had been, and it was published immediately in the paper in New York, of which he was publisher and another man editor.

Soon after this Mr. Flavel gives a lot of land, being much interested in this cause at that time, and a hundred dollars. The lot of land was to be sold, and the proceeds applied to the free circulation of the *Midnight Cry*, or some other Advent paper. He placed this property in the hands of Elder Nathaniel Southard, the editor of the *Cry*, who disposed of the land, and expended the proceeds, according to the directions of Mr. Flavel; and Mr. Southard's deposition, which we shall read to you, will show that Elder Himes had nothing to do with that transaction in any way, and that he had no knowledge of it, till some years after, when this Flavel first complained respecting it. It was a transaction entirely between Mr. Flavel and Elder Southard.

This Mr. Flavel is a Dutchman, a very fine man, with a good deal of zeal; and he is a man of property. He was a prosperous and thriving baker, unquestionably a firm believer at this time in the Advent doctrine. He lost this victualling tent without a murmur. All was right! But he had fixed his mind upon the exact time for the Advent, and was as sure that it was coming on a certain day, as that it was to come at all. He did not hold the doctrine as many intelligent people do, that it is a revealed doctrine and yet that there may be some doubt as to the exact time. He held that it was *then or never*; and as it did not come then, he surrendered his faith in this doctrine altogether. The lot which was sold was in Brooklyn, New York, which place since that time has been increasing very rapidly in population; and this lot which was then sold for \$300, all it was then worth, has since greatly increased in value; so that by this time, as I have been informed, it is worth thirty or forty thousand dollars. Mr. Flavel sees this, and having become more interested in worldly concerns than he was before, and regretting now his loss, he undertakes to say that the doings at the Newark tent meeting were the cause; and he gives his deposition (of which we had no previous notice) in which he undertakes to make it appear that Elder Himes did not do exactly right about that meeting and those donations. He thinks his private loss on the victualling tent ought to be paid. He says that Elder Himes did not appropriate the proceeds of the land as he ought to, but used it to pay for the circulation of a subscription paper the *Midnight Cry*. Elder Himes had about half a dozen papers in different parts of the country, and this was one.

We shall give you our version of the tent meeting, and also show respecting this land, by Mr. Southard the editor, and Mr. Tullock the financial clerk, that the money was given to Mr. Southard, who had the whole direction as to its use. Flavel did not attend to the matter at all; and Elder Himes had no knowledge of it. Mr. Southard took Flavel's direction as to how the land should be disposed of, and expended the proceeds accordingly; and Flavel knew how it was expended—that with it, Mr. Southard caused to be published extra copies of the *Midnight Cry*, to the amount of this donation of land, and circulated them gratuitously. Elder H. had nothing to do with it, and it never went on the books of that paper in any way. The only connection that Elder Himes had with it was, that by the consent of Mr. Southard and Mr. Tullock the paper was printed at his own establishment; so that they got the papers for free distribution by paying only for the press-work and paper. So much for that.

There is another case of alleged dishonesty—the case of Mr. Hollister; the drift and purport of which is to make appear that Mr. Himes agreed to let Hollister have his papers for \$2 per hundred, and then charged \$2.50; and that when they came to settle, Mr. Hollister gave his note for the balance, and Mr. Himes agreed not to present it until he should again come to New York, and that he did not do as he agreed. The dishonesty lies in these two points: Agreeing to let him have the papers for \$2, he afterwards charged him \$2.50; and agreeing to hold on to the due-bill, and not retaining it as he agreed. We shall show that Hollister was an agent for Mr. Himes; that is, he received a large number of papers weekly for the supply of subscribers in the city of New York, and was to account to Mr. Himes for them. He became an agent about the close of 1845, when Elder Himes was supplying his agents with the paper for \$2.00 per 100 copies; and he supplied them to Hollister at that price to the 1st of Feb. 1846, as he did to the others. At that time he enlarged his paper, and also raised the price at which he supplied agents,—putting it to them at \$2.50 per 100, instead of \$2.00 as before. Now Hollister was one of Elder Himes's largest agents: i. e., he circulated more papers than any other agent. In some respects he was a very good agent; but he was also very slow pay. To remedy this, and spur him up to prompt payments, Elder Himes, when he enlarged his paper, wrote to Hollister that he should still have them for \$2.00 as before, according to his letter which Hollister has appended to his deposition. But in that same letter he writes to him that he shall charge him \$2.50, the same as the others; but that if he pays promptly, and settles every one or two weeks, he will deduct the 50 cents, and make them come to him at \$2.00. The account ran on, and Hollister did not settle promptly. At the end of three months, he was \$75, behind-hand; and at the end of six, he was \$1.50 behind. Therefore he was not entitled to the deduction of 50 cents per 100, according to the condition on which it was promised to be made. Accordingly his account was made out the same as others, at \$2.50. On presenting it, he complained that he understood that he was to have them at \$2.00. Elder Himes, who had been absent six months in Europe, and had no charge of his books or accounts, had forgotten the circumstance; but on Hollister's presenting the letter referred to, notwithstanding it was to be deducted only on the condition that he paid up every one or two weeks, Elder Himes promptly deducted the 50 cents per 100, on all the papers on which it had been charged,—amounting to over \$50, from his bill. This was in Dec. 1846. Hollister continued his agent till Feb. 1, 1847, when Mr. Tracy succeeded him as agent. Hollister did not settle till May following, when not being in funds to pay in full, he gave a due bill for the balance. Mr. Hollister says that Mr. Himes agreed to keep the due-bill until he went again to New York; but instead of so doing sent it to New York for somebody else to collect. Now gentlemen it is difficult to see where the fraud in that transaction lies; he gave Hollister six months to pay it in, and after that sends it to a gentleman in New York. When a man gives another what we call a due-bill, and the man who receives it waits six months, corresponds respecting it, and when it is not paid, he sends it to a mutual friend in N. Y.—not to demand collection, but still to wait the other's pleasure,—and we shall be able to show that Mr. Himes did so—we do not think it a serious fraud. I knew a man once when I was a small boy, an old gentleman who made ox yokes. I used to watch him while at work for hours together. He was in the habit of going to New York State to dispose of his yokes. He went to a neighbor one day, and told him he wanted some funds, that he was going to New York State, and he wished to borrow \$5; and he said when I come back from New York State I shall pay it. He put the statement in that shape. The man who let him have the money, waited a long time, several years, and heard nothing from the man about refunding the money. At last he said to him, Well, Mr. Cady about that \$5 which you were to pay when you

came back from New York? Oh! said Mr. C., I haven't been! This case of the note is similar. This Mr. Hollister agreed to settle with Elder Himes, when he came to New York; and when Elder Himes, after so long a time, wrote for it, he ought to have been in funds to pay it, but did not; it was then sent in a friendly manner to a friend of both parties in New York, and was paid after running about a year. That is that breach of contract.

The only matter that remains, gentlemen, is this case of the liquor dealer, about which I have something to say, in addition to what I said last night. It seems that that Mr. Nichols was a friend of Mr. Himes, and a fine man, engaged in the lumber business, tobacco business, and general grocery business. At one time he was also secretly, (and without his name appearing in the firm), for five months only interested in the liquor business; and they show that liquor was bought there. There is, however, no proof whatever that Mr. Himes knew that he sold liquor. On the contrary, all their own evidence goes to prove the opposite.

The fact was that Mr. Himes needed accommodations (as every man in business needs and extends accommodations); and Nichols was one with whom he had been accustomed to exchange accommodations, not knowing that he was in the liquor business. Now we shall show you that during the period Nichols was thus connected, it so happens that no such exchange was needed, and no accommodation extended by either party to the other. But had there been, there is no evidence that the Defendant, at the time, knew of any such connection. Billman, the Plaintiff's own witness, swears that Nichols had distinctly requested him to keep the knowledge of the fact secret from Elder Himes. Nichols never appeared to be in the business; and after ransacking the whole city of Boston for two years, with Weethee and Needham to help them, they have not been able to find a single witness, who knows that N. was in the liquor business, who will undertake to charge Elder Himes with knowing it, or will testify that he aided him in it.

With regard to the opening of a letter from Weethee to his wife, about which you have heard something, we shall show you that at the time, it gave no offence, and that the circumstances were these: Weethee was holding meetings in New York city, and they were expecting at the office a letter from him for the *Herald* of that week, giving an account of his success there. The paper goes to press on Wednesday, but no letter came till Wednesday morning, when one came into the box of the *Herald* office, directed in Weethee's hand-writing to his wife. At the office they concluded that the same envelope might enclose a line for the paper. With this belief, Elder Himes hastened to Deacon Lang's, where Mrs. W. boarded, where he learned that she was in a distant part of the city. In this dilemma, in the presence of Mrs. Lang, he opened the envelope, but finding no separate letter for the office, did not read Mrs. W.'s letter. When Mrs. W. received her letter, she found that it did contain matter for the *Herald*, written on the same sheet with her letter. She brought her letter to the office, and left it there till they set up the portion designed for the *Herald*, when she received it again. She made no complaint of its having been opened. Weethee made none on his return from New York. He continued to receive his letters through Elder Himes's box till the June following (that occurred in January), when Elder Himes directed the P. M. to place them in the general delivery, and informed Weethee where to find them. We are also prepared to show you by one witness [Elder D. I. Robinson,] that Weethee told him, that he should not have thought of bringing this up; but as he was collecting charges, he thought he would include this. Thus you see that there was no flagrant act attached to it at the time; and that the act was prompted by the desire to add to Weethee's fame, by reporting his success in New York.

So much gentlemen for the truth of these charges which they have set up against Elder Himes! So much for these instances of *lying* and *dishonesty* which they have attempted to prove! And these are the points upon which Elder Himes feels the most interest. He finds himself compelled to answer for his conduct, and he is anxious to set before the jury the right view of these points.

Gentlemen of the jury, I wish to say here that for them to make out their case, it is necessary for them to prove these charges. Nevertheless, we shall show you, that these charges are false. I want you to recollect, Mr. Foreman, as a matter of law and common decency, that they are to be proved by the Plaintiff, may it please your Honors, with as much certainty as they would have to be, were Mr. Williams here indicted for slander and the justification set up was the truth of these charges. If I bring an action of slander against Mr. Ashley for charging me with any offence, as stealing, and he sets up in defence that I did steal; then he has to prove it, with the same certainty as if I were indicted by the government for stealing. That is the whole state of the case with us. We set up in answer to Williams, that this book

is a libel. He says they are true, and he is held to the same proof as if he were indicted for slander. They say, that the Plaintiff shall only turn the scale of this proof against my client. I say it shall be with the same certainty as in an indictment for libel. How, I ask in the name of common sense, are they to prove conversations which transpired fifteen years ago? Then they have statements from the disaffected portion of this denomination from all the States of New England, Western New York, and New Jersey, which they are able to scrape together with the aid of three lawyers in this city, and three in Boston. And upon such frivolous matters as these, they hope to be able to get a verdict. The only serious charges, as I said last night, are the case of liquor dealing, the coal bill, and the case of Buffum. They disprove the liquor charge by their own testimony; and not proving the coal bill, we shall disprove it. Now they take another issue, and say if these charges are false that they are privileged. If we disprove and show the falsity of every one of them, nevertheless, they claim that they are fair reports of a privileged publication; and hence that you cannot stop their circulation of them. We shall prove these charges to be wholly false; and then the Plaintiff asks the jury to find that they are privileged: that some shield has been thrown over these false statements in some way or other by the law of Rhode Island, because they are the trial of some ecclesiastical court. If Elder Himes proves that he is innocent, and they were to get a verdict on the simple ground of privilege, it is of no great consequence to him. It would not take him down from the eminence to which he has risen. But it is of some consequence, it seems to me, to this State and this country, as a matter of law, whether or not an ecclesiastical tribunal has the right to do this thing, and then to throw the shield of its protection over such proceedings. Why it is the most monstrous pretence of which I ever heard! Think of a Church in this country, having the power to try a man, to find him guilty, to record their judgment against him as guilty, and then to circulate it broad-cast over the world, and to publish a book setting forth their doings; and then, when called upon to answer in the recognized tribunal, in the courts, to answer without contradiction that, true or false, malicious or not, it is privileged, and you have no redress. That is why the gentlemen on the other side are so anxious about their case; they have hunted the books, without finding authority for such a course: It is, as they say, a "new case." When the question was put to the counsel, on introducing a certain authority, they said that the Court did not sit to decide cases as they have been decided; but to apply principles to new cases. Well, we understand the principle to be, and to extend no farther than this: that a Church, or any ecclesiastical body, is a voluntary association, and has the right to discipline a member according to its usages; that a man is not responsible for what he does in the discharge of such duty, in good faith in the course of such a trial; and that they of course have a right to enter their proceedings upon their records. But there the right ends, neither they nor anybody else has a right to publish what is elicited. A fair report of a trial in a court may be published, but one intermingled with comments and insinuations may not be published. We hope that the doctrine for which they contend will not be established as law in Rhode Island, or anywhere else; and we have no fear that it will be.

What is a church, according to the law of this State, and in the eye of the law of this country?—A voluntary association of men agreeing to certain usages. The law knows no more about churches than it knows about Temperance Societies. If a man becomes a voluntary member of one of these societies, he agrees to abide by its usages so long as he remains a member and subject to its discipline; and they have power to try him, so long as they proceed according to their usages; but after they have done all that they have power to do, if they spread abroad over the world their report, and then come before a court and the proceedings are proved to be false and malicious, are they to set up the shield of ecclesiastical privilege?—a shield never heard of before, and which probably never will be again in this State!

They contend that this is a rule of law. Suppose that theirs was a church, and suppose that a church has the right, I being a member of it, to call me before it to answer to a charge of dishonesty, and I am tried for this charge before a committee of deacons, brothers, and sisters. All sorts of testimony, all sorts of hearsay may be brought forward, without giving me the benefit of commencing a proceeding according to the recognized forms of legal investigation. There is no power to administer an oath. There can be no aid rendered by counsel. I have appeared before such a tribunal once or twice as counsel. I know something about the manner in which ignorant and zealous "brethren and sisters" administer justice. The witnesses cannot be held responsible to the civil tribunals for lying. Under these circumstances, if they convict me of dishonesty,

what have they a right—what ought they to have a right to do? They can only dismiss me from their church. Suppose that after they have voted me out of the church, they publish a pamphlet, and say in it that I am a thief, and I sue the man who published it for saying that I am a thief, can he come into court and say I do not know that you are, but this is a privileged publication which I have circulated, and I have a right to circulate it?

Again, we say, gentlemen of the jury, that no church has tried Elder Himes. This body which pretended to try him, were not a church of which he was a member. They say it is a case of division. We say it was a withdrawing of the minority of members for the purpose of getting up this pamphlet. At the most, it was a division of a voluntary association, in which the party going off to Washington Hall knew perfectly well that the other party claimed to be the church, and retained its ordinances and its place of worship. What right had they to try those remaining, as we did, in the church? You will have to decide the question. You will have to judge whether, being in a church of seventy members, and twenty-seven of the members go off into another street and to another place of worship,—those who go off have a right to try or discipline the party who remain in the old place of worship, and claim to be the church. You will judge if the party retiring have a right to try, and convict, and publish the conviction of a man who did not go off with them. That is the first question.

Next, if they were this church, after they had left this place of worship and sought another, they would no longer be the Chardon street Church. But suppose you find that these parties who went off, were the Chardon street Church, and that they had a right to try Elder Himes according to their usages and according to the laws of that Church: Did they do so? What was the organization of the Church as proved by Weetsee, and what were its laws? He says plainly that their form of organization, in substance, was, that they agreed to bind themselves together as a Christian church, to be governed according to the Bible. That was their organization, and they went off under that organization and no other. What then were they bound to do, in the course of a regular trial? Weetsee and Needham and every minister knows that the mode of church discipline, under such an organization, is perfectly well settled by the Master himself:—an authority which seems to have about as good an idea of impartiality, about as clear a notion of justice, and about as correct a view of the fair way in which one Christian brother should try another for a fault, as had this self-styled Chardon street Church with Weetsee to preside.

This is the law: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." They never took that step with Elder Himes. Neither Weetsee, or Needham, ever went to Elder Himes upon this matter at all. They do not, and cannot, offer proof that they did that. Neither did any member go to Mr. Himes and say, such and such reports are made against you: what explanation can you make? On the contrary they know that they were corresponding with people in different parts of the country, for the purpose of hunting up these charges, and imposing secrecy upon them: such seems to have been their policy. This is the way with people in the world; they much more apt to listen to accusations and believe them, than they are to go and speak kindly and inquire if what they have heard is true. Then, "If he shall hear thee, thou hast gained thy brother." If he does not satisfy you, and makes no proper reparation; "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Then, he is to call together some of his friends with him, and have a hearing before them. They did not do that; they do not and cannot offer any evidence that they took such a step.

I remember in the trial of Bishop Onderdonk some remarks by Bishop Hopkins. His opinion was that this was a point of canon law, and he decided certain points of that case by these rules, which he considered to have been laid down as inspired; and which apply here: "That nothing shall be construed as testimony against a man, unless it is found that at least two witnesses are produced to prove the charge." Upon those points which rested only upon the testimony of one witness, he refused to find anything against Bishop Onderdonk. This is good sense, especially in tribunals where they have not the powers and forms of law. "But if he shall neglect to hear them, then tell it unto the church." That they would not do. They would not let him be heard before the church—they would not put the motion, when made, that he should be heard;—they would allow him no chance at all.

And what if he will not hear the Church—if he remain contumacious? Their power under this organization is simply to "Let him be unto them as a heathen man and a publican;" and leave him to go about his business. There is much common sense in

the good, fair, and plain dealing between man and man which results from that rule; but they went directly contrary to these injunctions.

Now look at it for a moment, gentlemen. See this sober staid and shrewd man—Mr. Needham—having been a minister ten years, quiet as a lamb,—writing articles about the hypocrisy and jesuitism of Marsh, talking about the scampism of Turner, and the snakeism of others; he gets up these charges against Elder Himes; he gets a committee of known avowed and proclaimed enemies of Elder Himes, gets himself appointed "Advocate," and goes about from house to house, to all the old women and old men and young men and young women that he can get anything from, writes down what they say, and they sign what he says they say, and reads a part of it, for he does not pretend to have read the whole of it, at Cochrane Hall, at a second gathering of persons, who are as mad with Elder Himes as he is, makes a plea at the close of the reading, in which he does what every person making such a plea always does, says: "The duty assigned me by the Church is one of the most painful of my life: it is no less than that of prosecutor before this Church of a man whom I had ever regarded since personal acquaintance commenced as a friend!"—and so on, with a long string of this kind of godly pretence, which men who engage in that kind of business always have in their mouths. And that is called a trial!

I should like to have a verdict of twelve men, who would find that that kind of proceeding was a fair trial of a man, and give judgment against him upon any law they can lay hold of, or in any Court in Christendom. These people themselves would call it unfair. There is nothing under heaven to conceal the meanness of such proceedings, except this idea which they have got, that they are in the service of God; and when this notion is in a man's head, he will do a great many mean things, and still think that he is doing God service, which no man from other motives and under other circumstances could ever think of doing. I have no doubt that Weetsee believes himself to be serving God in this matter; or else I should not think he could live through it—it would kill a decent man who had not some such notion.

Williams says that he is in the service of God in circulating these pamphlets, attending the meetings setting on the benches in front, holding up the books, and grinning at Elder Himes. This would not do in any political meeting: if a man should get himself in such a state, and act in this way, and should say that he was in the service of God he would not be allowed to remain. This is so, according to Mr. Ashley's own account; and is so according to Williams's.

Then, may it please your Honors, we expect to show, even if all these things are found against us, that he circulated this pamphlet maliciously. We do not set up in our defence that he did anything more than to circulate them. That is all we say in our plea. We do not in our declaration charge any malicious design. They say the charges are true; and if not true that they are privileged, and that they are circulated with good motives. They admit that if he had malice and they are not privileged, that he is liable for circulating them. We expect to show, and to satisfy the jury on this point, that this kind of business implies malice. Legally, we mean in the courts of law, where the matter of a man's character is subject to be judged according to some rules, it will not do for a man to act in this manner, and then to claim as a defence that he was in the service of God. In law, expressions and acts may be malicious, when not uttered or performed with that express purpose.

We shall show that this man went from one place to another, using opprobrious language, holding up these books and representing that they showed up the character of Elder Himes. And we expect the Court will put it to the jury to find malice in this course—whether or not it is malice in the sense of an evil motive in the heart. They will find that the Court will tell the jury what malice is, according to law, and the jury will judge.

If I am a temperance man in favor of the Maine Law; and if I go from place to place delivering temperance lectures, and somebody happens to think me very dishonest and has written a book against me, or has a book which somebody else has written, and wherever I hold a meeting, sets in front, makes faces, proclaims me a corrupt man and charges me with having a bad character, the jury will judge whether that is really the way in which a man may serve the Lord, and whether after all it is not malice against his neighbor.

Then there is one thing more may it please your Honors, that seems to me equally important with the question of malice; and which demands a distinct ruling of the Court upon it, although it is not at all necessary in the present case. Supposing these charges to have been true, supposing that Elder Himes was guilty of the things charged against him in this book; suppose that he was a member of this Church, that he had a trial before this Church, and

suppose he was judged guilty by this Church, that they had a right to publish their judgment, that they did and that this is a fair publication of it, all of which matters we of course deny and expect to disprove; but supposing those things so, and supposing that Elder Himes nevertheless was in the pursuit of his ordinary occupation—of his ordinary and lawful calling,—that he is holding a meeting of people who wish to hear him speak, in a place which he and his friends have procured for that purpose, and for which they, and those who come to the meeting for the purpose for which it is called, alone have a right to be present—no other person has a right to be there for other purposes than those for which the meeting is held—and suppose a man goes there and holds up this book, proclaims that is his trial, that he is a corrupt man and that that book shows up his character; and Elder Himes says no more than this—does not seek an occasion of quarrel—(so the people who were present testify) but, in the discharge of his ordinary avocations, when this book is held up, he simply says, "That book is a libel upon my character." Now, may it please your Honors, has not a man a right, under such circumstances, to say that he is not guilty of such things? Can malice, which is an essential ingredient in the action, be found in the uttering of these words under circumstances like these? That is our point. As to the matter of contradiction between the pleas, that I will explain when I come to read the authorities. The point here is, that a man has a right, in his own defence, in the prosecution of his own interests, to pronounce such words under such circumstances; and the essential ingredient of malice cannot be found in such a case.

As to this part of their declaration which charges the party with having disturbed a religious meeting in the sense of the law,—to that we simply say, not guilty! We simply said, "having broken up the interest in our meetings." That we say cannot be a charge technically of disturbing a religious meeting. It is what the man means; and there was no intention of charging the offence of breaking up a religious meeting for public worship,—only of breaking up its interest.

As to the necessity of our justifying everything in this book that is false; I do not think it is necessary to say much upon that matter. We say in the declaration that they were circulating a libel against Elder Himes. We say, "That book which you are circulating is a libel, it is a gross, scandalous, untrue, and abusive libel."

We have not put in the word malicious, and the declaration does not in express terms, charge malice. They say in their declaration that they were circulating this book, describing it by its title, and that we pronounce it a gross, scandalous, untrue and abusive libel upon Elder Himes,—we do not say in our plea that he had any malice in circulating it. We reply in our plea, it is a gross, scandalous, untrue and abusive libel.

Now if I understand the position which is taken on the other side, they claim that we are bound to show the falsity of every part of this book, which we say is a libel, as if Williams were the defendant against an indictment for libel, and it devolved on us to furnish the proof and justification in an action for libel, when the justification must be as broad as the charge. We say, in the law, that we have a right to say that the book is a libel when we pick out some twenty or twenty-five libelous statements, and that that constitutes the book a libel. That seems to be a sufficient answer to that argument.

These are matters upon which we are now to be heard. First, we are to show that these charges are false; and, we expect under the direction of the Court to show that there was no trial, that if there was a trial they had no right to publish it, and if all these things are found against us, that they ought to find that, whether guilty of these charges or not—no matter what the offences were, if a man is employed in any occupation, that to anybody who comes to interrupt this occupation and charge him with old offences, he has a right to say that they are libelous. And all we ask of you is, simply to say about how much a man is entitled to in damages—how much you think Mr. Williams,—who it appears is a member of Mr. Needham's Church, boards in Needham's family, and has it appears been aided in this case by his friends Needham and Weetsee, and by all these people—how much Mr. Williams, who has taken this book, prepared, as it is admitted on the other side it was, followed Elder Himes about to the meetings he was holding, and held it up in his face, circulated it among his audience, and proclaimed to some that it was true, and that Elder Himes was a corrupt man—Elder Himes being almost driven, one would think, to say hard things yet saying nothing against Mr. Williams, but simply saying, "That book is a libel"—how much damages ought Mr. Williams to have for that, is the question that you will have to decide: if you find that there is any law which enables you to give him any damages. All the damages they have proved is what Elder J. S. White, who is not the most friendly to Elder Himes, heard about

this transaction; and he says that they thought that Mr. Williams must be a sort of a persecuting malicious man, when they heard what he had been doing. They formed that opinion, which we ought not to be responsible for.

[NOTE.—Mr. Payne, here closed his opening argument, and proceeded to put in the testimony to substantiate his position, and to disprove every point raised, and every issue on the other side. Every charge, and every point mooted by them was met and triumphantly refuted. Some forty witnesses testified on the defence, and some thirty witnesses were present, whose testimony was not needed, and who were therefore not called upon. When the testimony was closed, and before the closing arguments were made, preparatory to its submission to the jury, the senior counsel for the Plaintiff arose and discontinued the case. The discontinuance at that time, was regarded by the court, jury, and spectators, as an admission that they had got no case—that they had been defeated, and had nothing to hope for by continuing it further.]

Note from Mr. Himes's Counsel.

Mr. Payne's argument was reported by Mr. Thompson, Phonographic reporter—of Providence. We have sent the proof-sheets, day by day as they were in type, to Mr. Payne, for his examination and correction, who has returned the following note:

Providence, Aug. 17, 1852.

SYLVESTER BLISS, ESQ.—DEAR SIR:—I have looked over, at your request, the proof-sheets of a report of my opening statement for the defence, in the case WILLIAM M. WILLIAMS vs. JOSHUA V. HIMES, recently tried in the Supreme Court of this State. I have not undertaken to correct the report, and I have observed some instances in which the language used by me is not accurately reported—such errors, as in a report of a rapid extemporaneous speech, embracing such a variety of details, it would be next to impossible to avoid. But I have examined the proof-sheets with sufficient care to be able to state, that as to all matters of fact the report is substantially correct; and I will add, that I know of no material circumstance in which the testimony produced by the defendant failed to sustain the statements made by me in the opening.

Yours truly, A. PAYNE.

PENCILINGS OF A JOURNEY.

(Concluded from our last.)

Leaving Rochester on the 29th, I went to Lewiston, N. Y. This is a beautiful village, of about 1000 inhabitants, opposite Queenston, on the Niagara River. There are a few faithful Advent believers in this vicinity. A magnificent Suspension Bridge has been constructed across the river at this place, seventy feet above the water. It is so wide and strong that teams of any size may pass over it abreast, in perfect safety. On Queenston heights, above this bridge, at a distance of three hundred and seventy feet above the water, stands Brock's Monument.—This shaft was erected by Upper Canada, in memory of Major General Isaac Brock, who fell at the battle of Queenston, October 13, 1812, while attempting to dislodge the Americans from their position on the heights. His remains repose beneath it. A miserable miscreant, named Benjamin Lett, in the time of the "patriot war," in order to gratify his unspeakable meanness, and to provoke, if possible, hostilities between the English and the Americans (he living in the United States), had the audacity to mutilate and nearly destroy this monument, by means of powder, which he put within it during the night, so that it now serves the double purpose of a memorial of his rascality, as well as of the bravery of the British officer. It is, however, not long to remain in this condition, as it is in contemplation to rebuild it soon.

One of those occurrences, the recital of which makes the blood congeal in one's veins, took place on these heights, after the battle of Queenston. The Americans, having wasted all their ammunition, and being overcome by superior force, surrendered to the British, who as soon as they had possession of all their arms, left them defenceless, to the mercy of a company of Indians, who fell upon and scalped numbers of them, and drove some three hundred over the precipice, very few escaping immediate destruction.

Queenston derives its importance from being on the Niagara River, and the reminiscences of its history.

On Saturday, July 31st, I visited the Falls of Niagara. My expectations were fully met, except in respect to the roar of its waters, which was not so loud as I had supposed. All the imaginings which I ever entertained otherwise, never exceeded the reality. He must be a very practical person, who can view this stupendous cataract, and feel disappointed, unless, indeed, he expects to see, that which was never warranted by pen or pencil. Well may it be said of such:

"Why, nature, waste your wonders on such men?"

The rapids are seen sweeping down a declivity, whose summit appears to lean against the blue vault of heaven.

"In awful whiteness o'er the shore,
Which shines and shakes beneath their roar,"
they madly course along towards the precipice, where they plunge into the abyss. An awful light obscure reveals, through the clouds of mist, the prodigious agitation of the waters, at the foot of the precipice, whence proceeds a low, muttering sound, like thun-

der, which increases into a terrific roar when approached. The water, just emerging from this dire commotion, wears a very creamy whiteness, but soon loses this appearance, and passes down the stream, whirling in all directions with amazing velocity. Goat Island, situated between the Canada and American falls, with its "warbling woodland, resounding shore," and jutting precipice, with the frowning bluffs, rising on each side of the river, crowned with trees or shrubbery, adds to the grandeur of the scene.

A contemplative spirit may find here large means of entertainment. The mind is impressed with awe and wonder, and crowded with inexpressible, overpowering thoughts. It impresses the proud worldling, who struts abroad as if he were lord of creation, with a sense of his insignificance. It constrains the giddy to seriousness. The devotional eye recognizes

"The present God
In Nature's wild and savage features."

After visiting the Falls of Niagara, I returned to Lewiston. On the next day I attended the meeting of the Presbyterians in that place, and received a good impression from the services of the day.

On Tuesday, August 3d, I took my departure from Lewiston for Montreal, on board the new and splendid steamer *New York*, which, however, goes only as far as Ogdensburg, passengers there leaving it, and taking the *Jenny Lind* steamboat, which plies between Ogdensburg and Montreal.

The scenes of this passage were among the most interesting of my journey, extending as it did through a portion of the beautiful and peculiar Niagara river, whose deep green, fall and clear waters flow on perpetually the same, affected neither by the drought of summer nor the snows of winter; over the broad and placid Lake Ontario, upon whose bosom may be realized many of the scenes and sensations of a sea voyage; and down the river St. Lawrence, with its fertile banks, studded with cities, towns, villages, farms, or forests; and its broad landscape, sometimes a level, extending as far as the eye can reach, and sometimes terminating in a range of mountains, in the hazy distance, whose appearance illustrates and proves the truth of the couplet:

"'Tis distance gives enchantment to the view,
And clothes the mountain in its azure hue;"

with its "Thousand Islands," and its fearful "rapids." Perhaps it is not known to all that the descent of this river is now made in perfect safety by steamboats, though the ascent of the rapids is not considered possible, and boats return up the river by means of canals. To one unacquainted, it now appears hazardous to attempt the navigation of these foaming, roaring torrents; but under the pilotship of men who have spent their lives in traversing these waters, it is done with entire safety.

On Wednesday evening, I arrived at Montreal. This large and growing city (the largest in British America, having over 50,000 inhabitants) is situated on the island of Montreal, which is some twenty-five miles in circumference. The Roman Catholics have here a strong-hold, and their Cathedral is a building of immense size. One of their churches was burned in the late fire, as also the Bishop's Palace, a splendid edifice. It is said that neither of these buildings would have been destroyed but for the foolery of a priest, who attempted to stay the flames, as they were approaching them by holding before them a crucifix and preventing the action of the firemen, in the absence of whose labors the destroying element soon did its ruinous work. The devastation caused by this fire is immense. I wearied myself in traversing the ruins. One sight, which is very unfamiliar, and quite ungenial to the American eye, is much seen here—that of "red coats," perambulating the streets, there being a regiment of a thousand men stationed here by Her Majesty's government.

On Thursday I took an early start for Waterbury, Vt. Crossing the St. Lawrence to La Prairie, I took the cars first to Rouse's Point, and afterwards to the place of my destination, crossing the bridge which spans Lake Champlain at Rouse's Point.

Waterbury is a pleasant, thriving, country village, situated on the Onion river, about twelve miles from Montpelier, and surrounded by an amphitheatre of hills—some of the Green Mountains of Vermont. The Advent cause is well sustained in this place.

Tuesday, Aug. 11th, I left Waterbury for home, where I arrived at night, thus concluding a most pleasant and prosperous journey. Your affectionate son,
JOHN G. L. HIMES.
Boston, (Mass.), Aug. 11th, 1852.

LETTER FROM J. W. BONHAM.

BRO. HIMES:—The past two weeks I have spent at New Bedford, and although my health is feeble, as Providence opened the way, I supplied the pulpit of the first Christian Church, corner Middle and Purchase-streets, two Sabbaths, and one evening during the week. I delivered a series of discourses on the following subjects: 1. The Christian's Tribulation

and the Christian's Hope. 2. The Sufferings of Christ and the Glory to follow. 3. The Conflagration of the Earth and Restitution. 4. The Resemblance between the Antediluvians and the Generation destined to behold the Coming of the Son of Man. 5. The Contrast between the Righteous and the Wicked in their Death, and at the day of Judgment.

The meeting-house is the most commodious in New Bedford. It was not filled, but the audiences were large, and the subjects presented were listened to with great attention. At the lecture on the Conflagration and Restitution, delivered on Thursday evening, I was informed that four ministers were among the audience. The subject of the Saviour's return was introduced in each discourse, and some could rejoice in view of his near approach. Elder Smith who was present expressed his interest in the subject of the Saviour's return in glory, and the new heavens and new earth wherein dwelleth righteousness; and was delighted that others had the opportunity of hearing on a theme to him so precious!

I have adverted to the above in order to show that some in the Churches are willing to hear on the subject, and to hear with candor. The assertion that the Churches have wholly rejected the Advent doctrine is *not true*. There are some in nearly every evangelical denomination who are willing to hear and rejoice in the hope of the Saviour's return. Hundreds in the churches in England are believers in the truth that Christ's coming will be pre-millennial, and that "it is near, even at the door." Drs. Cumming, McNeile, Bonar, Ryle, and many others, preach the truth to crowded audiences. And my prayer is that God may add to their number, and bless their labors even more than heretofore.

As I have preached in different churches in this country and in England, I am prepared to state that I have had as candid a hearing, as when preaching to some professed Adventists, and in some instances more so. The churches, it is true, have rejected the "pot of messages," "isms," and conflicting "great truths," that certain theological geniuses have mis-called Advent doctrine, and marred the glory of "that blessed hope,"—and who will blame them? If the churches are all dead, it is our duty to preach unto them the "gospel of the kingdom," and arouse them. If they are fast asleep, it is our duty to cry, "Arise and trim your lamps." If they are "dead in trespasses and in sins," it is our duty to point them to the Lamb of God who bore away the sins of the world! Those who are awake need not be aroused. They that are whole need not a physician, but they that are sick. CHRIST came not to call the righteous but sinners to repentance.

Next Sabbath I expect to preach at Newport, after which, in consequence of the inflamed state of my chest, I must cease preaching for a time.

Yours, "looking for that blessed hope."
New Bedford Aug. 10th 1852.

The following, is an original letter never before published from Mr. Whitefield, written the year of his death, to the Rev. Daniel Rogers, of Ipswich, Mass., who was at the time a tutor in Harvard College. The poetry, both of Mr. Whitefield and Charles Wesley, now appears for the first time in print.

On board the *Minerva*, Feb. 26th, 1740.

MY DR. BROTHER ROGERS:—I long to hear what the Lord hath enabled you to do and suffer for His own name's sake. Receive this as a proof that I do not forget you. No, you are dear to my soul and dearer still will you yet be, if I hear that you have been fighting the good fight of faith. Pray be as particular as may be concerning the state of the Church. I suppose you have heard how the Lord has dealt with me. Christ is kinder and kinder to me every day.

How cold this clime! And yet my sense
Perceives e'en here his influence.
The fairest of ten thousand He,
Proportion all and Harmony.

How do His glorious streams of light
E'en through this veil, refresh my sight!
I long to see His excellence
Which at such distance strikes my sense.

Wouldst thou dear Lord once set me free,
How would I haste to unite with Thee!
I'd for no angel's conduct stay,
But fly, and love on all the way.

But hold my soul! You and I my dear brother must first suffer great things, before we enter into glory. I cannot therefore address you better than in the words of Dr. Charles Wesley to me:

Fully thy heavenly mission prove
And make thy own election sure;
Rooted in faith, and hope and love,
Active to work and firm to endure.

Champion of God, thy Lord proclaim,
Jesus alone resolv'd to know;
Tread down thy foes in Jesu's name:
Go—conquering and to conquer go.

Thro' racks and fires pursue thy way,
Be mindful of a dying God;
Finish thy course, and win the day:
If need be—seal the truth with blood.

With great affection I subscribe myself your
WHITEFIELD.

WESTFORD CAMP-MEETING.—Tickets from Lowell to Westford can be obtained from Bro. Sherwin, at Lowell, or at the ticket office, at half price. Ask for camp-meeting tickets.

Elder O. R. Fassett will preach in Boston Sabbaths, Aug. 29th and Sept. 5th, and in Providence, Sabbath, Sept. 12th. Elder Edwin Bonham will preach in Hartford Sabbath, Aug. 29th.

"THE RAPPING SPIRITS."—The first edition of this pamphlet has been exhausted—the second will be out in a few days.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

Agents of the Advent Herald.

Albany, N. Y.—W. Nicholls, 85½ Lydian-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, John Powell.
Cincinnati, O.—Joseph Wilson.
Clinton, Mass.—Dev. J. Burditt.
Danville, C. E.—G. Bangs.
Durham, N. H.—W. Sornberger.
Durham, N. H.—J. M. Orrock.
Derby Line, Vt.—S. Foster, jr.
Detroit, Mich.—L. Armstrong.
Edgington, Me.—Thos. Smith.
Farmington, C. E.—M. L. Dudley.
Glennville, N. S.—E. Elias Woodworth.
Hallowell, Me.—L. C. Wellcome.
Hartford, Ct.—Aaron Clapp.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—J. C. Downing.
Hampton, N. Y.—D. Bosworth.
Morristown, Pa.—Saml. G. Allen.
New Bedford, Mass.—H. V. Davis.
Newburyport, "—Dea. J. Pearson, sr., Water-street.
New York City—N. Y. Tracy, 246 Broome-street.
Norfolk, N. Y.—Elder B. Webb.
Philadelphia, Pa.—J. Litch, 704 North 11th street.
Portland, Me.—Wm. Pertingill.
Providence, R. I.—A. Pierce.
Rochester, N. Y.—Wm. Busby, 235 Exchange-street.
Salem, Mass.—L. Osler.
Toronto, C. W.—D. Campbell.
Waterloo, Shefford, C. E.—R. Hutchinson.
Worcester, Mass.—J. J. Bigelow.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being delayed by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.)
Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (5 ounces.)
Do do gilt.—60 cts. (5 oz.)

WHITEFIELD'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.)
Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.)
Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.)
Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—283 pp. Price (thin covers), 25 cts. (4 oz.)
Do do thick covers—37½ cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.)
The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith; with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Moulton Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming," In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 24 cts. (6 oz.)
The articles in this vol. can be had singly, at 4 cts. each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—30 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-break, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

THE ADVENT HERALD.

BOSTON, AUG. 21, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12c. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives :

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

The Great Camp Meeting.

A Camp-meeting will be held in the town of WESTFORD, Mass., commencing on Monday, August 23d, and continuing through the week. The churches in Worcester, Lynn, Lowell, Salem, Westford, Westboro', Fitchburg, Newburyport, Haverhill, Lawrence, Nashua, Providence, R. I., Hope, and other places, are expected to participate in the meeting. We hope a committee from each church will unite with us in arranging the details of the meeting, so that all things shall be conducted in "decency and order."

The prime object of this meeting will be to arouse the churches and ministry to the great work of bringing sinners to Christ. We need a revival among ourselves in this great work.

Directions to the Ground.—The ground is located on the line of the Stony Brook Railroad, a short distance from the Westford depot, on the land of Abijah Fletcher, eight miles from Groton Junction, and the same distance from Lowell. Fare from the junction and from Lowell, 25 cts. Those coming from Providence, Worcester, Northboro', and vicinity, will pass over the Worcester and Nashua Railroad to Groton Junction, and take the Stony Brook cars to the ground.

Those coming from Lawrence, Haverhill, Newburyport, Salem, Lynn, and Boston, will go to Lowell, and take the Stony Brook train.

It is designed that each church shall bring a tent, or provide for themselves in any other where room may be had. When not impracticable, it would be better for each church to provide a tent for themselves. There will be a boarding tent on the ground, where those who wish can provide for themselves. Horse-keeping near the ground.

The brethren at Worcester have made arrangements with the Nashua and Worcester Railroad to carry passengers thence to the Groton Junction for half price, during the meeting. Those wishing for tickets can get them of Bro. J. J. Bigelow, No. 3 Merchant's Row. The fare from Worcester to Groton Junction and back will be eighty cents.

Brothers who go by the way of Lowell are informed, that the cars on the Stony Brook Railroad leave as follows : 11.30 A. M.; 7.15 and 4.45 P. M. Fare to Westford from Lowell, 25 cts. From Groton Junction, on Worcester and Nashua Railroad, at 8.5 A. M.; 12.25, 5.40 P. M. Fare, 25 cts. J. V. HIMES.

To Correspondents.

H. T.—We are not surprised at the remark you extract, viz., "The issue in the late trial at Providence was not made on those charges at all"—referring to those in Wee-thee's pamphlet.

A great stretch of the broad mantle of charity may enable those who do not know the man, to suppose he did not know that he was writing a deliberate and premeditated falsehood. He well knew that the truth or falsity of the pamphlet was the issue on which the case turned—as Mr. Payne's argument will show. He knows that every one conversant with the matter is not ignorant that it was so. Hence it requires a front not a little brazened, to deliberately write thus, and still preserve his remarkably innocent and impartial aspect. We have long since ceased to believe that he would hesitate at any declaration, which would in any way serve his own selfishness. A greater truth was never uttered than that which Needham, before his fall, confidentially communicated to his wife.

J. M.—Bro. J. CUMMINGS has not requested us to give his notices, for some time past. Those sent us for his meetings, by you or others, he informs us, were not by his direction. He does not sympathize with us in our course. Brethren will understand, that we never reject the notices of fellow-laborers. Sometimes we have given the notices of those who were using their influence against us, much to our injury. If we have erred, it has been on that side.

THE publication of Mr. PAYNE's argument, contained in this number, is being called for, and will be timely. We find that there is a rallying of all the old elements of disaffection, covertly, to sustain the authors and abettors of the conspiracy, and slanderous suit. All the old charges and stories are being reiterated, with new ones, to retrieve their unfortunate position. Under such circumstances, it is to be

hoped, for the honor of God and his cause, that Adventists everywhere will dissociate themselves from all sympathy and connexion with such proceedings. The argument of Mr. Payne sets forth matters in a clear light, so that all who wish can see, not only what we proposed to prove, but did triumphantly sustain. Our only regret is, that the prosecutor saw fit to withhold the case from the jury.

Something of a Difference.

"We are happy to believe that the finally lost will bear to the saved, somewhat the proportion that the inmates of our state prisons do to the whole community."—*New Eng. Rel. Her.*

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat : because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:13, 14.

Religious Toleration in the Turkish Empire.

In August 1843 an Armenian, who had become a Musulman and subsequently returned to the religion of his fathers, was beheaded at Constantinople. The Christian powers of Europe immediately remonstrated, and it was hoped that the law against apostates from Mohammedanism would be permitted to become a dead letter. In a few months however, a firman issued from the government ordering the decapitation of a young man near Broozza, who was put to death for having promised in a passion, but had afterwards refused to become a Mohammedan. Lord Aberdeen, the British Secretary of Foreign Affairs, demanded of the Turkish Sultan that the Porte should not insult and trample on Christianity "by treating as a criminal any person who embraces it;" but should "renounce absolutely and without equivocation, the barbarous practice which has called forth the remonstrance now addressed to it." To this communication the following answer was made early in 1844 : "The Sublime Porte engages to take effectual measures to prevent, henceforward, the execution and putting to death of the Christian who is an apostate." On the 15th of Nov. 1847, for the first time, a firman was issued recognizing Protestant Christians as a distinct community, and forbidding any molestation or interference "in their temporal or spiritual concerns," and permitting them "to exercise the profession of their creed in security." This coming from the Vizier, did not necessarily survive a change of ministry; but in Nov. 1850 a firman was issued from the Sultan himself establishing the policy of the empire in respect to Protestants, and confirming them in all needed civil and religious privileges. Thus has the Mohammedan government formally and forever renounced the power it had so long wielded, of compelling men to apostatize from Christianity.

Letter from P. B. Morgan.

DEAR BRO. :—I regret to say that duty seems to demand that I should for the present leave the dear flock of this place. There are about sixty brethren and friends here, who I believe are firm in the faith of the gospel, bound together in unity and love, awaiting the coming of our Lord. Our congregations have been good, and the interest in the community I cannot think is in any measure decreasing. For the present this church is without a pastor; but I trust they will be remembered in the prayers of brethren. "Now ye are the body of Christ, and members in particular."—"And whether one member suffers, all the members suffer with it."

I shall again locate with the church in Addison, Vt., and shall be happy to labor and attend protracted meetings with any churches who may desire. I purpose spending some three weeks in Connecticut, after which I shall go to Vermont. My Post-office address accordingly. Your brother in the blessed hope.

Portland, Aug. 3d, 1852.

A Popish Sermon.—A Canadian priest, in a State bordering on Canada, is reported to have used the following language, in a town hall, which was courteously granted him for holding public worship. After he had implored the assistance of the saints, he said :

"Hearken, dear Catholic brothers, what has grieved me since the last time I visited you is the fact, that several of those that had taken the body and blood of Jesus Christ at the foot of this altar, are now in the assembly of the demons, the heretics. Brothers, do you wish me to tell you what the Protestant religion is? It is the invention of the devil. Now, my brothers, if you have any of those books that are corrupted, such as tracts, Protestant Bibles, if you are afraid to burn them, bring them unto me, and I will reduce them to ashes before you."—*N. Y. Observer.*

CANADA EAST.—By the kind invitation of Dr. Hutchinson, we have arranged to visit Canada some time in September. Special duties will perhaps defer it till about the middle of the month. Due notice will be given. J. V. H.

BRO. HIMES :—Permit me to say, that I have been unable to meet several of my appointments within a few weeks past, on account of sickness in my family; and this is to give information to my friends who have been disappointed. N. BILLINGS.

CORRECTION.—BRO. HIMES :—There was a mistake in the notice of the death of my daughter, published last week. She was the daughter of Wm. C. and APHIA HALE. Yours truly, W. C. HALE.

Rufus Choate on Kosuth.

"On the fifth day of the last December, there came to this land a man of alien blood; of foreign and unfamiliar habit, costume and accent; yet the most eloquent of speech, according to his mode; the most eloquent of history and circumstance; the most eloquent of his mission and topics whom the world has, for many ages, seen; and began among us a brief sojourn; began, say, rather, a brief and strange, eventful pilgrimage, which is just now concluded. Imperfect in his mastery of our tongue, he took his first lessons in it in the little room over the barrack-gate of Buda, a few months before, his only practice in it had been a few speeches to quite uncritical audiences in Southampton, in Birmingham,

ham, Manchester, and Guildhall; bred in a school of taste and general culture with which our Anglo-Saxon training had little affinity, little sympathy; the representative and impersonation, though not, I believe, the native child of a race from the East, planted some centuries ago in Europe, but Oriental still as ever, in all but its Christianity; the plender of a cause in which we might seem to be as little concerned as in the story of the Ion Pelops, or that of Troy divine; coming before us even such—that silver voice, that sad, abstracted eye, before which one image seemed alone to hover, one procession to be passing, the fallen Hungary—the 'unnamed demigods,' her thousand deathless sons; that earnest, full soul, laboring with one emotion; have held thousands and thousands, of all degrees of susceptibility, the coldness and self-control of the East; the more spontaneous sympathies of the West; the masses in numbers without number; women; scholars; our greatest names in highest places; by the sea-shore, in banquet halls; in halls of legislation; among the memories of Bunker Hill: everywhere, he has held all, with a charm as absolute as that with which the Ancient Mariner kept back the bridal guest after the music of the marriage feast had begun.

"The tribute of tears and applaudings; the tribute of sympathy and of thoughts too deep for applauding—too deep for tears, have attested his sway. For the first time since the transcendent genius of Demosthenes strove with the downward age of Greece; or since the prophets of Israel announced—each tone of the hymn grander, sadder than before—the successive foot-falls of the approaching Assyrian beneath whose spears the Law should cease and the vision be seen no more; our ears, our hearts, have drank the sweetest, most mournful, most awful of the tones which man may ever utter, or may ever hear—the eloquence of an expiring nation.

"For all this tide of speech, flowing without ebb, there was one source only. To one note only was this harp of enchantment strung. It was an appeal not to the interests, not to the reason, not to the prudence, not to the justice, not to the instructed conscience of America and England; but to the mere emotion of sympathy for a single family of man oppressed by another—contending to be free—cloven down on the field, yet again erect; his body dead, his spirit incapable to die; the victim of treachery; the victim of power; the victim of intervention; yet breathing, sighing, lingering, dying, hoping through all the pain, the bliss of an agony of glory! For this perishing nation—not one inhabitant of which we ever saw; on whose territory we had never set a foot; whose books we had never read; to whose ports we never traded; not belonging in an exact sense to the circle of independent States; a province rather of an empire which alone is known to international law and to our own diplomacy; for this nation he sought pity—the intervention, the armed intervention, the material aid of pity; and if his audiences could have had their will, he would have obtained it, without mistrust or measure, to his heart's content!

"When shall we be quite certain again, that the lyre of Orpheus did not kindle savage natures to a transient discomposure of reason?"—*N. Y. Times.*

Sunday School Libraries.

The Sunday School Union has recently published two new libraries. The first contains one hundred volumes, from 72 to 288 pages, substantially bound, with muslin backs; each volume is regularly numbered and ready for use, and with each library a catalogue of the same is furnished. Price, \$10.

The second library contains one hundred books, bound in seventy-five volumes, from 52 to 172 pages, with muslin backs and marbled-paper sides; each volume is regularly numbered, the whole accompanied by twelve catalogues. Price, \$5.

The books composing the above libraries have been selected with excellent taste and judgment. Sunday Schools desiring libraries, will find in the above just what they want. If any of the Advent Sunday Schools wish to procure either or both of them, if they will transmit their orders to us, we will see to the forwarding of the books.

"Youth's Guide."

The Aug. number (No. 4, Vol. 5) of this interesting and beautiful little monthly paper is now out.

CONTENTS.
Richard Bakewell (Chap. 4.) The Little Ragged Boy.
Interesting Anecdote. Teaching Children to tell Falsehoods.
An Extraordinary Stomach Load. The Mother.
Parental Duties. Profanity.
The Seasons in Iceland. Why You should be Thankful.
The Will and the Way. Neatness.
The Schoolmaster at Home. A Sabbath School Murdered.
Enigmas, &c. &c.

TERMS (invariably in advance).
Single copies 25 cts. a year.
Twenty-five copies (to one address) 5 00
Fifty copies 9 00

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

E. BACHELDER, of Woodbury, Vt., stops the paper of C. W. DANFORTH, who owes 2 00
Total delinquencies since Jan. 1st, 1852 92 70

PLEDGES

To defray the expenses of publishing the Report of the late Trial, to be paid in case \$500 shall be pledged, and to receive pay in books.

The report which is proposed to publish, is the verbatim one taken by the Phonograph, which is written out and certified to by him as correct, and to be submitted to and approved by counsel on both sides.

Herald office. 100 00 Chas. Wood, Worcester. 10 00
S. C. Berry, Rye, N. H. 10 00 H. Tauner, Buffalo. 10 00
H. H. Gross. 10 00 J. Drake. 1 00
C. Locke. 10 00 W. W. Palmer. 1 00
Wm. Tracy. 20 00

FOR THE DEFENCE.

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A. B. Whiting 4 00 O. B. Fenner 5 00
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G. S. Harwood 1 68 C. S. Wood 6 48
T. Snow 2 28 B. Davis 7 28
A. W. Brown 7 28 R. W. Liacomb 7 28
A. Pearce 7 28

HERALD DONATION FUND.—M. L. Brush 4 00

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

The friends in Kennebunk, Me., are hereby informed that I will be with them on the first, third, and fourth Sabbaths in October, but cannot remain during the week time.

The friends in Peacedale, R. I., are informed that I will visit them on the second Sabbath in October, and remain two or three days. EDWIN BURNHAM.

I will preach in Piermont, N. H., the fourth Sabbath in August; at Hill, 24th; Lake Village, 25th; New Durham Ridge, 26th; at Barnstead, 27th; Rye, N. H., Sabbath, 29th, Hampton at 5 P. M., where Bro. Bachelor may appoint; Kingston Plains, 31st. Each, except Sundays, at 7 P. M. L. D. THOMPSON.

Bro. D. T. Taylor will preach in Champlain village, N. Y., Sunday, Aug. 29th.

Bro. D. W. Sornberger will preach at Eaton, C. E., Aug. 25th and 26th, at 3 P. M.

There will be a Conference in Brookfield, N. H. (at the Town House), commencing Saturday, Aug. 25th, and hold over the Sabbath.—D. CHURCHILL.

There will be a four days' meeting held in the grove near the Union Hall in Haverhill, commencing Thursday, Sept. 9th, at 10 A. M.—ELKANAH NICKERSON.

There will be a Conference at North Danville, commencing Oct. 5th, and continuing over the Sabbath. All ministering brethren and delegates from every church in this section, are requested to be present on Thursday, Oct. 7th, as the Conference will be opened for business.—B. S. REYNOLDS, S. W. THURBER, O. DAVIS.

A Conference will be held in Vershire, Vt., commencing Thursday, Aug. 26th, and continuing over the Sabbath. B. S. Reynolds and Henry Eastman will be present.

Camp-Meetings, &c.

A Camp-meeting will be held in Vernon, Vt., on land owned by T. F. Burroughs, in a beautiful grove about one hundred rods from the North Vernon depot, and four miles south of Brattleboro', to commence Aug. 24th, and continue over the following Sabbath. We hope there will be a general rally for a large meeting. We think the prospects are, that more good might be accomplished here than south, where there have been many meetings of this kind, while many in this region have heard but little preaching on the speedy coming of Christ, and some none at all. We hope that all who can will come with tents and provisions, prepared to stay on the ground. There will be a tent for the accommodation of those who wish to provide for themselves. Arrangements have also been made with Mr. Burroughs for all who may desire board, horse-keeping, &c., on reasonable terms. Elders T. M. Frible and Edwin Burnham are earnestly invited to attend. (For the brethren.) O. A. SCOTT.

The Lord willing, a camp-meeting will be held in Winsted, commencing Aug. 30th, and continue one week or more, upon the same ground occupied last year. The camp ground is about two miles from the depot at the terminus of the Naugatuck Railroad; and those coming by cars or stages will be accommodated with cheap conveyance to and from the meeting.

We invite every friend of Jesus, and all who are willing to seek eternal life through him, to meet with us in the tented grove, to worship the God of heaven.

Board and horse-keeping on reasonable terms, with an invitation to the poor pilgrims to come and eat, without money and without price. S. G. MATHEWSON, HIRAN MUNGER, A. D. SMITH, MILLES GRANT, Committee.

A Camp-meeting will be held on the ground owned by Mr. Steel and others, five miles from Hellefonte, and three miles from Steeleburg, Pa., to commence Aug. 26th, and continue over the following Sabbath. They unite in soliciting all to draw near unto Him who is the fountain of living waters, with devout and importunate prayers, that a delectable shower of divine grace may descend upon the faithful servants of God, that they may be instrumental in guiding saint and sinner to the Lamb of God. Elders J. Litch, I. R. Gates, J. T. Lanning, and J. D. Boyer will be present. (By order of the committee.) J. T. LANNING, JOSEPH ECKLEY, ROBT. MCMAULLEN, JACOB SHEARER, J. D. BOYER.

A Camp-meeting will be held in South China, Me., on land owned by William Pullen, to commence Aug. 24th, and hold over the Sabbath. It has been our aim in selecting a place, to accommodate the brethren in Maine, who desire to attend the South China, as the most central and convenient place between the Kennebec and Penobscot. We invite all who love the Lord to come. Let the brethren be on the ground at an early hour with their tents. Let there be a general rally. Bro. Couch and others will be there to aid in the services of the meeting. (For the brethren.) F. H. BEATICK.

BUSINESS DEPARTMENT.

Special Notice.

We would say to all subscribers and agents, who are indebted to this office, that we are in pressing need of the monies due by them. They have received bills of the various amounts they owe, and we hope that this notice will ensure an IMMEDIATE response to the same. There is due on the Herald about \$2000, in sums of from \$1 to \$5, the payment of which would relieve us from much embarrassment. Those indebted, will find the sum they owe marked on the margin of their Herald of June 25th.

Business Notes.

Some one sent us \$1, directing the Advent Herald to be sent to Abraham Bigelow, which is paid for to January next. The Postmaster informs us that it has not been called for—how is this?

M. L. Bush, \$1—Sent the 10th.
J. Wilson, Jr.—We have sent you three copies of the Rapping Spirits. The other books you mention are not published by us; and as we have to pay cash for them, we cannot send them out on sale, to be returned if not sold.

E. Parker—Sent you books the 12th by express.

J. Powell—The money was received, and credited to the persons you mention.

J. W. Daniels—Sent you books the 12th by mail.

A. Pettengill—You were credited \$2 to No. 556 at the time you refer to.

Dr. P. Scofield—We cannot find the work on baptism which you speak of. For the \$1 sent, we have credited you on Herald to No. 750, and sent the other books.

L. F. Billing—We had to pre-pay the postage.
J. F. Guld—You paid \$2 for P. Whiting to No. 508 on the 1st of March, 1851, since which time nothing has been paid. She owed \$2.77 at the end of last vol.—July 1st, 1852.

The Advent Herald.

TERMS—\$1 per semi-annual volume if paid in advance. If not paid till after 6 months from the commencement of the volume, the paper will be \$1 12 cts. per volume, or \$2 25 cts. per year. \$3 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 25 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 20 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12 cts. at the end of six months, brings the Herald at \$1 35 to Canada East, and \$1 63 to Canada West.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 52 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the Herald. So that 6s. sterling for six months, and 12s. a year pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

Receipts from Aug. 10th to the 17th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

S. M. Whitney, 612; P. Chamberlain, 606; J. C. Weymouth, 556; L. D. Thompson, on acc't; J. C. Forbush, 625; H. Brewster, 606; L. Smith, 612; P. H. Corey, 558; J. Hubbard, 606; E. M. Haggitt, E. Smith, 612; W. Breed, 580; Rev. W. D. Henry, 606; E. Elmes, 623—and book sent; H. G. Vunk, 613; L. F. Billings, 606; and balance in tracts; S. Payne, 608, and 50 cents for Y. G.; S. B. Brown, 612; L. P. Perry, 612; C. H. Robinson, 612; J. Livingston, 612; A. B. Anderson, 588; W. H. H. 612; B. W. Johnston, 534; G. Randall, 580; E. A. Watery, 612; J. L. Clapp, 606, and books, sent—each \$1.

S. K. Baldwin, 638; C. Barstow, 606; J. Lyon, 638; J. C. Small, 638; R. Wilbur, 606; S. Sherman, 606; A. A. Partridge, 606; Mrs. C. Moore, 638; O. P. Redington, 556; H. Holmes, 612; M. Sprague, 612; C. of Banning, 580; J. Wilson, Jr., 612—each \$2.

J. Cowee, 606—books sent; Geo. H. Evans, 558—each \$3. A. Penfield, 586—\$1. John Clague, 664—\$3. A. C. White, 613, and tracts—\$1.32. W. Busby, on acc't—\$1.75. T. L. Tullock, 575—50 cts. J. Litch, on acc't—\$7.50.

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X.

BOSTON, SATURDAY, AUGUST 23, 1832.

NO. 9. WHOLE NO. 589

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON-STREET, BOSTON,
(Nearly opposite the Revere House.)
JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

* For terms, &c., see last page.



THE PASSING BELL.

"Dust to dust—ashes to ashes."

"Dust to dust!" yon solemn bell
Dully says or seems to say,
Hark! its rolling, tolling knell!
"Dust to dust—and clay to clay."
—By the Angel now at rest!
By the flower in yon sunnyside,
Snatched untimely from my breast,
Hollow herald! toll no more!

Hast thou, tongue of iron frame,
Never note for "larum" call?
Tune to tell of threatening flame?
Joyous sound for festive hall?
Yonder goes a bridal train—
Peal love's merry roundelay?
—Toll'd the deep—deep bell again,
"Dust to dust—and clay to clay."

"Dust to dust!" Once more that sound
Thrills upon the listening ear;
Under voices whisper round—
Tearful glances watch the bier;
Like as billows fall and rise,
Echo answers far away;
(Bridgroom turn aside thine eyes,
"Dust to dust—and clay to clay.")

Whose is now the requiem long,
Fading on the evening wind?
Whose is now the spirit gone,
Leaving hearts of care behind?
—Booming from the belfry high,
"Neath the hammer's measured play,
Slowly surge that once reply—
"Dust to dust—and clay to clay."

N. Y. Journal of Commerce.

Genesis.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Resumed from the Herald of June 26th.)

CHAP. III.

We have been looking at a perfect world. We have seen it to be such as God could call "good;" not a cloud in its sky, not a ruffle on its ocean breadth, not a tinge upon its verdure, not a pang, or sigh, or groan, or tear, all over its bright plains. It is the dwelling of the unfallen, the outer chamber of heaven, the land wherein dwelleth righteousness. We have seen the harmony of creation; all its parts linked together in loving oneness, the animate and inanimate, the intelligent and irrational; no jar, no dissonance in any. Man is the head, the lord, appointed to exercise holy dominion under Jehovah as his head and lord. We have seen the beauty of creation; with its flowers and dew, its gems and gold, its sunshine and starlight above, its green stretch of hill, plain, forest, below. We have seen it as a world without a sin, or a shadow, or a sigh, or a wrinkle; neither decay nor disease have entered it; there are no tossing sick-beds, no heart-breaking death-beds, no severing bonds, no bitter farewells, no heaving tombs. It is a world altogether good; a world which angels might visit; over which God might delight, and in which he might dwell with man. We need not say of it, as has been done, "fit haunts of gods;" we may at once say, "fit dwelling of Jehovah." A visible dwelling for the invisible God is that which was designed. This has always formed one special part of God's purpose in all its unfoldings.

We have now to learn the story of its change; its change from being the seat of life and righteousness and joy, to becoming the region of death, and evil, and sorrow; from being the dwelling of God, to becoming the haunt, nay, the regal residence of Satan, and the sphere of peculiar action to his hosts, "the rulers of the darkness of this world." From this chapter onwards to the twenty-first of Revelation we have the sad story of its sin. The first two chapters of Scripture tell of its unfallen glory, the last two of its restored perfection; but all between is gloom, a story of ruin and desola-

tion—"written within and without with lamentation, and mourning, and woe." We have seen a summer's sky overcast in an hour, the heavens putting on sackcloth, and the sun which had risen in calm going down in storm. So was it with our world, as this chapter proceeds to record; once holy, yet only for a day. How sudden and sad the change! Yesterday it was Paradise; to-day the wilderness. Yesterday it was God's footstool; to-day it is Satan's throne. Yesterday it was linked to the sanctuary above by a bond that seemed everlasting; to-day that bond is broken, and it commences a swift descent into the uttermost darkness.

This third chapter records the manner in which this change was effected; the different steps which led to it. And here we have the true origin of evil—God's own account of the way in which tares were first sown in the field in which God had sowed the finest of the wheat.

The passage takes for granted that there was already an enemy in existence. There had been sin before, somewhere, though where is not said. There had been an enemy somewhere; but how he had become so, or where he had hitherto dwelt, or how he had found his way to this world, is not recorded. All that is implied in the narrative is, that there did exist an enemy—one who hated God, and who now sought to get vent to that hatred by undoing his handiwork.

This enemy now makes his appearance. He has not been bound; he has not been prohibited entrance: he gets free scope to work. He shall be bound hereafter, when the times of restitution of all things commence, but not yet. He shall not be permitted to enter the "new earth," but he is allowed to enter and do his work of evil in the first earth. In order to deceive, and in order to prevent any suspicions arising, or any questions being put as to what he was, or whence he came, or what he sought, he takes the form of one of those animals with which man was surrounded; he selects that which possessed more intelligence than the rest, not only to excite less suspicion, but probably because, according to the nature of things, he could more easily and more fully take possession of it, and wield it more successfully as the instrument of his deception.

V. 1—"Now," (or and) "the serpent was more subtle than any beast of the field which the Lord God had made."

This language is too simple to be allegorized or perverted. It obviously refers, in the first place, to the literal serpent. This was the visible instrument through which the enemy spoke and acted. Nor is it a greater difficulty to suppose that Satan spoke to Eve through the wisest of animals, than that God spoke to Balaam through the stupidest, when he opened the ass's mouth to utter his message. The description here given is as usual, of the matter just as it appeared.* It was the serpent that was seen and heard. It was the serpent that acted throughout, so far as Eve or Adam understood at the time. Hence it is the serpent alone that is mentioned. Yet that it was Satan assuming the disguise of a serpent, is evident. No mere animal could thus of itself reason of good and evil; could thus plot man's ruin, and show such hatred of God. Besides, the sentence afterwards pronounced on it implies this, just as the apostle's statement does. (2 Cor. 11:3. See also Rev. 12:9-14; 15:20-22.)

Thus we learn, even at the outset, that God is not the author of sin. It is the creature that introduces it. God, no doubt could have hindered it, but for wise ends he allows it. We know also how sin spreads itself. It is always active. It multiplies and propagates itself. Every fallen being becomes a tempter, seeking

* "As Satan can change himself into an angel of light, so did he abuse the wisdom of the serpent to deceive man."—Bishop's Bible. The original nature of the serpent is evidently referred to as being "more subtle" than other animals. *Dathe's* idea, that it derives its characteristic from the event, and not from its nature, cannot stand with the words of Scripture.

to ruin others,—to drag them down to the same death into which he has himself been driven.

Nor is it merely the upper orders of being that become snares or tempters. The lower parts of creation can be made instruments of ruin. God cannot tempt, but the creature does, in all its parts. The smallest, commonest thing—a leaf, a tree, an animal, may become Satan's instrument. Whatever can touch or affect any of our desires or feelings, may be made use of by Satan for our injury, just as the serpent was made use of here. How watchful ought we to be in such a world, where so many things minister to the lust of the flesh, and the lust of the eye. Flee sin,—flee its very shadow,—flee its most distant approach under any guise! Say not the temptation is a feeble one. That cannot be. The strength of the temptation lies in yourself, far more than in the tempting object. Get as far from sin and as near to God as you can—that is your only security. In God you are safe; but nowhere else. In him who is God manifest in flesh, you are beyond the reach of danger. No tempter can succeed; no enemy can reach you there.

"And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

The angels fell untempted. Man's case was different. A tempter ensnared him. That tempter took the form of a serpent. Hence he is named so specially, "that old serpent, which is the devil and Satan." (Rev. 20:2.) He had himself fallen untempted, but this did not make him less willing to tempt. He had become the enemy of God, and thus became the enemy of man. A ruined being himself, he sought to ruin others, that so he might have companions in guilt and woe, and thus avenge himself upon God.

From the first clause regarding the serpent's subtlety, we are prepared for a well-laid plot, manifesting consummate art and guile. The temptation will be well disguised; the snare will be well laid. The tempter must speak fair, if he hopes to succeed at all. He must veil himself as well as his object; for if he be recognized, or if his object be discovered, the victim will elude his grasp.

It is the woman that he assaults, as being "the weaker vessel," and therefore more likely to yield, and, in yielding, to draw the man with her. Then, as now (as, for example, in Popery), he avails himself of woman's weakness and woman's influence.

He comes up to Eve, as one may suppose that a stranger might do, seeking information. He feigns to be one who has just heard a rumor that has greatly surprised him,—a rumor which he cannot credit, so insulting does he deem it to God's character, so injurious and unkind to man. It is evident that he had God's prohibition. How we know not; but we see here that he has access to learn what is taking place amongst us. He can hear and see the things that we hear and see! He is on the watch to gather them up,—ever listening, ever looking, ever following us, that he may discover alike what we say to God, and what God says to us. At one time he is the beguiling serpent, at another the devouring lion, but always "going about,"—"walking to and fro throughout the earth," to learn what may serve his purpose of malice towards man and revenge against God.

With well-feigned surprise and incredulity, he puts the question, "Yea, hath God said, Ye shall not eat of every tree of the garden?" meaning thereby to insinuate the harshness of the injunction which he pretended hardly to believe. Is it possible that God can have said so? Is it conceivable that he who has just made you, and provided you with such abundance, should grudge you a little fragment of that plenty, and debar you from the garden's choicest fruits; making you lords of creation, yet not allowing you to put forth your lordship, nay, refusing you access to that tree, the fruit of which would enable you rightly to exercise wise dominion? In this his object was to calumniate God,—at least, cunningly to suggest an idea which would misrepresent his character to man. He keeps

out of sight all that God had done for man, all the proofs of love, so manifold, so vast; he fixes on one thing which seemed inconsistent with this; he brings up this before man in the way most likely to awaken evil thoughts of God. Not as if he wished to say any word against God, nor even as if he needed to say anything; but as if the thing itself were too plain to be mistaken,—as if, on the supposition of its being true, it could admit but of one interpretation. He leaves the fact to speak for itself. His object is to isolate the one fact, and so to separate it from all God's acts of love as to make it appear an instance of harsh and unreasonable severity. Man had hitherto known the prohibition; but he had put no such construction on it; he had not imagined it capable of being so interpreted. Now Satan brings it up, and sets it out in an aspect likely to suggest such constructions as these:—"God is not your friend after all; he but pretends to care for you. He is a hard master, interfering with your liberty, not leaving you a free agent, but constraining you, nay, fettering you. He mocks you, making you creation's head, yet setting arbitrary limits to your rule, placing you in a fair garden, yet debarring you from its fruits. He grudges you his gifts, making a show of liberality, while withholding what is really valuable."

Thus Satan sought to calumniate God, to malign his character, to represent him as the enemy, not the friend, of man. If he can succeed in this, then man will begin to entertain hard thoughts of God—then he will become alienated from him; then he will disobey; and then come the fall, the ruin, the guilt, the doom, the woe! Man is lost! Hell gets another inmate. The devil gets another companion. God's second work is marred, and he himself is left to grieve over his new-made child torn from his embrace. In this way Satan thrusts in the wedge between man and God—breaks the link between the creature and the Creator. How simple yet how successful the process! A single question is put. God's character is maligned. The lie is believed. Man suspects God and perishes! Such is the dark process still by which Satan seeks to hinder our return to God. His aim is to misrepresent God to man—to prove God to be unkind in what he has declared. The Gospel is the full representation of God's gracious character made known by God himself—that the sinner may be induced to return. Satan perverts it or says it is untrue. Man believes the tempter, stands afar off, and dies!

V. 2—"And the woman said unto the serpent, We may eat (or, we shall eat) of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Had the woman fully understood the wicked suggestion of the serpent, or had she seen who it was that was speaking to her under the guise of the serpent, she would perhaps have fled at once. But not fully realizing either, and wishing perhaps to vindicate God for imposing, and herself for submitting to, such a restriction, she stood still to reason with the tempter. To a certain extent she was not so inexcusably guilty in this thing as we are in parleying with Satan instead of resisting him at once and placing God's armor between us and his assaults; still there was enough to leave her without excuse. Even though she might not fathom the malignity of the suggestion, still it touched the question of obedience or disobedience to God, and this she ought at once to have resented and flung off with abhorrence.

Yet she does not yield at once. On the contrary, she defends her position. She makes ready mention of God's kindness and wide liberality, reminding the tempter that there was but one tree forbidden, and that all the rest were free for use.

Still she alters the words of the prohibition, and in this we see her beginning to waver. The change may be a slight one, yet we cannot help thinking that there is a meaning in it. She adds to it, for God had not said, "Neither shall ye touch it;" she takes from it, for she

greatly softens the threat, making it not "thou shalt surely die," but "lest ye die." She thus exaggerates the restriction, as if wishing to prove it to be a hardship, and she dilutes the penalty, or at least the awfulness of its certainty, as if trying to persuade herself that it was not quite such a certainty as she had once thought it. Thus does sin work still. It magnifies God's prohibitions into hardships, in order to find an excuse for disobedience, and then it tries to underrate both the certainty and the greatness of the penalty. Simple obedience is what man does not like. Simple acquiescence in God's commands is what he is slow to learn. He altered God's words in order to get an excuse for departing from God, and so he still alters "the word of the truth of the Gospel" for the purpose of excusing himself for not returning at once to God and taking advantage of the free welcome of his abundant grace.—(To be continued.)

Genesis before Geology.

We have no quarrel with geologists about geology. We have not the slightest objection against any man for believing as the *Presbyterian Quarterly Review* does, that this little planet of ours has been rolling through countless millions of years! And during all that time successive generations of animate creation have been dwelling here, answering the ends for which they were made. A man may believe this, and be a sincere Christian, and we will not quarrel with him about his *earthly* faith. He may believe this and a thousand other theories of science, and be as humble, prayerful, reverent, and faithful, as if he were not half so wise.

But we have a quarrel with such writers as the author of an article in the first number of the *Presbyterian Quarterly Review*, who examines the question, "Is the science of geology true?" Not the conclusion to which he finally comes to do we complain of. It is the irreverent, and almost contemptuous terms in which he speaks of the BIBLE, in the course of his reasoning. We will quote a few of the expressions, and submit them to the candid judgment of Christian men.

"As an inspired volume, the Bible is an infallible teacher on all subjects which it professes to teach, or was divinely intended to teach.—On the subject of Theology, Morals, and the Way of Salvation, it comes to us as an infallible directory; and whatever be its mode of teaching, the lesson intended to be taught is everlasting truth. But it does not come to us as a Revelation of quite everything under the heavens and above the heavens, and under the earth. It does not profess to be a divine communication of the most perfect system of grammar, or of rhetoric, or of metaphysics, or of geography, or meteorology, or chemistry, or botany, or physiology, or astronomy, or geology, or of any earthly science whatever. Excellent and admirable as the record is on all these points, it was evidently no part of the object of Divine Revelation to anticipate future inventions or discoveries in philosophy and science; and men who go to it for an inspired system of astronomy or geology, might as well go to it for a heaven-contrived system of architecture, or agriculture, or navigation; might as well look in the Pentateuch for the telescope, and the steamboat."

"While, therefore, we look to the Bible for moral truth, and for it alone, we can never be deceived; we rest upon the Rock of Ages.—But the moment we go to this blessed book, expecting to find an inspired system of botany, meteorology, chemistry, astronomy or geology, we go without being sent; and expose ourselves to needless trouble, and to be driven again and again from what we falsely regard as a divine entrenchment; and when we fall, we imagine the Bible is falling with us!"

"There should be no longer any hesitation in admitting the following among other truths, as beyond all peradventure, forever established by the discoveries in geology. And unless we would kindle a war between Science and the Bible, in which Science will most certainly triumph, every wise man will allow these truths, which every age will more and more demonstrate, to have their proper influence in future interpretations of the word of God!"

"With the latter, geology never can be reconciled, any more than astronomy. With the Bible, reconciliation may be somewhat difficult, so long as men are slaves to traditional interpretations; but it is by no means impossible, if men will but receive the Bible as it was given; and look to it only for what it was intended to teach."

"On this point we beg leave to observe, '1. That either of the foregoing modes of interpretation is better and safer, and more sure to result in the ultimate honor of the Bible, than

the popular interpretation which makes matter to have had no existence till 6,000 years ago. For this is as contrary to astronomy as to geology.

"2. It will be found a safe rule, in reading the ancient Scriptures, not to be looking for modern science, nor for any other than the science common at that day. The great end for which the Bible was given, was to teach theology, (including, of course, morals, and the way of salvation.) Even theology was not then taught in a scientific way, but in a popular manner adapted to uncultivated mind.—The revelation in Gen. 1st was made to the old patriarchs, and was intended to give them no scientific knowledge of the sun, moon, or stars, nor of the earth and its inhabitants, further than was necessary to furnish them with right ideas of the power, and glory, and goodness of God. Things were described to them as they appeared, not in all cases as they were in reality. The theology of the chapter was the same to them, with their imperfect science, as it is to us with all our superior knowledge.

"The theology of creation is the same viewed through the science of the patriarchs, as when viewed through the science of Newton and Laplace.

"3. If we read the Bible with the eyes of a modern science, we shall be constantly in danger of losing the spirit in the letter."

* * * * *

REMARKS.

No German Rationalist would speak more slightly of divine revelation than the writer of the passages just recited. The Rationalist might reject the teaching of the Bible on subjects widely different from the one now under consideration, but he claims the privilege of setting aside the utterances of the book of God whenever his *reason* or *rationalism* pronounces that it was not the design of the Bible to teach the subject on which he wishes to destroy the testimony of God. This reviewer says, "the Bible is an infallible teacher on all subjects which it professes to teach, or was divinely intended to teach." Then he tells us it was not intended to teach geology, astronomy, &c.—We are therefore to infer that the Bible is not an infallible teacher except on those subjects which the reviewer supposes it was divinely intended to teach.

Our idea is, and we were happily educated to believe that "ALL SCRIPTURE is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, *thoroughly furnished unto all good works.*" If the doctrine is admitted, that we are at liberty to believe the Bible is not an infallible teacher on this, that, and every subject, which in our wisdom is not essential to salvation, we destroy the value of the book altogether. It is no better than an old almanac, if a quarterly reviewer may teach us that it was not intended to teach what we see that it does teach. And we are so antiquated in our Biblical education, as to suppose that the Bible was "divinely intended" to teach all that it does teach. We had supposed that when a completed revelation of God's will to man was given in a book so small that a man may carry it in his pocket, there was no superfluous matter in it, which we are permitted to believe or not to believe, just as we please. If God said it, it is true, whether a "science" of yesterday can reconcile it with the last results of the spade and pick-axe or not. This reviewer says the Bible "never teaches falsehood," and why then does he labor through so many pages to show us that the Bible was never intended to teach geology. If it never teaches falsehood, why does he not prove his theory from the Bible, which certainly tells us more about the creation than any other old book we ever met with.

Indeed, we believe that *Genesis* was expressly given to teach the very doctrine which this reviewer says it does not teach. There is to our mind no obscurity, no contradiction, no conflict with science in that book. We could adopt the modern geological theories, as held by Hitchcock, or by Silliman, and never be tempted to write down the Bible doctrine, as the reviewer has attempted to do in the unfortunate article before us. Prof. Mitchell, the most eloquent of modern astronomers, delivers as his most eloquent lecture a discourse to prove that the Bible reveals the modern system of astronomy; and a splendid argument he makes, as we can testify from personal hearing. He takes the book of Job, perhaps older than the book of Genesis, and shows that the inspired writer had views of the solar system in most surprising harmony with the present theories; surprising, however, only to those who forget that the Bible was written by him who made the heavens and the earth, and of course knew more about them than any one else. *Bible astronomy* is the true astronomy. And when the school of geology, now in its infancy, constantly running its head against a rock it had not seen, or sinking into a sand-bank it did not expect,

shall have pecked its way into the crust of the subject it professes to understand, the great discovery will be made that the Bible teaches the true theory of creation—that *Genesis* is before Geology—and that the fears of the Quarterly Reviewers are all idle, when they say as this reviewer does, that in "a war between Science and the Bible, Science will most certainly triumph." We concede to our reviewer all the credit he deserves for his charitable anxieties for "the ultimate honor of the Bible," when he implores his readers to adopt his views, but we entertain no apprehensions that those who believe in the plenary and verbal inspirations of the Scriptures, will ever bring any discredit upon the word of God. On the other hand, our fears are that the conceit of half-fledged adventurers in the fields of science, will lead them to substitute their crude conclusions for the wisdom that laid the foundations of the earth. He who made a thing knows better how it was made than he who takes it to pieces. And thus far in the history of man, it has been found true, that each successive step of human discovery, has served to confirm the confidence of all right men, in the completeness and truth of the whole book of divine revelation. It needs not the aid of modern science to hold it up, nor does it fear its assaults.

N. Y. Observer.

How Long!

"Behold, I make all things new."—Rev. 21:5
Do they still linger,—these slow-treading ages?
How long must we still bear their cold delay!
Streak after streak the glowing dawn presages;
And yet it breaks not,—the expected day!

Each tossing year, with prophet-lip hath spoken,
"Prepare your praises, earth, awake and sing!"
And yet yon dome of blue remains unbroken;
No tidings yet of the descending King!

Darkness still darkens; nearer now nearer
The lightnings gleam; the sea's scorched billows moan;
And the sere leaf of earth is growing sorer;
Creation droops, and heaves a bitterer groan.
O storm and earthquake, wind and warring thunder,
Your hour is coming;—one wild outburst more,—
One other day of war, and wreck, and plunder,—
And then your desolating reign is o'er.

These plains are not your battle-field for ever;
That glassy deep was never made for you;
These mountains were not built for you to shiver;
These buds are not for your rude hands to strew.

Flee and give back to earth its verdant gladness,
The early freshness of its unsoiled dew;
Take hence your sackcloth, with its stormy sadness;
And let these wrinkled skies their youth renew.

Give back that day of days, the seventh and fairest,
When, like a gem new set, earth flung afar
Her glory, of creation's gems the rarest,
Sparkling in beauty to each kindred star.

Come back, thou holy love, so rudely banished,
When evil came, and hate, and fear, and wrong;
Return, thou joyous light, so quickly vanished;
Revive, thou life that death has quenched so long!

Re-fix, re-knit the chain so harshly broken,
That bound this lower orb to yon bright heaven;
Hang out on high the ever-golden token,
That tells of earth renewed and man forgiven.

Withdraw the veil that has for ages hidden
That upper kingdom from this nether sphere;
Renew the fellowship so long forbidden;
O God, thyself take up thy dwelling here!

London "Quarterly Journal of Prophecy."

Do You Pray?

It is *morning*. A dark and stormy night has passed. The winds have howled about your dwelling as though they would tear it down. Many of your fellow-beings have been in great peril, and some are no more in this world. What was a quiet night of sleep to you, was to them the sleep of death. You were resting on your bed, on the great ocean they were thrown about. You see the light, are in health, and the blessings of a kind Providence are most bountiful. God has watched over you, and guarded you, and brought you to enter upon the duties and privileges of the day. Do you thank him for it?

It is *evening*. The day has passed; and during it you have dashed on in your work. You have been fed and clothed, and have had strength to meet its many engagements. No accident has befallen you—no loss to your property. You feel that you have done a good

business. The hour of rest draws nigh. Will you sleep without thanking God for the blessings of the day, and asking him to keep you through the night? How hard must be your heart, and how stupid if all God's mercies call forth no grateful remembrance!

The Sabbath has come. The church-bell is beginning to make its peals. The people are going to the house of God. You are permitted to join them. You hear the prayers and praises of the sanctuary; the Gospel too, its warnings and promises. You are edified and comforted, perhaps. Do you pray, and praise, and thank God for all these privileges?

You are *in health*. A short time since you were sick. You were confined to your bed. You could not see to any of your business. It was thought that you might not recover. Who raised you? Who has given you health and strength again? From God cometh every good and perfect gift. Do you thank him for it? Should you not esteem it a great privilege to do so?

Reader, you can live without prayer. You can be unmindful of all your obligations to God. You can neglect all the vital duties of religion, and go through life as stupid as an ox. But what then? There is a God, and a heaven, and a hell. You are bound to the judgment, and must answer for it all. You are most unwise to be irreligious. If you live without prayer, it will be a sad matter to settle in the end. Those who pray not have no grace, and no ground to hope. Oh! if you have lived prayerless till now, do it no more. Pray in the morning; pray in the evening; pray upon the Sabbath; pray in health; pray always with all prayer and watch thereunto; pray without ceasing. It will do you good; it will fit you to live or die. Pour out your heart before God.

Religious Recorder.

Popery in Great Britain.

The seed sown last year has already begun to take root. The Synod of Oscott has met for the first time as the Synod of the Province of Westminster. There was a preliminary meeting of the Bishops on the 5th current; the regular business commenced on the following day. There were present the Cardinal Archbishop and his Suffragans, with the exception of the Bishops of Liverpool and Nottingham, who were represented by their respective procurators. Each Bishop had the privilege of bringing a "Theologian," chosen either from his own diocese or from any other, and the result was, a phalanx of keen logicians—red-hot advocates of the Vatican. These men appear to be consummately skilled in the conduct of business. The various members of the Synod were divided into Committees of particular congregations, over each of which several Bishops presided, assisted by a number of the said Theologians. Those Committees sat regularly, often twice a-day, from nine to half-past one, and again from three to half-past five. In this way, the business to be submitted to the "Fathers" was maturely examined and discussed; after which, all the members of the Synod assembled in congregations, which were held in the name and in the presence of all the Bishops, with the Cardinal at their head. The Theologians aforesaid were again invited to state their opinions, and, after they had retired, the Bishops remained in deliberation, attended by the Secretaries of the Synod. In this way they occupied the 7th, the 13th, and the 17th.—While this work was going on, before each Session, something called "the Mass of the HOLY GHOST" was solemnly celebrated by the Cardinal Archbishop! It is in vain we look into the New Testament for the meaning of this monstrous farce, or the explication of the awful thing to which it refers. Sure it is, PAUL knew nothing of such masses. But there were more things not easily comprehensible on New Testament grounds. Before the first Session, and at the close of the last, the Members of Council marched in procession round the cloisters of the College, to accomplish what object we are not told, unless it may have been to stretch their priestly limbs after so long a Session. After the procession on the last day, a "Proclamation," inviting all present to pray for His Holiness the POPE, for the Sacred College, the Archbishops and Members of the Council, was chanted. The preaching part of the business was done by Dr. NEWMAN and the Rev. H. MANNING, so that due distinction was given to those two notorious converts from the English Church. Their sermons were, of course, virulent in spirit towards Protestantism, and full of vain and lofty boastings as to the present position and the prospects of Popery. Great things are said of the harmony and cheerfulness that reigned throughout the assembly; and we can believe it, for somehow, whatever disturbances prevail elsewhere, there are none in such meetings. The principle of implicit obedience reigns paramount. The Cardinals surround the Pope, the Clergy surround the Cardinals, the prostrate people surround the Clergy, and

thus is constituted a pyramid of moral strength which it is difficult to shake, and which can be crushed by no burden. But the unity is a unity arising not from truth, but from error. It is the effect not of freedom, but of bondage the most galling the world has seen. Its impress is that of death,—wide spread and universal death!

While this exhibition has been going on in England, Scotland, too, has been doing its part. The Catholic Clergy of the eastern district have just held their Annual Meeting in Edinburgh, where the same busy, bustling spirit appears to have animated the assembly. The first and the last thought of all concerned was, by what means they might most further the interests of the Vatican. Of the salvation of man no account is made. Indeed, the term, as explained in the New Testament, is not understood.

The subject of Maynooth still continues to occupy these priestly groups, and great is the wrath which appears to be manifested concerning those who have felt bound in conscience to do away with this grievous abomination. No terms are sufficiently bitter to express the abhorrence in which the "Saints" and the "Evangelical world of England" are held. It is insinuated, that the outcry against Maynooth is "a California mine" to a class of booksellers in London, who, with their agents, have been industriously excavating the hidden recesses of Popery, and exhuming the filthiness and gross indecency which distinguish it. Our readers are to understand as the solution of this, that many tracts have appeared of late, the object of which is to display the real character of the Romish system, which combined especially with the great trial of ACHILLI v. NEWMAN, have done not a little to illustrate its true nature and the operations of its principles.

The most notable event in the history of Irish Elections, is the return of Mr. Lucas, the Editor of the *Tablet*, which appears to have surpassed the expectation of his most sanguine friends, and, perhaps, his own. He stands for Meath, where he has found that measure of support from the clergy which never fails to lead to victory. His opponents were Corbally and Gratian. Mr. Lucas heads the poll. Our readers should know that this Mr. Lucas was a Quaker gentleman, who turned Catholic, and since that time has conducted a Catholic newspaper with no inconsiderable zeal and ability. He has imparted to the service a good deal of the sagacity of the Quaker, with the solid intelligence, and straightforward thinking, and vigorous speech of the Englishman. How far it was expedient for a man so circumstanced to become a candidate for Senatorial service remains to be seen. He will, of course, we presume, continue the Editorship of his Journal; but how to combine the onerous duties of the *Tablet* with the tear and wear, and continued toil of the Senate, with due regard to health, requires a skill greater than ours to explain. It strikes us that either is work enough for an ordinary mortal,—and we are not aware that Mr. Lucas has any claim to rank with the more highly privileged class of mankind.

A Ghostly Delusion.

The Rev. Mr. B., a Presbyterian minister, took lodgings a short time since, in a Roman Catholic house or family, in Philadelphia, for a few nights. The family consisted of the father and mother, two daughters and one son. The house had a room or kitchen on the ground floor, and stairs leading therefrom to two other upper apartments, the stairs terminating at the entrance into one room on the right, and the other on the left. These rooms were separated from each other by a thin wooden partition, so that the least noise in the one was sufficient to disturb the occupants of the other.

In one of these upper rooms slept the minister, and son of the family; and in the other, the father, mother, and two daughters. And here it may be necessary to state that the family were all aware that the Rev. Mr. B. was a Presbyterian minister, and consequently a stern opposer of the errors of Rome. On a certain night, the Rev. Mr. B. retired to his room, and shortly after, the father, mother, and two daughters to theirs. The son being out, the doors were made fast to prevent his ingress, by the heads of the family. However, after the family had all retired, by some means he effected an entrance, and carefully ascended to his bed-room without disturbing any one. Having undressed, and being in the act of getting into bed, he laid his hand on a table to assist him, when the table moved making a loud noise. One of the girls in the next room immediately exclaimed,

"Father, father! did you hear any noise?"

"Yes, Bridget, I did, what is it?"

"Mother, did you hear it?"

"Troth and sure daughter I did. Kate, are you sleeping?"

"No, no."

"Hould your tongue, it's a ghost!"

"A ghost!" exclaimed Bridget, "sure there never was a ghost in this house."

"Ah, but," replied the old man, "it is because we have in the house that heretic, that Presbyterian minister."

"Then," replied the old wife, "it is the devil. Mary, Mother of God, have mercy on us."

At this, the young man who by mistake had made the noise, finding himself safe, determined to play the prank further, and so enjoy the joke. In order then to amuse himself, he took hold of the table and shook it as if thousands of ghosts or devils were in the room. And now, who can describe the horror! Heads were covered up and wrapped in bedclothes, whilst, after a few minutes' suspense, and on which seemed to depend the destinies of the soul for eternity, the silence was broken by prayers to Mary, Peter, Bridget, &c.; all mingled, however, with execrations on the head of the poor minister, as the sole cause of disturbing their rest, and filling the house with infernal spirits.

By this time the Rev. Mr. B. became a little alarmed; thinking of the persecutions of Protestants by Papists, and fearing that his life would pay the penalty of the young man's amusement. The playful mind of the youth, however, was not satisfied; for, pulling a drawer from the table, he gathered a number of spools and flung them down the stairs, when pop, pop, they rolled from top to bottom. And now what is to be done. The affrighted father, mother, and daughters, all believed that half the devils from the bottomless pit were let loose at the bidding of the Protestant heretic in the next room.

"Get up, father," exclaimed Bridget and Kate.

But the father declined: "I am afraid," said he, "to encounter the ghosts of departed heretics; they must be the spirits of Wickliffe, Calvin, Luther and Knox; and if Popes, Cardinals, and Priests trembled before them while on earth, what can I now do with them? I tell you I will not arise."

"At this the wife spoke thus to her husband: 'Patrick, I have here my beads, let us again implore Mary, and see if we can banish these heretic ghosts; and by St. Patrick, in the morning we'll make this Mr. B. soon fly, for he is the cause of all.'"

To this proposal all assented; so beads were counted, prayers offered to the departed saints and angels, at the same time the most awful anathemas were heaped upon the head of the supposed originator of this evil.

A long silence ensued; imaginary ghosts and heretic devils seemed to have departed, and thanks were offered to Mary, Paul, and others, for their kind intervention, and timely aid. But alas, the tranquillity was of short duration; for just as they were about to enjoy the sweet slumbers of repose, the young man seized the candlestick from the table and flung it down the stairs, making a great racket. Now what was to be done? Bridget cried out,

"Father, is there any holy water in the house?"

"Not a drop," was the reply, "it is all used."

"But," says Kate, "I have some in a jug."

And so, after a few moments' consultation, it was agreed that all should arise and sprinkle the house with the holy water. Father, mother and daughters did actually sprinkle holy water, and then retire to rest. By this time, the young man had fallen asleep, and the ghosts appearing no more, was attributed to the powerful influence of the holy water.

Next morning what was their astonishment when they saw the spools, candlestick, &c., at the foot of the stairs, and heard the young man confess that he was the cause of all. At length, when Mr. B. came down stairs, they inquired of him if he had heard any noise during the night, hoping that he had not.

"Yes," replied he, "I heard your son arousing your superstitious fears by his tricks, your curses against me as a heretic, your prayers to saints and angels, counting of beads, and sprinkling of holy water."

At this, shame so overcame them, that paleness seized upon their countenance, and at once they perceived that their religion was a humbug, and Popery a delusion. And now we do hope that this circumstance will, by the power of Divine grace, enlighten their minds, and turn them from Satan to God, and from antichrist to Jesus the Saviour of sinners.

An Eruption of the Geiser.

I now rode on to the Geiser without meeting any further impediment; though this great object of my eager curiosity, was concealed from my eyes by a prominent hill, till I was within half a mile of the spot where it lay. At last the mighty columns of steam were in sight; and, approaching to about eighty paces from the principal cauldron, we halted, not venturing to advance any further without a guide. A peasant, who had followed us from one of the

neighboring huts, now stepped forward, and perceiving my hesitation, he took me by the hand and constituted himself at once my cicerone. Unfortunately, it was Sunday; and he had indulged himself so freely in his fondness for the brandy-bottle, that his gait was far from steady; but I could not pause to consider the risk, and, without waiting to ascertain that he was sufficiently conscious to remember the dangers of the place, I confided myself to his directions; my Reikjavick guide being of opinion that I might trust him, and promising to accompany us, to interpret his Iceland gibberish into Danish.

He led me to the edge of the basin, which lies on a gentle elevation of about ten feet. The diameter of the basin is about thirty feet, and that of the cauldron six or seven. Both were full to the brim with water as clear as crystal, which was slightly boiling. In this state the neighborhood is very dangerous, as they might overflow and empty themselves at any moment; and we therefore left the spot at once and visited the different springs.

My new friend pointed out to me those which I might approach without fear, and warned me against the others. We then returned to the Geiser, where he left me in order to make some preparations for my accommodation; having first furnished me with some rules to enable me to know when an explosion might be expected.

For fear of missing an explosion, it is customary to watch during the whole night. An occasional vigil would present no great difficulty to many travellers, but for me it was a serious undertaking; however, there was no remedy; for an Iceland peasant is not to be depended upon, and few of them would be roused by an outbreak of Hecla itself.

I sat either beneath my tent or in front of it, listening with stretched attention for the signs I had been told to expect. Towards midnight—the hour for spirits—I heard a few dull sounds, like those of a distant cannon; and rushing from the tent, I waited for the subterranean rumblings and the trembling and splitting of the earth, which, according to the books I had read, were the forerunners of an eruption. I could hardly defend myself from a paroxysm of fear;—it is no slight thing to be alone at midnight in such a scene. And many of my friends will perhaps remember how often I told them before my departure, that if my courage failed me anywhere during my travels in Iceland, it would be when I spent a solitary night at the Geiser.

The low rumblings were repeated thirteen times at very short intervals; the basin overflowed after each noise, and nearly emptied itself of its waters; the sounds appearing to proceed from their violent ebullition rather than from any subterranean commotion. In a minute and a half the whole was over.—The waters no longer overflowed the basin and cauldron, which remained nearly full; and, disappointed in every respect, I returned to my tent. The phenomenon was repeated every two or three hours; but I heard nothing further during my first watch, nor all the next day and night.

At last, after waiting till the second day of my sojourn at the Geiser, the long-desired explosion took place, on the 27th of June, at half-past nine o'clock in the morning. The peasant, who came twice a day to inquire if I had yet seen an eruption, was with me when the first dull sounds which announced the event were heard. We hurried to the spot, and as the waters boiled over as usual, and the noise died away, I thought I was doomed to disappointment again; but the last tones were just expiring when the explosion suddenly took place. I have really no words to do justice to this magnificent spectacle, which once to behold in a life-time is enough.

It infinitely surpassed all my expectations. The waters were spouted with great power and volume; column rising above column, as if each were bent on outstripping the others. After I had recovered in some degree from my first astonishment, I looked round at the tent; how small, how diminutive it seemed, compared to those pillars of water! And yet it was nearly twenty feet high: it was lying rather lower, it is true, than the basin of the Geiser; but tent might have been piled on tent—yes, by my reckoning, which may not have been perfectly accurate, however—five or six, one above the other would not have reached the elevation of these jets, the largest of which I think I can affirm, without any exaggeration, to have risen at least to the height of a hundred feet, and to have been three or four feet in diameter.

Fortunately, I had looked at my watch when the first rumbling was heard, for I should certainly have forgotten to do so during the explosion; and by the calculation I made when it was over, I found that it lasted nearly five minutes—the actual outbreak occupying more than half that time.

When the wonderful scene was ended, the peasant went with me to examine the basin

and cauldron. We could approach very near them without the least danger, but there was nothing further to be seen. The waters had entirely disappeared from the basin; into which we entered, and walked close up to the cauldron, where they had also sunk to the depth of seven or eight feet, though they were still boiling and bubbling with great violence.

Madame Pfeiffer.

A Man-of-war, or a Man of Peace.

It will probably be remembered that, a few years ago, a great excitement was caused by the discovery of vast deposits of guano upon the island of Ichaboe, situated on the West coast of Africa. The remarkable fertilizing qualities of guano gave it great value as an article of commerce, and a large number of vessels were dispatched from various ports to take in cargoes at the island. It was computed that at one time not less than five hundred vessels were lying off Ichaboe, and as there was no settled authority to regulate the trade of the place, a scene of indescribable confusion and tumult soon presented itself. The crews of several of the ships having established themselves upon the table land at the top of the island, (the island being little more than a huge rock, rising with almost perpendicular cliffs from the ocean,) a dispute arose between them and their captains, which soon proceeded to open mutiny on the part of the men. The only access to their position being by long ladders, the men set their masters at defiance, and held possession of their stronghold, which was inaccessible, except by permission of the mutineers. The captains dispatched a vessel to the Cape of Good Hope, for the purpose of laying a complaint before the governor, and soliciting his aid. The governor was about to dispatch a man-of-war—the only remedy that is generally thought of in such cases—when a good devoted man, a missionary at Cape Town, named Bertram, hearing of the affair, represented to the governor his earnest desire to spare the effusion of blood, and his conviction that, if he were allowed to proceed to the island, he could bring this quarrel to an amicable settlement.

Mr. Bertram obtained the consent of the authorities, and the order for the sailing of the man-of-war was suspended. He proceeded to Ichaboe, and being rowed ashore, began to ascend one of the lofty ladders. Two seamen, well armed, who had guard above, shouted to know who he was and what he wanted. "A friend, who wants to speak with you," was the reply. The guards seeing a single man, unarmed, climbing fearlessly towards them, permitted him to ascend. He called the men around him, spoke kindly but faithfully to them, heard their complaints, and undertook to negotiate for them. He did this with so much tact and judgment, that a reconciliation was soon effected, and harmony restored between the captains and their crews. Mr. Bertram remained ten days with the men on the summit of the island, employing the time to the best advantage in preaching and teaching amongst them. It was only on the plea of urgent duty that the men would permit him to leave them. They clustered round him, as he was about to descend from amongst them for the last time; each was eager to wring him by the hand, and tears rolled down many a weather-beaten cheek as he bade them a last adieu. "God bless you, sir!" they exclaimed; "you have been our true friend; would that you could stay amongst us, for we feel that you have done us good." It will be well for nations when they have more faith in the power of a man of peace, and less in that of a man-of-war.

Band of Brotherhood.

Terrible Retribution.

The Catholic faith had ceased to be the faith of the large mass of earnest thinking capable persons; and to those who can best do the work, all work in this world sooner or later is committed. America was the natural home for Protestants; persecuted at home, they sought a place where they might worship God in their own way, without danger of stake or gibbet, and the French Huguenots, as afterwards the English Puritans, early found their way there. A certain John Ribault, with about four hundred companions, had emigrated to Florida.—They were quiet, inoffensive people, and lived in peace there several years, cultivating the soil, building villages, and on the best possible terms with the natives. Spain was at the time at peace with France; we are, therefore, to suppose that it was in pursuance of the great crusade, in which they might feel secure of the secret, if not the confessed, sympathy of the Guises, that a powerful Spanish fleet bore down upon this settlement. The French made no resistance, and they were seized and flayed alive, and their bodies hung out upon the trees, with an inscription suspended over them, "Not as Frenchmen, but as heretics." At Paris all was sweetness and silence. The settlement was

tranquilly surrendered to the same men who had made it the scene of their atrocity; and two years later, five hundred of the very Spaniards who had been most active in the murder were living there in peaceable possession, in two forts which their relation with the natives had obliged them to build. It was well that there were other Frenchmen living, of whose consciences the Court had not the keeping, and who were able on emergencies to do what was right without consulting it. A certain privateer named Dominique de Gourgues, secretly armed and equipped a vessel at Rochelle, and, stealing across the Atlantic, and in two days collecting a strong party of Indians, he came down suddenly upon the forts, and taking them by storm, slew or afterwards hanged every man he found there, leaving their bodies on the trees on which they had hanged the Huguenots, with their own inscription reversed against them, "Not as Spaniards, but as murderers." For which exploit Dominique de Gourgues had to fly his country for his life; and, coming to England, was received with honorable welcome by Elizabeth.

Westminster Review.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, AUG. 28, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PAUL'S EPISTLE TO THE HEBREWS. CHAPTER XII.

(Continued from Herald of Aug. 14th.)

Vs. 1, 2—"Therefore, since we are also encompassed by such a cloud of witnesses, let us lay aside every weight, and the sin, which doth so constantly beset us, and let us run with perseverance the race set before us, looking away to Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and hath sat down at the right hand of the throne of God."

"Wherefore,"—because God has provided that better portion in which we and they alike will share, and because so many have, by their faith, obtained a title to the rest promised to the people of God, PAUL exhorts Christians to strive to reach the same haven of rest. He illustrates this point by a comparison with the Grecian games. Those who ran as competitors for the prize, did not allow themselves to be encumbered with any needless weight to obstruct their course. Sins are the weight which obstruct the Christian's course, and must therefore be laid aside—even those to which each one may be the most liable. As the runners were animated by the presence of spectators, who were witnesses of their agility, so are Christians to be animated by the great cloud of witnesses who encompass them. As they in running kept their eyes fixed on the goal, and allowed nothing to divert them from the prize, so are we to look continually to Jesus the beginner and end of our faith.

Because at the celebration of the games, the victors in the morning combats did not receive the prizes till the evening, but looked at those who engaged in the succeeding combats, the apostle in allusion to that custom, by a high rhetorical figure, represents the ancient patriarchs, and prophets, and judges, and kings, and captains, and righteous men, mentioned in the preceding chapter, who had been victorious in their own combats, as standing round the Hebrews and observing how they acquitted themselves in the Christian race. By using this figure, however, the apostle did not mean to insinuate that the saints in the other world know what we are doing in this; but to teach us to think of them often, that by the recollection of their trials and virtues we may stir ourselves up to greater diligence in the Christian course.—*Macknight on Hebrews.*

Vs. 3, 4—"For consider him, who endured such opposition of sinners against himself, lest ye be weary and disheartened in your souls. Ye have not yet resisted to blood, struggling against sin."

Those who became weary in the race, frequently gave out before reaching the goal, and those who became dispirited, would give up without much effort. As a protection against both of these tendencies, we are to consider what the SAVIOUR endured and overcame, who is fully able to succor those who look to him.

"Ye have not resisted unto blood," is another allusion to the Grecian game of boxing—those who were victorious often becoming besmeared with blood, while they still contended, even dying without surrendering.

Vs. 5, 6—"And ye have forgotten the exhortation, which speaketh to you as to sons, My son, despise not the chastisement of the Lord; nor be disheartened when thou art rebuked by him: for the Lord chastiseth him, whom he loveth, and beatech every son, whom he receiveth."

This exhortation is from the Book of Proverbs and reads thus: "My son, despise not the chastening of

the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."—Proverbs 3: 11, 12.

We are to receive all chastisement as from the Lord who has said: "As many as I love, I rebuke and chasten: be zealous therefore, and repent."—Rev. 3: 19. Job exclaimed: "For he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee."—Job 5: 18, 19. And JAMES has said: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1: 12. Said the Psalmist: "Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law, that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked."—Psa. 94: 12, 13. "I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me."—119: 75.

Vs. 7, 8—"If ye endure chastisement, God treateth you like sons: for what son is there, whom the father chastiseth not? But if ye are without chastisement, of which all have been made partakers, then ye are bastards, and not sons."

The Jews have a proverb: "Woe to the man who goeth out of the world without tribulation." God said to the children of Israel: "Thou shalt also consider in thy heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee."—Deut. 8: 5. "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."—Prov. 13: 24. "Chasten thy son while there is hope, and let not thy soul spare for his crying."—Isa. 19: 18. "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."—Isa. 23: 13, 14.

While God thus correcteth every son whom he receiveth—sitting "as a refiner and purifier of silver . . . that they may offer unto the Lord an offering in righteousness" (Mal. 3: 3), it follows that those who are permitted to go on unrebuked, are cast off by JEHOVAH. The exemption of any from trouble, is therefore no evidence of real prosperity. Thus the Psalmist testified: "Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm.—They are not in trouble like other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the Most High? Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me; until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O LORD, when thou awakest, thou shalt despise their image."—Psa. 73: 1-20.

Vs. 9—"As it is, then, that we have had fathers of our flesh who chastised us, and we revered them: shall we not much rather be subject to the Father of spirits, and live?"

God is called the "Father of spirits." "And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation."—Num. 16: 22. "Let the Lord, the God of the spirits of all flesh, set a man over the congregation."—Isa. 27: 16. "For I will not contend for ever, neither will I always be wroth: for the spirit should fail before me, and the souls which I have made."—Isa. 57: 16. As he is the Father of spirits, it becomes us to submit to his spiritual chastisements, as children submit to the bodily chastisements which they receive from their earthly parents who love them. It was required of the Jews, that, "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you, and all Israel shall hear,

and fear."—Deut. 21: 18-21. Had this rebellious son been submissive to his earthly parents and given them reverence, he would have lived; so will all live who submit to their Father in heaven; but if they refuse to recognize his hand in the chastisements they receive from Him, they perish.

There is however a great difference between receiving chastisement from God and from men.

Vs. 10—"For they indeed, for a few days, chastised us as it seemed right to them: but he for our benefit, that we might partake of his holiness."

It reads in the margin, They corrected us "as seemed good, or meet to them," which was only for a few days—during the minority of their children. They might correct judiciously; but God never correcteth without reason, and does it that we may be profited thereby. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus CHRIST: as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear."—1 Pet. 1: 13-17.

Vs. 11—"Now every chastisement for the present seemeth not to be joyous, but grievous: but afterwards it yieldeth peaceful fruit of righteousness to those exercised by it."

"And the fruit of righteousness is sown in peace of them that make peace."—James 3: 18. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places."—Isa. 32: 17, 18.

Being exercised thereby, is another reference to the Grecian games—those who were to take a part in them, having to go through a process of training, or exercise, by which they were fitted to perform an acceptable part in them. As this exercise in the Olympic games, resulted in the giving to the victor of a crown "of olive"—an emblem of peace, FABER concludes that the Christian's crown is represented by "the peaceable fruits of righteousness."

Vs. 12, 13—"Therefore strengthen the wearied hands, and the feeble knees; and make straight paths for your feet, lest the lame be turned out of the way; but rather let it be healed."

This is addressed to those who were becoming weary and discouraged. They are exhorted to renewed exertions in view of the fruits of righteousness which are to follow. Said ISAIAH: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense: he will come and save you."—Isa. 35: 3, 4.

The idea of a race is still continued. To move with celerity over the course, it is necessary that the path in which we run should be straight, or as in the margin, "even." Therefore, "Let thine eyes look right on, and let thine eye-lids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil."—Prov. 4: 25-27. Stumbling-blocks in the way cause the lame to fall. So in the Christian course we must take away the obstacles from the spiritually lame. We should aid, and strive to heal their moral infirmities. Said PAUL: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 6: 1, 2.

Vs. 14—"Follow peace with all, and holiness, without which, no one will see the Lord."

"Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."—Rom. 12: 14-21. "For to this end CHRIST both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of CHRIST."—Isa. 14: 9, 10. "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and

that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—2 Tim. 2: 22-26.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7: 1. "For we through the Spirit wait for the hope of righteousness by faith."—Eph. 5: 5.—(To be continued.)

NOT TO BE REASONED WITH.

While we are always to be ready to give a reason of the hope that is within us, to every man who meekly and in the fear of God shall seek to be enlightened respecting it, there are, unfortunately times when no notice whatever is to be taken of the importunities of others.

The Saviour left on record an example of silence, when to the interrogatories of the high priest, he answered not a word. His infinite wisdom enabled him at all times to know when to speak, and when to be silent. Finite minds are liable to err in this respect by reason of their inability always to fathom the motives of those they come in contact with.—Even the inspired direction respecting the answer that should be returned to a fool, or wicked person, is somewhat paradoxical, and requires an opposite course of action under different circumstances.—See Prov. 26: 5, 6. Sometimes, to prevent his being wise in his own conceit, it is necessary to make his folly manifest; but at others, to do so would be descending to the same depth of folly with him. When the Jews sought to entangle the Saviour in his talk, his discreet answers discomfited them, and showed their hypocrisy; but when no good was to be gained by a reply, he kept silent and answered nothing—the most effectual way of administering a pointed rebuke. Of the different classes of persons, who are unworthy of a reply, the first is the dishonest. A dishonest person is not to be reasoned with. PAUL prayed that he might "be delivered from unreasonable and wicked men." They desire not a knowledge of the truth. Their motives are not to be enlightened respecting the way of right and duty. They are of those who,

"convinced against their will,
Are of the same opinion still."

Fairness in argument is not to be expected of them. Their delight is to misrepresent another's meaning, and put into his mouth words which he repudiates.† Correct such, and show them their perversion of language, and the correction will be perverted in turn. They may be set down as incorrigible. When they have been fully manifested, so that those of ordinary capacity may perfectly understand their drift and bearing, they have ceased to be dangerous, and may safely be let alone. Their perversions, their misrepresentations will in due time be justly appreciated, and to show them up in their own hollow hearted and hypocritical pretensions, would be only a work of supererogation.

The stupid are another class on whom the expenditure of reason is wasted. Often wiser in their own estimation than seven men who can render a reason, and really believing that should they chance to die, reason would make its exit from the world with them, they may be brayed in a mortar with a pestle, as the wise man testifies, and their foolishness will not depart from them. Such will perceive distinctions where there is no difference, and will find the most striking resemblances in things dissimilar.—Cause and effect, become wonderfully mystified with them; and the antecedent is often mistaken for the consequence. Place them right, and the first wind that blows turns them askew; and learning their whereabouts at night, gives no assurance of their position in the morning. Logic and sophistry affect them equally, provided either is in accordance with their own conceptions. Like the woman, who cautioned her returned sailor son not to attempt any deception with her, with his stories about flying fish, they at once credit the declaration of the discovery of Pharaoh's chariot wheels in the Red Sea. Improbabilities are to them perfectly credible, but anything in accordance with fact, which may have transpired beyond the circle of their own observation, will be mythical and apocryphal. They can believe that the sun moves, but the revolution of the earth is beyond their powers of conception. They can credit the declaration that the sun is a globe of fire; but if born within the tropics, the idea of water becoming hard, so as to make secure bridges over lakes and streams, would require an effort of the imagination which they would be unequal to. Convince such, and they stay convinced only till they have turned around; and therefore to measure words with them is ineffectual and vain.

The impetuous are not greatly removed from the former class. In whatever direction they may chance to be tending, the first impulse starts them off, with all the velocity and with about the same reason, that the young animal loosened from its pen, capers in the direction that its nose happens to point. They jump into their position at a single bound.—

The evidence by which it is sustained, they look for after they arrive. They may leap from it as suddenly as they took it, making a farther advance; or they may go sideways, backwards, or in a gyratory motion; or they may turn a theological somersault. But it will be utterly impossible by any law of science to calculate the ellipticity of their orbit, or the period of their revolution. It is only by the doctrine of chances that their possible position can be indicated. They are all things by turns, and nothing long. Go where they are, and they are not there. Such are clouds without water, driven to and fro by every wind that blows. Not being reasoned into any given position, it is useless to attempt to reason them out.

The bigoted are another class with whom reason has but little influence. They are fixed, firm, and settled, and mean never to be otherwise. Their creed is their standard of truth, and whoever does not square himself by it, is a heretic. Not content to present his views in clear and cogent language, leaving others to judge whether the creed he holds to is in accordance with the word of God, he would palm it off on others, or have them theologically decapitated for rejecting it. No matter what his creed may be, whether it be that a man shall have *no creed*—and such are usually the most ready to anathematize and unchurch those who differ from theirs*—or whether it be an unwritten undigested hodge-podge of absurdities, he will make the precise view which he happens to have taken, the criterion of truth to which others must succumb. He has prejudged.—He has decided the case before he comes to the trial. Argument is lost on him; for truth is not what he seeks. He is confident of his own position; and to move him from it not to be hoped for.

The fanatic is another unreasonable being; but as he is usually sincere, he can be better endured than the others. There is also room to hope that his sincerity will get the better of his fanaticism, and that he will return to reason and truth. Patience is requisite in his case, and instruction may in time effect what at first may appear so hopeless. But for the time being, example is better for him than precept.

In all the above classes there are shades of difference. The bigot may also be a fanatic; and the stupid man, dishonest. They run into and intersect each other, and sometimes it may be difficult to know just where to class a man. But when it is evident that information is not sought for, that the desire to advance truth is not the actuating purpose, where there is no lofty and enlightened understanding to guide and direct, is not at the bottom; the custom of Sir Isaac Newton never to reply to the contradiction of another, is usually the wisest course.

THE RELIABLENESS OF THE DEMONICAL TEACHINGS.

We prefer the word *demons* to spirits, when alluding to the rapping spirits, because it is the scriptural word, which in the original is used to designate the kind of spirits who disobey God by communicating with mortals in a forbidden manner.

A lady correspondent in the last number of the *Spiritual Telegraph* reports that having made all sorts of crooked marks, and getting a friend to alter them, so as to be sure of their utter meaninglessness, she sent them to a "medium" as a spiritual communication she had received, and wished to have deciphered. She says:

"The following day, one of the circle told me that my communication was received, and that the characters were pronounced to be Hebrew. Very soon I received the following from the medium, which, he says in his letter, he gave to me 'unaltered and unamended.' The translation was as follows:

"Ye must concentrate thy thoughts more firmly and strongly upon the subject of Spiritual Philosophy, that a great and important Truth may be revealed unto thee. It is a Truth that ye should know, as it will make thee stronger, more influential, and more truly reliable and uncontradictory by any outward or exterior circumstances, which are always operating upon the mind. If ye heed this message, ye shall be both happier and wiser, and also more fully an apostle of the cause of spiritual truth."

"On the receipt of the above I wrote him (the medium,) that I would inform him of some facts concerning spiritual clairvoyance, if he wished for truth, that I felt sure would be of service to him; but from the answers I received from him, I infer that he does not like to meet facts, or he chooses darkness instead of light, which I have good reason to fear is the case with many others."

In commenting on this, the editor says:

"We are by no means to presume that every efflux of pot-hooks is the work of spirits, since mortals can make crooked lines. . . . We will not disguise the fact that there are many spurious exhibitions, and these false media make the most arrogant pretensions to intercourse with the most exalted spirits. Spiritualism, however, is in no way accountable for

the frauds and follies of such persons, any more than Christianity is responsible for the existence, and answerable for the conduct, of the 'false Christs and false prophets' who deceived so many in the ancient church. The fact that Judas betrayed his Master did not affect the validity of Christ's teachings, nor corrupt the beautiful fidelity of John, who, to the last, was the faithful and beloved disciple."

Now we beg leave to intimate that the two cases are not parallel. It being expressly forbidden to seek unto them that have familiar spirits, no spirits who will thus communicate are to be relied upon at all. They may speak the truth in given cases, and for a given effect; and yet if it would any better serve their purpose, they would just as readily falsify. They speak not according to the word of God, and consequently there is no light in them.

The *Spiritual Telegraph* has an address purporting to come from the spirit of ex-President JOHN QUINCY ADAMS, in which they put these words into the mouth of the "old man eloquent":

"Talk of the responsibility of politicians, of the powers of Congress, of the influence of this man in the Senate, or of that man in the lower House, or of the other as President—the whole mass of them together are not so responsible for the nation's welfare as are the spiritual mediums and the professed friends of the spiritual cause. It is through them that the world is to become enlightened, and when enlightened it will become elevated, for the one as necessarily follows the other as effect follows cause. The day is now dawning when men will stand up in the halls of Congress, spiritually magnetized, and proclaim the truth and the whole truth, and each and every one within the sound of their voices will feel the correctness of every statement, the force of every remark, and they will not stop to ask, 'What is the color of the spirit's hair and eyes, that influences you,' but they will say, 'Verily, verily, a prophet stands before us.'"

As chroniclers of the signs of the times we feel bound to notice these things. As evidence of the way in which chairs tables &c. skim about the room, we give the following from the *Telegraph*, which is paper there copied from another:

"Some very curious phenomena, indicative of an invisible agency of some kind, whether produced by electricity, magnetism, the human will, or something else, 'deponent saith not,' have recently been witnessed in this town. A large, heavy mahogany table, difficult for a strong man to raise, has been seen to rock violently to and fro, with a stout man sitting on it, and keeping time to music; while a smaller table was observed to dance on one leg, lift up all its feet from the floor to exhibit them to the over-curious spectator, then walk deliberately out of the door, and commence going down stairs; returning, lift itself up a foot or more, climb on to a high-post bedstead, with a fat, high feather-bed upon it, and lay itself down there on its face, legs up, in the air—and this with no visible agency—then come down, walk toward a high window, put one foot, then another, on the mop-board, and thrust its head out of the window, pulling its legs after it, till it was taken back by its 'anxious' friends, who didn't like to have it 'out.' A stand is said to have followed a venerable and highly respectable gentleman around the room, out in the hall, down the steps, and out of doors. In the above cases, a circle of most worthy and reputable people sat or stood around the table, touching it, when they could very lightly, with their hands. The following pranks have also been witnessed lately, viz.: a stand dancing about most vigorously and vivaciously, with no one touching it at all, and a large table keeping time to music, and answering questions for the hour together, with a circle of people sitting back around it, with no one touching it with even their little fingers, or the hem of their garments. And, in corroboration of this statement, we have the testimony of men and women of the highest character, and civil and social position, who were present, for the sake of testing the fact of a powerful invisible agency."

A New Paper—The Liquor Law.

The first number of the *Boston Weekly Chronicle* has made its appearance on our table. To say that it is a handsomely printed paper, containing articles well selected, ably written, and judiciously arranged, would be only the truth. But "its leading intent is the repeal of the present liquor law." We have no expectation that the world will ever be reformed by legal enactments, or that vice will hide abashed when outlawed; yet we do confess to a feeling of pleasure, when law is made and enforced against whatever mars the peace and welfare of the community. We have no right to persecute; but we may protect. We have no right to interfere with any man's convictions of duty; but when he floods the land with poison, disease, poverty, crime, and death, is it unjust to interpose law between him and his victims? It is claimed that to proscribe the sale of liquors, implies the right to interfere with any honest calling; but is the sale of rum an honest calling? We can charitably believe that multitudes engaged in it, do not realize the evils entailed on the community by it; but it none the less fills our almshouses, penitentiaries and jails. We venture to say that no man ever commenced the business out of motives of humanity. And no one will deny that a vast amount of suffering is its inevitable attendant. Nothing is gained by calling hard names, and using undignified epithets; and we repudiate such arguments. But we do feel that the sympathies of the Christian must be on the side of the sufferer. If we may restrain dangerous animals, if we may protect chastity

and property, we may surely make rum a contraband article.

If an "ox were wont to push with his horn in time past, and it had been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death."—Ex. 21:29.—That is sound and just doctrine, and it is very applicable to the present case. This ox has been wont to push with its horns—in fact, that is its sole business. It is a dangerous animal. It has gored many a man, woman, and promising youth to death; and we go for knocking it in the head, and subjecting its owner, who refuses to keep it in, to the penalty which should justly fall on the author of such mischief.

The conductor of this new paper proposes to meet the question fairly. We hope therefore he will take into consideration the impropriety of letting that, which is wont to demoralize and impoverish, run at large.

ARE YOU REGENERATE?

BY J. C. RYLE, OF ENGLAND.

(Continued from Herald of Aug. 14th.)

Reader, the man who denies the universal necessity of Regeneration, can know very little of the heart's corruption. He is blind indeed who fancies that pardon is all we want in order to get to heaven, and does not see that pardon without a change of heart would be a useless gift. Blessed be God that both are freely offered to us in Christ's Gospel, and that Jesus is able and willing to give the one as well as the other.

Surely you must be aware that the vast majority of people in the world see nothing, feel nothing, and know no nothing in religion as they ought. How and why is this, is not the present question. I only put it to your conscience, is it not the fact?

Tell them of the sinfulness of many things which they are doing continually;—and what is generally the reply? "They see no harm."

Tell them of the awful peril in which their souls are, of the shortness of time, the nearness of eternity, the uncertainty of this life, the reality of judgment. They feel no danger.

Tell them of their need of a Saviour,—mighty, loving, and divine, and of the impossibility of being saved from hell except by faith in him. It all falls flat and dead on their ears. They see no such great barrier between themselves and heaven.

Tell them of holiness, and the high standard of living which the Bible requires. They cannot comprehend the need of such strictness. They see no use in being so very good.

There are thousands and tens of thousands of such people on every side of us. They will hear these things all their lives. They will even attend the ministry of the most striking preachers, and listen to the most powerful appeals to their consciences. And yet when you come to visit them on their death-beds, they are like men and women who never heard these things at all. They know nothing of the leading doctrines of the gospel by experience. They can render no reason whatever of their own hope.

And why and wherefore is all this? What is the explanation, what is the cause of such a state of things? It all comes from this,—that man naturally has no sense of spiritual things. In vain the Sun of righteousness shines before him: the eyes of his soul are blind, and cannot see it. In vain the music of Christ's invitations sounds around him: the ears of his soul are deaf, and cannot hear it. In vain the wrath of God against sin is set forth:—the perceptions of his soul are stopped up,—like the sleeping traveller, he does not perceive the coming storm. In vain the bread and water of life are offered to him:—his soul is neither hungry for the one, nor thirsty for the other. In vain he is advised to flee to the Great Physician:—his soul is unconscious of its disease; why should he go? In vain you put a price into his hand to buy wisdom:—the mind of his soul wanders,—he is like the lunatic, who calls straws a crown and dust diamonds,—he says, "I am rich, and increased with goods, and have need of nothing." Ah! reader, there is nothing so sad as the utter corruption of our nature. There is nothing so painful as the anatomy of a dead soul.

Now what does such a man need? He needs to be born again and made a new creature. He needs a complete putting off the old man, and a complete putting on the new. We do not live our natural life till we are born into the world, and we do not live our spiritual life till we are born of the Spirit.

But, reader, you must furthermore be aware that the vast majority of people are utterly unfit to enjoy heaven in their present state. I lay it before you as a great fact. Is it not so?

Look at the masses of men and women gathered together in our cities and towns, and observe them well. They are all dying creatures,—all going to the judgment-seat of CHRIST. But where is the slightest evidence that most of them are in the least degree meet and ready for heaven? These people do in heaven?"

You and I, it may be said, know little about heaven. Our notions of heaven may be very dim and indistinct. But at all events, I suppose we are agreed in thinking that heaven is a very holy place,—that God is there,—and CHRIST is there,—and saints and angels are there,—that sin is not there in any shape,—and that nothing is said, thought, or done, which God does not like. Only let this be granted, and then I think there can be no doubt the great majority of people around us are as little fit for heaven as a bird for swimming beneath the sea, or a fish for living upon dry land.

And what is it that they need in order to make them fit for heaven? They need to be regenerated and born again. It is not a little changing and outward amendment that they require. It is not merely the putting a restraint on raging passions and the quieting of unruly affections. All this is not enough. Old age,—the want of opportunity for indulgence,—the fear of man may produce all this. The tiger is still a tiger, even when he is chained; and the serpent is still a serpent, even when he lies motionless and coiled up. The alteration needed is far greater and deeper. They must every one have a new nature put within them. They must every one be made new creatures. The fountain-head must be purified. The root must be set right. Each one wants a new heart and a new will. The change required is not that of the snake when he casts his skin, and yet remains a reptile still. It is the change of the caterpillar when he dies and his crawling life ceases; but from his body rises the butterfly,—a new animal with a new nature.

All this and nothing less, is required. Well says the Homily of Good Works, "They be as much dead to God that lack faith, as those are to the world that lack souls."

The plain truth is, the vast proportion of professing Christians in the world have nothing whatever of Christianity except the name. The reality of Christianity, the graces, the experience, the faith, the conflict, the tastes, the hungering and thirsting after righteousness,—all these are things of which they know nothing at all. They need to be converted as truly as any among the Gentiles to whom PAUL preached, and to be turned from idols and renewed in the spirit of their minds as really, if not as literally. And one main part of the message which should be continually delivered to the greater portion of every congregation on earth is this, "Ye must be born again." I write this down deliberately. I know it will sound dreadful and uncharitable in many ears. But I ask any one to take the New Testament in his hand, and see what it says is Christianity, and compare that with the ways of professing Christians, and then deny the truth of what I have written, if he can.

And now let every one who reads this article remember this grand principle of Scriptural religion, "No salvation without Regeneration, no spiritual life without a new birth, no heaven without a new heart."

Think not for a moment that the subject of this article is a mere matter of controversy, an empty question for learned men to argue about, but not one that concerns you. Away with such an idea forever! It concerns you deeply. It touches your own eternal interests. It is a thing that you must know for yourself, and experience for yourself, if you would ever be saved. No soul of man, woman, or child, will ever enter heaven without having been born again.

And think not for one moment that this Regeneration is a change which people may go through after they are dead, though they never went through it while they were alive. Away with such a notion forever! Now or never is the only time to be saved. Now, in this world of toil and labor,—of money-getting and business,—now you must be prepared for heaven, if you are ever to be prepared at all. Now is the only time to be justified, now the only time to be sanctified, and now the only time to be born again. So sure as the Bible is true, the man who dies without these three things, will only rise again at the last day to be lost forever.

You may be saved and reach heaven without many things which men reckon of great importance,—without riches, without learning, without books, without worldly comforts, without health, without house, without land, without friends;—but without Regeneration you will never be saved at all. Without your natural birth you would never have lived and moved and read this article on earth;—without a new birth you will never live and move in heaven. I bless God that the saints in glory will be a multitude that no man can number. I comfort myself with the thought that after all there will be "much people."

Look at the greater part of those who are called Christians, in every part throughout the land. Take any parish you please, in town or country. Take that which you know best. What are the tastes and pleasures of the majority of people who live there? What do they like best, when they have a choice? What do they enjoy most, when they can have their own way? Observe the manner in which they spend their Sundays. Mark how little delight they seem to feel in the Bible and prayer. Take notice of the low and earthly notions of pleasure and happiness, which everywhere prevail, among young and old, among rich and poor. Mark well these things, and then think quietly over this question,—"What would I have in heaven. But this I know and am persuaded of from God's word, that of all who reach heaven there will not be one single individual who has not been born again."

"Are you born again?" I say to every one whose eye is upon this page. Once more I repeat what I have already said, "no salvation without a new birth." (To be continued.)

THE PHENOMENA OF THE RAPPING SPIRITS.—Those who were unable to get a supply of the first edition, can now be accommodated. See advertisement for its contents and price.

* As an illustration, some one has sent us a sheet which we seldom see, in which some writing whose creed is opposed to ours, and who would illustrate several of these classes, is down on us for believing that a man has a right to be honest enough, to express clearly and distinctly what he believes the Bible teaches; so that when he professes to believe the truths therein taught, it may be seen whether he has or not substituted others in his own mind for those of the Bible.

† The reference in the foregoing note would also illustrate this.

CORRESPONDENCE.



THE CHRISTIAN SABBATH.

TYPES IN THE CEREMONIAL LAW POINTING TO A CHANGE OF THE DAY.

BRO. HIMES:—I was much interested with Bro. Bliss's article on the Sabbath in the *Herald* a few weeks since. Some I am persuaded have yet very lax notions on the subject. You may speak of the providence of God as indicating the first day of the week to be observed as the day of rest, from the consideration that the resurrection and the outpouring of the Spirit occurred on that day. I think we may ascend a step higher and find in two instances at least types in the laws of Moses pointing unequivocally to a change from the seventh to the first day of the week. In all the discussions which I have seen I have not met with these arguments adduced from the Scriptures.

God often teaches as significantly by action as by precept. It was when the cloud of glory had rested six days on the mount, Moses waiting all that time in solemn silence, that the Lord called unto him on the seventh day. (Ex. 24:16.) Moses evidently considered the "ten commandments" which God audibly communicated to the people, of a higher character to the "statutes and judgments" communicated through himself. In the latter part of his life he refers the people especially to the "words which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly."—Deut. 9:10. "And the Lord spake unto you out of the midst of the fire: . . . and he declared unto you his covenant, which he commanded you to perform," i. e., ten commandments. "And the Lord commanded me at that time to teach you statutes and judgments," &c.—Deut. 4:12-14. The Lord, first, orally gave to all the people in solemn assembly and afterwards graven with his own finger the words on tables of stone. These tables had the ark made expressly for a depository, surrounded and enshrouded by all the mysterious and sacred appendages of the holy of holies. The sabbath, in observance at the time, was incorporated in the ceremonial code as well as in the decalogue. The sabbaths of that code, including the weekly, pertained to the earthly inheritance—the land of Canaan. When that inheritance came to be ever after trodden down of the Gentiles, so that the other sabbaths could not be kept, the weekly sabbath remained unaffected. It belonged to a higher order of institutions. It looks always to the "eternal inheritance." Paul in his masterly argument to the Hebrews 4:3, 4, 9, affirming the rest that remaineth—the keeping of a sabbath,—declares the works of that rest to have been finished from the foundation of the world; connecting the works finished at the foundation, with the rest at the consummation or end of the world, by one single grand link—the weekly sabbath. The sabbath, at its original institution, related to the entire globe, the abode of man. It became for the time being, restricted to a district two hundred miles long by fifty wide, until the exclusive nationality was disinherited and dispossessed of the earthly inheritance; but still the weekly sabbath, like some distant star that preserves always, with respect to the earth in its orbit, the same position, also keeps its place unaffected by all the changes of Patriarchal, Mosaic, or Christian eras. It is the everlasting, never-ceasing type of the rest that remaineth—the eternal inheritance,—the works of which were finished at the foundation of the world. Because the sabbath was incorporated into the code ceremonial, it does not follow that it partakes of the obsolescence of the code; and is not so attached to it as to be taken on the way with it. If it does, then the law of murder given to Noah incorporated into the ceremonial code, ended with that code. Moreover, by this reasoning we may declare that the marriage covenant is abolished. That institution, coeval with the sabbath, was recognized by the decalogue; it was also incorporated in, and more largely amplified by the code ceremonial, than was the sabbath. But who will pretend to say that the institution of marriage was abolished at the blotting out of the hand-writing of ordinances. The sabbath was instituted when man was in innocence, and his first complete day was the sabbath day. It was afterwards joined to a national code of laws, without necessarily partaking of their perishable and ephemeral character.

We now look at the types that indicate a change in the day.

1. *The law of the wave-sheaf*, the fourth in the decalogue, is the only one of time. Having become a part of the law of ordinances is there, in its new position, any intimation from God that there would be a change of the day from the seventh to some

other day of the seven? The law of the wave-sheaf the first fruits of the harvest, the first new grain from the old kernel that had perished, required that sheaf to be waved "on the morrow after" the weekly sabbath of passover week, and further it was to be waved by the priest *early in the day before any food was tasted*. (Lev. 23:14.) God said to Adam, "Every herb bearing seed and every fruit of a tree yielding seed: to you it shall be for meat." "But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." In the 6th of John Christ instructs the people to labor not for the meat that perisheth but for the meat that endureth to everlasting life. "I am that bread of life"—"this is that bread which came down from heaven."—Much of the chapter is on this interesting topic. Again, he says, "Verily verily I say unto you except a corn of wheat fall into the earth and die, it abideth alone, but if it die it bringeth forth much fruit."—12:23, 24. "Thou fool that thou sowest is not quickened except it die."—1 Cor. 15:16. The wave-sheaf, a striking type of the resurrection, was fulfilled when Christ rose from the dead. He had often told his disciples that he should rise on the third day; and although the passover, the fourteenth day of the month might fall on any day of the week, yet in this year of the crucifixion, the day when the sheaf was to be waved was the fourteenth day, "the morrow after the sabbath," the third day from the crucifixion. The occurring of the "third day" from the fourteenth day of the month, and this coincident with the morrow after the sabbath of passover week, could only transpire once in several years. This morrow after the sabbath was to be kept holy—no servile work to be done—a holy convocation to be proclaimed. We see the apt and most striking character of the type of the wave-sheaf fulfilled in the resurrection of Christ in the most signal manner as to the time of the day. "And ye shall eat neither bread, nor parched corn, nor green ears until the self-same day that ye have brought an offering unto your God." "Now upon the first day of the week"—"the morrow after the sabbath"—"very early in the morning they came unto the sepulchre and found not the body of the Lord Jesus." Angels proclaimed: He is not here—he is risen. "And the bread that I will give is my flesh that I will give for the life of the world." Christ expired at the hour when the paschal lamb was slain—in the evening—he rose the third day, the morrow after the sabbath, the very time of the day when the wave-sheaf and its accompanying lamb offering was made,—early in the morning. Christ our passover is sacrificed for us—Christ our wave-sheaf is risen from the dead and become the first fruits of them that slept.

2. *The law of the wave-loaves*—or bread of first fruits at the feast of weeks. The feast of weeks was a festival observed when the people had gathered their harvest or first fruits. The law required, "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete even unto the morrow after the seventh sabbath shall ye count fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave-leaves of two tenth deals, they shall be of fine flour, they shall be baked with leaven, they are the first fruits unto the Lord." These with the accompanying sacrifices were to be waved by the priest. (Lev. 23:15-20.) Moreover, this fifteenth day, or morrow after the sabbath was to be kept holy—ye shall do no servile work and a holy convocation was proclaimed. (v. 21.) How significant—how striking the arrangement. The seven weeks began with a two days or double sabbath, and ended in the same manner. Christ rose from the dead on the second of the first series, and the holy Spirit made his advent on the second of the last series—"the morrow after the sabbath," and appeared in cloven tongues like as of fire. Manifestly it was a great week, or week of weeks. It witnessed the resurrection and ascension of Christ, and the descent of the Holy Spirit. We see the wave-sheaf and the two wave-loaves were offered, at an interval of seven weeks, annually *always* on the morrow after the sabbath. Surely the hand of the "Lord of the sabbath" is here. When the day of Pentecost was fully come, they were all with one accord in one place. Christ had manifested himself repeatedly to his disciples on the first day of the week after his resurrection. They had witnessed ten days before his ascension. Does Jesus come again among them? He had gone away. But the comforter comes. They understand but a single language. Suddenly their tongues break forth into all languages. It is more miraculous than that which confounded at Babel. Thousands are added the same day—the morrow after the sabbath—the first day of the week to the Lord. Is there in these things any indication on the part of God of a change of the day for keeping the rest? There is no repealing statute—no new precept, but what shall we say of these exact appointments of the old dispensation,

correspondingly coinciding with such solemn, sublime, and amazing manifestations of the new? When successive generations of children have inquired what meaneth these ceremonies "on the morrow after the sabbath" doubtless the answer could be made now with a more intelligent and impressive reply.

It is probable that the last vision of Daniel in which the resurrection is dwelt upon occurred either on the seventh or the first day of the week. It is also most likely from Luke 9:28 and John 20:26, that the scene of the transfiguration transpired on the first day of the week. God changed the order of the months of the year so that what had been the sixth or seventh month came to be called the first month or beginning of months. This was at the vernal equinox. In all temperate latitudes there is in the vegetable world a resurrected or new life begun at this period. It was in this first month of the new order of months as well as on the first day of the week that Christ rose from the dead. Are we not constrained to believe that when the fabric of the ceremonial code which had united with it the weekly sabbath was about falling to pieces, that God dissevered the sabbath therefrom and restamped the day of rest on the first day of the week by a series of the most amazing and stupendous miracles which man has ever witnessed.

A. PENFIELD.

A SIMILE.

What beauty in the early flowers
That blossom mid spring's verdant bowers;
In the glad songs that fill our ears
When chilling winter disappears;
When his relentless power is gone
Quell'd by the beck of vernal morn.

In the unchain'd rill that leaps along
In an unfetter'd joyous song;
Glad from its ice chains to be free;
In haste to mingle with the sea;
There to expand in native grace
And swell thro' an infinite space.

So shall our spirits, rise and soar
When all its hinderances are o'er;
No more to strive with grief and sin
When that glad morn is usher'd in:
On unimpeded wings to range
Where time nor beauty ever change.

For then old earth's destroying blasts
With all its witherings are past;
No sorrows shall invade the breast
Within the saints' eternal rest;
Our eyes but fadeless flowers shall see
For lo! 'tis spring perennially.

Our ears shall list the thrilling sound
As we rove amid Beulah's ground,
Of mingled songs, from living springs
Borne on ambrosial zephyrs' wings,
On that resplendent glassy sea;
Of richest, sweetest minstrelsy.

As spring bursts forth in garbs anew
Rejoicing in the matin dew,
Her gorgeous flowers that bloom and nod
Late buried 'neath the chilling sod,
So wakes the soul rejoicingly,
A renovated form to see. ABIE.

LETTER FROM J. W. DANIELS.

BRO. HIMES:—The cause we love presents an encouraging aspect in this vicinity. The friends were cheered by your recent very welcome visit and interesting discourses. Especially do they rejoice that the severe ordeal through which you have passed has left you in the enjoyment of so good health and spirits—nothing daunted by your adversaries. The brethren and sisters here are determined to let their light shine in the surrounding region to the extent of their abilities; and with commendable zeal have constructed a good and convenient tent larger than our meeting-house. We hope with the divine blessing to present to, and enforce the reasons of our hope on the minds of some hitherto unacquainted with our views. The bundle of new Tracts that you sent on Necromancy, &c., was disposed of in such great haste without supplying the demand, that I send for more.

We hail the new Tract not only as a comprehensive exposition of an important part of the Apocalypse, but as a welcome, and we trust efficient antidote for the double extract infidelity which at present is so ruinously engrossing the attention and confidence of a certain portion of the community. In the face of the clear declaration of our Saviour, after his resurrection, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have." Our illustrious successors of James and Jambres in this vicinity tell us that "Christ psychologized the apostles so that they supposed they saw flesh and bones but they were mistaken, they saw his spirit only, for the body did not rise." A very polite way of throwing the Bible into disrepute, and saying that Christ was a magical impostor. And while they thus deny the Bible themselves, they tell us about their converts from infidelity! Their "revelations" inform them that all shall be saved; that the millennium will soon bless this present evil world; and there shall be no resurrection of the bodies of the

dead. Our Universalist, temporal millennium, and Saduseic friends may now congratulate themselves with their new and valuable auxiliaries;—the Adventists will certainly rejoice at finding themselves associated with a body, and engaged in a work not so naturally identified with the faith and interests of such justly disreputable supporters. Another matter of joy to us is found in the evidence presented in these magical developments of the speedy revelation of our King.

A God in grandeur soon appears,
Whose clarion wakes resistless fears,
With banner wide unfurled,
He comes! He comes enrobed in fire!
He speaks—the nations feel his ire;
He speaks a burning world.

Morrisville (Pa.), Aug. 16th, 1852.

LETTER FROM ILLINOIS.

BRO. HIMES:—We told you in a previous letter, of the success that attended Bro. Chapman's labors in these parts. We are still rejoicing, that a kind providence ever directed him here. For his untiring labors here and elsewhere, we owe him a debt, that this world, with all its vain wealth and glory, is not able to pay. When we look back on days gone by; and our condition then, it seems that had the nobleman come and called, we should have been found wanting. Now we are rejoicing in the "blessed hope," and the glorious appearing of the great God, and our Saviour Jesus Christ. We shall receive our reward when he comes to make all things new, and to "reward every man according as his works shall be."

We desire your prayers. We are here alone—a little church daily looking for the Master to appear. Surrounding churches give us little or no sympathy. And to add to our trials, there has been a doctrine preached among us called the "Age to Come," and has confused the minds of some. It is a doctrine that we cannot believe. We are without a preacher; and have no one to defend us, when we are assailed; we are young in the cause, and have not the experience or ability to defend ourselves. We need an able man, to "give meat in due season." What shall we do? we are a church (as it were) sprung into existence in a day; and the next day, left without a protector. When Bro. C. left us, he did not promise us peace and prosperity; but, persecution and trouble. And indeed we have had it, and can see more coming. But these things must be, if we live godly in this world. Bro. Himes give us some advice upon this point. We prize the *Herald* one of the best papers we ever read, it is like cold water to a thirsty soul. We regret to say, it comes very irregularly at present; at first it came regularly, we have lost five numbers up to this time. What can be the matter? can the evil be remedied? Our love to Bro. Chapman, and the brethren scattered abroad in the land. May the Lord sustain you in the spread of the gospel, to shed the light of the Advent near, to this benighted world. Yours looking for Christ.

J. P. MALLORY.
S. R. GLENN.

Cooperstown (Ill.), Aug. 1st, 1852.

REMARKS.—The best advice we can give is this. Trust in God and do the best you can. Study the word of God, and believe all its teachings. Live in charity with all men, and by godly and consistent lives commend the doctrine you profess to the consciences of all true Christians. Laborers are few; and it seems to devolve on those who raise up churches, to extend to them the protecting care. It is a question of expediency whether it is well to leave those unprotected who have been called out separate from others. When there is no reasonable hope of supplying them with a spiritual teacher, it is a question whether they should not avail themselves of the next best instruction at hand, and by the study of the word, be able to extend the knowledge of the doctrine of the pre-millennial Advent.

THE HOMES OF THE LONDON POOR.

MR. EDITOR:—In my last I gave you some account of the poorer classes of this country. I have visited some of their "homes"—one or two of which I will endeavor to describe. It being unsafe to visit such places alone, with a friend and a policeman for a guide and protector, we went forth into a low, obscure district, in the eastern end, around which the bright gas-lights in flaring fronts, shone in unblushing brilliancy as they directed the poor victims who support them, to have another "penorth o' gin," or "mug o' yill." Our object was to see some of the cheap lodging houses, as they are called, where for two pence or three pence a night, these poor creatures are lodged and "done for." In the first house we came to, kept by a bloated old man, for a small fee we were shown round. Being rather early in the night, few visitors had arrived, and we had a better opportunity of reconnoitering. On a brick floor, totally unacquainted with the office of a scrubbing-brush, stood three bedsteads of antique style, covered by quilts of many colors. A small table with a comb chained to it, and a looking-glass against the wall, with three little benches, completed the furniture—all evidently more for use than orna-

ment. From this we went into another, kept by a woman, in which were rooms of different degrees of comfort, from three pence to half a crown a night. Here we saw young females, who, I was informed, were the daughters of the proprietor, seven of whom were led into the infamous path of their infamous parent, and all now living together in one mass of undisguised pollution, on the wages of their iniquity. And it is such, and from such places that the decoy-birds come, who watch for the stranger; and it is into these houses where the stranger from the country, who is unable to pay for better accommodation, is seduced, and his ruin is effected. From what I saw myself and from what I heard, I unhesitatingly say that the greater proportion of the cheap lodging-houses of Britain, in her large cities, are nurseries of crime—hotbeds in which the vilest passions of our race are nurtured into the most rank luxuriance.

Look at one of these places of the lower kind. See there huddled together, both sexes, of all ages. Hear their recital of the doings of the day, and how they have made some one pay the night's footing. Inflamed by liquor, and encouraged by the low obscenities of the "penny gaff," what can we expect but that, like the brute beasts, they will live, apparently, only removed above them one step, by the power of speech alone. And see what a ragged, terrible specimen of humanity! There it is before you, eyeless, toothless, lame, halt, bloated, ragged—and shame, the last attribute of manhood, gone. But why need we write thus! The world beyond it cares not for hearing of such things. It has its business to attend to. "Am I my brother's keeper?" seems to be the universal maxim, self-interest the uniform practice, and the "almighty dollar" the only and chief end of our aim. Thousands of pounds are spent in splendid monuments around these places; large subscriptions are eagerly entered into, to provide some testimonial for a man who does not require it; immense sums are spent in erecting splendid edifices, calling them "the poor man's churches," (satirically, one would think); fortunes are received and spent by "the preachers of righteousness" connected with them, but nothing is done, or at least but little, for a removal of the evils of which I have been writing.—With the inconsistencies of society around staring them in the face, can it be wondered at, that the moral influence of Christian precept only is so slight upon them. They do not understand the abstract reasoning of "do as I say, not as I do!" They don't believe such a doctrine, and as a consequence, they despise the system which perverting teachers bring before them, apparently, only because "they're well paid for it."

Neither in Boston, New York, or any of our American cities, does vice show itself so openly as here. In the former places it requires seeking out; here it presents itself before you in every conceivable shape. Go out in the evening along Finsbury, the City road, Cheapside, Ludgate Hill, the Strand, Haymarket, Regent-street, &c.; you are continually accosted—but in no instance in the rough, brutal manner that distinguishes the same class in Manchester, Liverpool, or Glasgow. Fallen though they are—and deeply, almost irretrievably—yet there are in most of them some remembrances of a better life. But while the smile of joy appears on their cheek, there is no joy within; it is a false glare, having no substantial foundation, which the refusal of aid from the passing stranger can instantly dispel. Speak to some of them as they come up to you; they are of the same family as ourselves still, but perhaps a little more sunk in crime than we are; touch their better feelings; what do they say? "Alas! my heart is broken—nothing to look forward to but misery, all misery; and after I'm gone—but I'd rather not talk about it; it can't be helped now." Yes, but it should be helped now; and it is not an awful state of society that has prevented us from helping it long since—that has almost prevented us from speaking of such matters, because a mawkish delicacy has grown up, too often only the assumption of a modesty that has no real existence! Are those who act thus, and who claim the title of Christians, acting as did He who tells us to forgive our brother though he falls seventy times seven? No, while we loathe the sin, let us exercise some charity for the sinner; whilst no circumstance can render less odious the crime, let us not judge too harshly, or think, too,

"That thou hast often sinned,
And sinful yet mayst be."

Look at the poor girl of whom Dickens writes, who, on being kindly spoken to by one of her own sex, too often the most bitter against them, (a bitterness, too, not always mingled with sorrow) her reply showed there were still traces of good left there—"Ah! lady, lady, were there more like you, there would be less like me—there would—there would." What an amount of good might be effected, as has already been done in Belfast, by Magdalene Institutions, in which these poor unfortunates are placed—and for a time removed from the influence and necessity of crime, taught lessons of virtue, and provision made for their wants. And why are they not more general? Many a poor creature would never have fallen, had not necessity, stern, unfeeling necessity, driven her to it—and even then worse than their physical sufferings appear to them the crime they have done, to them apparently almost unpardonable. Many a one whose only crime was to be loved and then betrayed, has been lost forever, when one kind word, or a refuge for her, might have brought her back to truth and a better life. Not long since a thrilling incident occurred here. A poor unfortunate died in a garret, broken-hearted, left in the wide, wide world of this great city by the wretch who took her from her home by honied words and left her there—a terrible wreck—to die, yet clinging to the hope and thought that still he loved her. And the circumstance is only one of often occurrence, over which a coroner's jury record the verdict, "Died by the visitation of God." Barry Cornwall has a few lines on a similar scene, so appropriate that I may be pardoned for quoting a part of them:

"Muffled to the teeth, that evening
I was struggling in the storm,
Through pestilential lanes, and hungry alleys;
Suddenly an ancient form

Peered from out a gloomy doorway
And with trembling croak, it said—
'In the left hand empty garret
You will find a woman—dead.
Never stepped a finer creature,
When she was a simple maid:
But she did like many others—
Loved a man and was betrayed.
I have seen her in her carriage
Riding, diamonds, in her hair;
And I've seen her starving, (starving,
Do you hear?) and now she's there!
There on rough and naked boards,
A long, gaunt, wasted figure lay
Murdered in its youth by Hunger,
All its beauty—wrinkled clay:
Life's poor warts had left her nothing,
Clothes, nor fuel, food nor bed.
Nothing—save some ragged letters,
Whereon lay the ghastly head.
And with her now, they lie mouldering,
And a date upon a stone
Telleth where (to end the story)
Love's poor outcast sleeps alone.
Mourn not: for at length she sleepeth
The soft slumber of the dead,
Resting on her loved love-letters,
Last, fit pillow for her head!"

Such, alas, is too often the end of many a strange history of "Woman's Love," a history that might have been written in other characters, had woman's duty been performed, and which will be prevented in hundreds of instances, if the noble-hearted women of our great cities in all lands, throwing aside the coldness that they exercise too frequently toward their fallen sisters, would but unite, and by founding asylums for them, and extending their kind sympathy toward them, teach them a different lesson. Society will then be purified, and thousands and tens of thousands will rise up to call you blessed.

London Correspondent of the Boston Journal.

A Gloomy Prospect.

Thurlow Weed, Esq., the talented editor of the *Albany Evening Journal*, who has just returned from the tour of Europe, presents the following picture of the present condition of the European continent. He says:

"It is sadly true that the whole continent of Europe is in a condition of profound repose. The despots have retracted all, or nearly all, that had been extorted from them. Martial law, or law scarcely less rigorous, pervades the continent. Freedom is 'crushed to earth,' and in most places even the hopes of freedom have perished."

"Three years ago the European people held their destiny in their own hands. The Emperor of Austria and the Kings of Prussia, Belgium, Saxony, Sardinia, Naples, &c., were unable to resist, offered terms to their subjects. The people compromised with their rulers. Constitutions were given. To save their crowns they promised to surround their thrones with popular institutions. All this was to gain time. When the popular voice was hushed, and the people returned to their occupations, their rulers augmented their armies, and with the aid of Russia, recovered their power, and now their rule is more grinding than ever. In Naples there is a despotism as unrelenting and cruel as any that existed in the darkest ages. In Austria the masses toil, not for themselves, but to support an expensive court and an overwhelming army. In Belgium and Sardinia alone, kings have kept faith with the people. Everywhere else they were perfidious."

"But there is no probability of any 'immediate revolution' in Europe. Despots have it all their own way. The sad failure of Republicanism in France gave despotism advantages which it is improving."

Recent Development.

It has long been suspected and said that the leading Puseyites of England were actual Jesuits in disguise. It was known that from the establishment of the order to the present time, it has been a favorite expedient to assume like disguises and enter other churches than their own, for the sake of seducing those whose confidence they could gain. For this purpose many a Jesuit in disguise co-operated with the Aha-baptists, and with the English Paritans. And it was strongly suspected that the same game was in progress among the Puseyites. And now the truth comes out. The *New York Observer's* correspondent says:

"It is now ascertained that Dr. Newman was a Roman Catholic, and studied in Rome before he entered Oxford. Why he entered it, wrote violently against Romanism, then set on foot the Tractarian movement, remained five years in the University after he had become a papist, and then returned to his first love, I may not say. Others do. They say the whole was a Jesuit scheme."

The correspondent named above gives the following on the effect which Dr. Achilli's trial is having on the public mind:

"I believe nothing for half a century, has done such deep and deadly injury to Romanism, as this trial, and I feel assured that our Legate Cullen and the English Cardinal Wiseman would give all it has cost them—and that is no trifle—a thousand times told, that his Eminence had been mesmerized when he wrote the article which had done it all, and that Newman had been buried in his academic education studies when he boded forth that article so as to make it fitted to be dealt with by a British judge and jury. The fact is, Britain and the world have got, by means of this trial, a picture of Italian Popery, traced by Popish priests, and witnesses of their own training, where the system is in full blow, unchecked by opposition, and with all its favoring influences, such as, had it been given in a romance, would have been denounced as too revolting for reality; and which will do more to unmask the priesthood, and dissipate the charm of convents and the confessional, than countless tomes of controversy."

Presbyterian Advocate.

A Fanatic Greek Monk.

The monk Populaki, a sort of apostle among them, and who has been going about for some months, preaching among the people of Greece, and stirring them up, is continuing his unholy warfare. The populace is perfectly fanatic. He travels about from place to place, followed by a body of about two thousand women and children, and five hundred armed men. The Government called upon the authorities to interfere. The civil authorities of Kalamata, hearing that he was at a distance of about three miles from the city, preaching a crusade against the Government, sent to him a body of the most respectable religious persons, lay and ecclesiastic, desiring him not to appear there. He accordingly withdrew, but issued a proclamation to the following effect: "Whoever kills one of the king's soldiers is a saint; whoever is killed in skirmish, is a martyr; whoever can kill one of the king's soldiers, and refrains from doing so, shall go to hell; whoever takes part in this holy war shall keep all the booty he can lay hands on, and shall likewise receive one hundred Spanish dollars; whoever distinguishes himself shall receive military rank and honors." As soon as this proclamation was made known at Kalamata, all the women and children, with the chief of the property, were taken for safety to Koron, on the opposite side of the gulf, while every man able to bear arms and a small military force, remained to defend Kalamata. A body of sixty soldiers, under the command of Major Kantzeanopolis, pursued the monk, who fled like a goat from crag to crag. They at last brought him to a standstill, and called upon him to surrender. The monk replied, "Let me go: I hurt no man. I am only proclaiming the word of God, of which you are so lamentably ignorant." The soldiers and their leader bowed down before the monk and crossed themselves, and the Major snapped his sword, and suffer the robber-monk to escape. The Government of Athens, upon receiving intelligence of this, immediately deposed the Major, and appointed another to take his place.

Anzinger Zeitung.

"He was not Smoke to the Eyes."

Once knew a young man (said an eminent preacher the other day, in a sermon to young men) that was commencing life as a clerk. One day his employer said to him, "Now, to-morrow that cargo of cotton must be got out and weighed, and we must have a regular account of it."

He was a young man of energy. This was the first time he had been entrusted to superintend the execution of this work; he made his arrangements over-night, spoke to the men about their carts and horses, and, resolving to begin very early in the morning, he instructed the laborers to be there at half-past four o'clock. They set to work, and the thing was done; and about ten or eleven o'clock, his master comes in, and seeing him sitting in the counting-house, looks very black, supposing that his commands had not been executed.

"I thought," said the master, "you were requested to get out that cargo this morning."

"It is all done," said the young man, "and here is the account of it."

He never looked behind him from that moment—never! His character was fixed, confidence was established. He was found to be the man to do the thing with promptness. He very soon came to be one that could not be spared; he was as necessary to the firm as any of the partners. He was a religious man, and went through a life of great benevolence; and at his death was able to leave his children an ample fortune. He was not smoke to the eyes, nor vinegar to the teeth, but just the contrary.

We know of some persons who might learn a profitable lesson from the above. When that young man knew his master's will, he did not parley about it; by saying, "these are not the men, and this not the time," but by cheerfully engaging in the work at once and with the facilities at hand, when his master arrived, the work had been accomplished.

N. Y. Chronicle.

OBITUARY.

"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

I lost my youngest child, ALPHONSE SETTELLER (aged five months,) July 31st. He was buried on Sunday, Aug. 1st. The funeral sermon was preached by the Baptist minister of this place. The text was from Jer. 31:16, 17. He gave an excellent Advent discourse. We expect soon to see the little ones return from the land of the enemy. Yours, waiting patiently for the Master. ROBERT T. PRICE.

Elizabethtown, Aug. 16th, 1852.

In this city, of bilious fever Mrs. EMILY GILE fell asleep in Jesus August 12th, 1852, aged fifty years, after a short and distressing illness of five days. Sister Gile, an active member of the Church many years, has for the several years past waited patiently for the glorious hope of our coming Lord, her daily example and precepts conforming thereto with unshaken confidence and untiring zeal ministering and advocating the blessed truths of the Saviour near to her family and friends. With her gain the Church, husband, and children, sustain an irreparable loss, the Church a zealous member and living ornament of the gospel of Christ, the family a devoted and affectionate companion, and one of the best of mothers. Even though an entire stranger to her history preceding death, and watching its approach for many hours of her unconsciousness I felt a peculiar sympathy and nearness of feeling, which naught but the teachings of a Christian atmosphere alone can inspire. "O let me die the death of the righteous, and let my last end be like his."

A SPECTATOR.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 23, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of Christ at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through Christ, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly." "The second woe is past; and behold the third woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

Agents of the Advent Herald.

Albany, N. Y.—W. Nicholls, 185 L. Hampton, N. Y.—D. Bosworth, Lydius-street.
Auburn, N. Y.—H. L. Smith. Morrisville, Pa.—Sam'l G. Allen.
Buffalo, " John Powell. New York, Mass.—H. V. Davis.
Cincinnati, O.—Joseph Wilson. Newburg, " Dea. J. Peavison, Sr., Water-street.
Clinton, Mass.—Dea. J. Burditt. New York City.—W. Tracy, 246 Broome-street.
Danville, C. E.—G. Bangs. Norfolk, N. Y.—Elder B. Webb.
Durham, " D. W. Sornberger. Philadelphia, Pa.—J. Litch, 704 North 3d street.
Dartmouth, Ct.—A. C. Foster, Jr. Portland, Me.—Wm. Pettingill.
Detroit, Mich.—L. Armstrong. Providence, R. I.—A. Pierce.
Edgington, Me.—Thos. Smith. Rochester, N. Y.—Wm. Busby, 215 Exchange-street.
Farnham, C. E.—M. L. Dudley. Salem, Mass.—L. Osler.
Glennville, Nnnap., N. S.—Elias Woodworth. Toronto, C. W.—D. Campbell.
Hartford, Ct.—Aaron Clapp. Wrentham, Stafford, C. E.—H. Hutchison.
Homer, N. Y.—J. L. Clapp. Worcester, Mass.—J. J. Bigelow.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—J. C. Downing.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 300 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin enlarged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of the most evident iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—283 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37½ cts. (6 oz.)

ADVENT TRACTS (bound)—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz, 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound)—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Mount Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-break, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. 1. The Personal Advent of Christ. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

FOREIGN NEWS.



The Collins' steamship *Atlantic* arrived at New York on Sunday morning last.

France.

Prince Napoleon Bonaparte, son of the ex-king Jerome, has been offered the ministry to the United States in place of M. Sartiges. M. Bonaparte has declined the embassy, but will go temporarily to Washington.

The rumor of the bombardment of Tripoli was nearly but not quite correct. Dispatches, dated 30th July, had arrived in Paris, announcing that the prisoners, respecting whom the difficulty had occurred, had been given up at the moment the French ships were about to open fire. The cause of the difficulty was the ill-treatment of two French deserters, who had taken refuge at Tripoli, where attempts were made to convert them to Islamism.

A further modification of the Cabinet is entertained, but without the introduction of any new element. M. Baroche, it is said, will be transferred to the Home Department, and Persigny to the Department of State, and Fould to the Ministry of Finance.

Louis Napoleon has ordered the Duc d'Enghien's monument in the Chapel of Vincennes to be defaced.

The rumors that a treaty of commerce with England was contemplated, are decisively contradicted by the *Constitutionnel*.

The *Moniteur* announces that the commercial relations between France and Belgium are placed under the regime of the common law, the treaty of 1845 not having been renewed.

Continental Items.

The Belgium Ministry will retain office, with the exception of M. Frere Orban, who quits the Finance Department. There are rumors of a ministerial crisis in Copenhagen.

A letter from Rome gives some details of the recent arrest of members of the revolutionary committee residing in Lombardy, Tuscany, and the Roman States. It appears that the Austrian consul at Genoa, hearing of the death of a person, a Lombard by birth, went to place seals on his property, when it was found that the deceased was one of the paymasters of the conspiracy. The mode of carrying on the correspondence was also discovered, being by means of silk handkerchiefs, the colors of which disappeared by chemical washing, the writing being brought out by the same operation. In consequence of this discovery, arrests have taken place at Ferrara, and other places in the Roman States.

A circular has just been issued by the Prussian Minister of the Interior, to the Regencies of the cities, charging them to make known to all masters of public schools, without distinction, that they must submit to the regulations of Government Inspectors, and that all hopes of the emancipation of schools from the control of the Church, must be given up as wholly inadmissible.

The greater part of the town of Eisfeld, in the principality of Coburg, was destroyed by fire on the 29th of July.

A violent shock of an earthquake was felt at Liudan, Bavaria, on the evening of the 30th ult.

The *Prussian Journal* of the 4th says:—"A postal treaty has been, or is on the eve of being, concluded between Prussia and the United States, whereby single letters may pass between any part of the United States and the German Postal Union at a reduced charge of 30 cents."

The cholera had made its appearance in Dantzic, and been very fatal; four out of every five attacked died. At Seiradz, in Poland, its ravages have been very great.

The railroad treaty between Austria, Parma, Modena, Tuscany, and the Pontifical States, has just been published. This is the first step of importance towards the realization of Austria's grand scheme of uniting the countries of Central Europe in one commercial and customs union.

The banishment of Gorgey, the Hungarian General, to the fortress of Kufstein, was in consequence of the Austrian government taking offence at the publication of his book on the Hungarian war. He is placed under the surveillance of the police.

It is understood in diplomatic circles in Vienna, that Lord Westmoreland, whose departure for Rome has been already mentioned, has been entrusted with a mission of reconciliation to the Italian potentates. He has been instructed, it is said, to assure the authorities everywhere, that the English government, although in favor of constitutional liberty at home, will never intermeddle with the affairs of other nations with a view to foster discontent.

The *Berlin Times* announces that the property of all Poles who took part in the late Hungarian revolution is confiscated to the State, and they themselves proscribed.

Cape of Good Hope.

The steamer *Propontis* arrived at Plymouth on the 10th, with dates from Grahamstown to June 26th. The intelligence represents affairs at the Cape to be in a desperate condition. The *South African Advertiser* says disorder and danger, as well as actual war, have become general for fifty miles or more on both sides of a border line some one hundred and fifty miles in length. On the 11th of June, five ammunition wagons were captured by the Caffres, and eleven of the guard killed and seven wounded.

Bro. HINES will preach in Truro, Mass., Sunday, Sept. 5th.

He will commence his labors in Canada East, as Bro. Hutchinson shall appoint, Sept. 12th, and continue about four weeks. Bro. Hutchinson will give notice, if possible, in next week's paper.

NOTE.—Subscribers omitting to give their State, as well as sometimes their Post-office and county, and sometimes to sign their names, cause us much perplexity, often, in crediting the money they send for their papers.

THE ADVENT HERALD.

BOSTON, AUG. 28, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12½ cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives :

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

The Excitement in Cuba.

The Havana correspondents of the New York press communicate a variety of intelligence in regard to the excitement which has recently sprung up in Cuba, mostly, it would seem, in consequence of the secret issue of the revolutionary sheet called *The Voice of the People*. The letter writers generally do not seem to believe that any open outbreak will take place, although the dissatisfaction of the Creoles is admitted to be general. The *N. Y. Herald* has received from one of its correspondents at Havana, a copy of a letter received by him from Madrid, which states that arrangements are to be made with the Emperor of Hayti to land an army of negroes on the island of Cuba in the event of a revolution. The following are extracts from letters in the *Herald* :

Arrests and the searching of houses are of daily occurrence. About seventy persons, up to this time, have been taken up in Havana.

A quantity of powder and ball cartridges were discovered last week in the Calza de San Lazaro, and at Regla, in the houses of persons of no great note. It is, however, absurd to suppose that these Creoles can in any way oppose the government, and the least attempt at insurrection will certainly lead to the destruction of those engaged in it.

The only novelty in this line of policy to which the Cubans must now have become accustomed is, that women, who have hitherto been considered exempt from such treatment by all former Captain-Generals, are now, by order of General Canedo, if suspected of entertaining ideas inimical to the government, arrested as well as men.

Assassinations and robberies, attended with unheard-of atrocities, have recently prevailed to a great extent about the suburbs and in the vicinity of Havana. All this arises from the inefficient state of the police, which has become very lax since the departure of Gen. Concha, whom all classes of the community lament as the only man ever sent from Spain to govern Cuba who interested himself in the welfare of the inhabitants, and who understood best the true interests of the people committed to his charge.

The government have not yet discovered the secret press from which is weekly issued and secretly distributed the seditious papers.

In the hands of this inquisitorial jury the most important and sacred secrets of families are exposed to public light. Neither sex, circumstances, nor affliction of mind, are respected, and houses have been searched, as also the dresses of the lady inmates at the very moment that preparations were making for the funeral of a member of the family. Persons are carried to prison on no other charge than the mere possession of an insignificant paper.

The police have found in one house fifteen thousand cartridges, and some loose powder and balls, which, it is said, were prepared for a *pronunciamento* on some part of the island. The owner of the house is Mr. N. Valdes, and he, with several women, has been put in prison.

Another house, where gunpowder was deposited, has been searched by the police, and the inmates and gunpowder carried away.

The correspondent of the *Tribune* says :

Besides the arrest of persons supposed to be concerned in the paper affair, some twenty persons have been thrown into prison for having large quantities of powder and lead in their possession. One man had no less than eight hundred pounds of lead in his house when taken, besides a large quantity in cartridges already made up, and some demijohns of powder. It is also said that depots of salted provisions have been discovered in the country. I assure you that these latter arrests somewhat surprise me, for I had no idea that things were taking so serious a turn; however, I expect that there will be no immediate outbreak, as this I merely consider to be the shadow of coming events. Those Spaniards—who are men of intelligence—who have long resided in the country, and who treat familiarly with the Cubans, without being traitors to their country, are of opinion that Cuba cannot be saved to Spain. Of course that country will not give it up without some remuneration while she can maintain from 20,000 to 30,000 soldiers on the island free of cost. Whatever may be the destiny of Cuba, during the present state of things it is an unpleasant place for a sensitive foreigner to reside in; for if you are seen with a Spaniard, you are looked upon as a friend to despots, and, on the other hand, if you associate at all with Creoles, you are set down as a flibustier and a suspicious fellow.

Of the effect of this intelligence upon the exiled Cubans in New York, the *Express* says :

The exciting intelligence from Havana received by the

"Crescent City," has produced a profound sensation among the Cubans residing in this city, and a large class of citizens who have frequent commercial intercourse with the gem of the Antilles. The so-called Cuban Junta, whose heads are understood to have planned the ill-fated Lopez expedition, will probably be convoked again, and on all hands it is more than likely a vigorous attempt will be made to stir up the slumbering elements of rebellion.

Terrible Steamboat Casualty.

Another of those awful calamities which freeze the blood, has just occurred on Lake Erie. About 2 o'clock on the morning of the 20th, the steamer *Atlantic* came in collision with the propeller *Ogdensburg*, and sunk in half an hour. The *Atlantic* had on board five hundred passengers, and it is said three hundred persons lost their lives! The remainder succeeded in getting on board the *Ogdensburg*, and reached the Erie the same morning. None of the passengers of the *Ogdensburg* were injured. The following dispatch, received by the *Traveller*, gives a few of the melancholy particulars :

"Erie, Aug. 20, noon.—At the time of the collision, a dense fog was prevailing. The passengers were all in bed, and the *Atlantic* was in charge of the first mate. Immediately following the collision, the utmost confusion prevailed among the steerage and deck passengers, a very large proportion of whom were Norwegian emigrants. Many of them, in their terror, jumped overboard instantly. Capt. Petty vainly endeavored to calm their fears, by assuring them there was no danger, hoping to keep the steamer on its course and reach port in season to save them; but the water gained so fast on the efforts of the crew, that by the time she had proceeded two miles from the spot where the collision took place, she was found to be rapidly sinking.

"The fires in the engine room were extinguished by the rising water, and a scene of terrible confusion followed. The emigrants, who could not understand a word spoken to them, added horror to the scene by their cries and exhibition of frantic terror. The cabin passengers, and all others who could be made to understand the exhortations and orders of the captains and officers, remained comparatively calm, and provided themselves with chairs, settees, and beds, all of which were patent life-preservers, which buoyed them up in the water, and they were thus saved. Great numbers of the immigrants jumped overboard in their terror, without any provision for their safety, and thus rushed on to certain death. The fog was a sad hindrance to the efforts made at rescue, but some two hundred and fifty were picked up by the propeller and taken to Erie. Large numbers of them left at once on the steamer *Sultana* for Cleveland, and others came down in the cars to this city.

"From the best information we can gain, we are led to believe that not less than three hundred lives are lost."

The accounts of the actual loss are very contradictory. Our last dispatch from Buffalo says, that nine of the crew and twenty-five of the cabin passengers are known to be lost. How many more have lost their lives is not stated.—*Journal*.

A Problem for the Scientific.—There are observable at Rye Beach, near the Ocean House, at extreme low water, the stumps of a forest thickly studding the sand. They are the remains of trees of a large growth, but of what kind, the change wrought in them by time and the action of the sea renders it impossible to determine—at least upon a cursory examination. We do not learn that they have ever been seen before the present season, the severe storms of last spring apparently having washed the sand from them and left them distinctly exposed to view. There appears to be no account of them from history or tradition. How is the phenomenon to be explained? Was the bed of the ocean in this quarter once verdure covered earth, which some mighty convulsion of nature sunk beneath the waters, at a period to which the "memory of man runneth not?" The subject is certainly deserving the attention of both the curious and the scientific.—*Portsmouth (N. H.), Gazette*.

The drouth in all this region of country is becoming distressing. It is felt by farmers in their suffering crops, and by manufacturers in low streams. Many of the water tanks on the Western Railroad, between here and Albany, have failed, and water has to be procured at unusual places, and at great disadvantage, for running the engines. One train, on Thursday, was delayed an hour from this cause.—*Springfield Republican*.

ANNIVERSARY OF THE "AMERICAN BIBLE UNION." The Annual Meeting of the American Bible Union will be held in the meeting-house of the First Baptist Church, on the corner of Broome and Elizabeth streets, in the city of New York, on Thursday, the 7th of October next. The exercises are expected to continue through several days.

Among the speakers appointed for the occasion are, Pres. Lynd, of Covington Seminary; Pres. Shannon, of Missouri University; Prof. Adkins, of Shurtleff College, Ill.; Prof. Duncan, of Louisiana University; Elder Wm. B. Maxson, New York; Rev. John L. Waller, Editor of the "Western Recorder," Ky.; Rev. James Pyper, Editor of the "Christian Observer," Canada; Elder R. L. Coleman, Editor of the "Christian Intelligencer," Va.; and Rev. Messrs. J. G. Stearns, C. P. Sheldon, William S. Clapp, Thomas Armitage, A. Wheelock, W. W. Everts, J. I. Fulton, and others. Discourses upon the Bible are expected to be delivered by Rev. Dr. Lynd, A. Wheelock, and J. Pyper.

The morning hour of Thursday, from eight to nine o'clock, will be occupied as a prayer-meeting, in which brethren from all parts of the country will unite in seeking the blessing of God upon the plans and operations of the American Bible Union, especially in reference to the revision of the English Scriptures.

The business meeting will commence at 9 A. M. in the lecture-room, and the anniversary exercises in the body of the house at 10 A. M. W. M. H. WYCKOFF, Cor. Sec.

"Youth's Guide."

The Aug. number (No. 4, Vol. 6) of this interesting and beautiful little monthly paper is now out.

Richard Bakewell (Chap. 4) The Little Ragged Boy. Interesting Anecdote. Teaching Children to tell Falsehoods. An Extraordinary Stomach Load. The Mother. Parental Duties. The Seasons in Iceland. Why You should be Thankful. The Will and the Way. Neatness. The Schoolmaster at Home. A Sabbath School Murdered. Enigma, &c. &c.

TERMS (invariably in advance). Single copies 25 cts. a year. Twenty-five copies (to one address) 5 00 " Fifty copies 9 00 "

An Uncomfortable Bed.—A few days ago, two men, named James Dolan and Thomas McCormick, were found by police officer Wehrly, of Charlestown, sleeping upon a railroad track. They were subsequently sentenced to the House of Correction as vagrants.—*Boston Journal*.

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

I will preach at North Danville, Vt., Aug. 31st and Sept. 1st, as brethren may appoint; Derby Line, the 3d, and remain over the following Sabbath; at Head of the Bay, 7th and 8th; Richmond, the 10th, and remain over the Sabbath; Monticomb, 14th—two meetings; Morrisville, 16th, where brethren may appoint; Waterbury, 17th; Burlington, Sabbath, 19th. It is hoped that the meetings may be fully attended. N. BILLINGS.

The friends in Keenebunk, Me., are hereby informed that I will be with them on the first, third, and fourth Sabbaths in October, but cannot remain during the week time.

The friends in Peasebale, R. I., are informed that I will visit them on the second Sabbath in October, and remain two or three days. EDWIN BURNHAM.

I will preach in Rye, N. H., Sabbath, August 29th, Hampton at 5 P. M., where Bro. Bachelor may appoint; Kingston Plains, 31st. L. D. THOMPSON.

Bro. I. H. Shipman will preach at Derby Line, Vt., Sunday, Aug. 29th.

K. S. Hastings will preach in Hartford, Ct., the first and second Sabbaths in September.

I will preach at Derby Line, Vt., Sunday, Sept. 15th.—W. H. EASTMAN.

There will be a Conference in Brookfield, N. H. (at the Town House), commencing Saturday, Aug. 28th, and hold over the Sabbath.—D. CHURCHILL.

There will be a four days' meeting held in the grove near the Union Hall in Harwich, commencing Thursday, Sept. 9th, at 10 A. M.—ELKANAH NICKERSON.

There will be a Conference at North Danville, commencing Oct. 6th, and continuing over the Sabbath. All ministering brethren and deacons from every church in this section, are requested to be present on Thursday, Oct. 7th, as the Conference will be opened for business.—B. S. REYNOLDS, S. W. THURBER, O. DAVIS.

Camp-Meetings, &c.

The Lord willing, a camp-meeting will be held in Winsted, commencing Aug. 30th, to continue one week or more, upon the same ground occupied last year. The camp ground is about two miles from the depot at the terminus of the Naugatuck Railroad; and those coming by cars or stages will be accommodated with cheap conveyance to and from the meeting.

We invite every friend of Jesus, and all who are willing to seek eternal life through him, to meet with us in the tented grove, to worship the God of heaven.

Board and horse keeping on reasonable terms, with an invitation to the poor pilgrims to come and eat, without money and without price. S. G. MATTHEWSON, HIRSH MUNGER, A. D. SMITH, MILLS GRANT, Committee.

The Lord willing, there will be a Camp-meeting held by those looking for the personal coming of Christ in West Lebanon, Me., about fourteen miles from Bangor, commencing Wednesday, Sept. 1st, and to continue over the following Sunday. Bro. Churchill, Couch, Smith, and other ministering brethren, are invited to attend. Brethren are invited to come and bring their tents with them. JOHN CLIFFORD, EDWARD SMILEY.

BUSINESS DEPARTMENT.

Special Notice.

We would say to all subscribers and agents, who are indebted to this office, that we are in pressing need of the monies due by them. They have received bills of the various amounts they owe, and we hope that this notice will ensure an IMMEDIATE response to the same. There is due on the *Herald* about \$2000, in sums of from \$1 to \$5, the payment of which would relieve us from much embarrassment. Those indebted, will find the sum they owe marked on the margin of their *Herald* of June 26th.

Business Notes.

Who sent money for P. Denmore, E. Pierce, &c.? He did not give his name or Post-office address, and therefore we cannot credit him the money he sent on his account, or send him the books ordered, till he informs us.

S. M. Case—I do not find by our books that that letter was ever received. If it was it was not attended to. Was it acknowledged at the time? Reference to it since has not been understood for want of explicitness. We now credit you \$1 to No. 600, and enter the four names for the Y. G.—cred. each of them 25 cts. to No. 72.

Thos. Atkins—You write from Canada, but do not give us your P. O. address or the State you live in. We have several Canadians in different States on our books, but do not find your name on either of those lists.

Wm. F. Hunt—You have paid to Jan. 1st.—Sent Pamphlet.

Wm. Goodsell, \$12—Have credited all to 608—Jan. 1st 1853.

PLEDGES

To defray the expenses of publishing the Report of the late Trial, to be paid in case \$500 shall be pledged, and to receive pay in books.

The report which it is proposed to publish, is the verbatim one taken by the Photographer, which is written out and certified to by him as correct, and to be submitted to and approved by counsel on both sides.

Herald office..... 100 00 Chas. Wood, Worcester. 10 00 S. C. Berry, Rye, N. H. 10 00 H. Tanner, Buffalo. 10 00 H. H. Gross..... 10 00 J. Drake..... 1 00 G. Locke..... 10 00 W. W. Palmer..... 1 00 Wm. Tracy..... 20 00

The Advent Herald.

TERMS—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12½ cts. per volume, or \$2 25 cts. per year. \$3 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is sent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12½ at the end of six months, brings the *Herald* at \$1 38 to Canada East, and \$1 63 to Canada West.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 52 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 3¼ cts. (7 oz.)

Receipts from Aug. 17th to the 24th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 555 is to the end of the first six months of the present year, and No. 606 is to the close of this year.

W. W. Sherman, 612; H. Johnson, 606; W. Watson, 625, and Y. G.; R. T. Price, 612; J. Fairbanks, 612; J. Chesley, 612; J. D. Proctor, 614; A. Garland, 606; M. A. Starr, 606; R. Jackson, 632; J. G. Smith, 612; M. Fogg, 612; Libby & Conner, 560; S. L. due N. Brown, 612; Mrs. Wilcox, 632; P. Desmoures, 612; O. Jones (cr. two vols.), 580; C. Whitney, 592; N. Hale, 612; C. Marshall, 606—sent books; J. Wright, 591, and books sent—we see no error; W. L. Hopkinson, 612; S. P. Eldred for W. E. have credited you \$6.44 for the one sent, 580; D. B. Winslow, 613; G. H. Roberts, 613; M. Winslow, 606, with tracts and postage sent; W. S. Miller, on acct.; L. L. Hullock, 580; N. Doolittle, 612—each \$1. H. Ruhl, 606; J. Flanders, 612; E. G. Bryant, 614; Y. G. and book; N. Richards, 606; J. Damon, 560; P. Adams, 585; S. Lathrop, 588; J. Danforth, 624; E. G. and books; D. Hull, 612; T. Hoyt, 586; G. Wilson, 612; J. Sikes, from 554 to 605—Jan. 1st 1853—each \$3. G. L. McKenny, on acct.; S. D. Clement, 588; M. Hunting—can't find your P. O. address—each \$4. J. Stickney, 694; H. Flegg, (cr. \$5.77), 589—each \$3. A. C. Hurd, 606—\$1 77.

ADVENT



HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X.

BOSTON, SATURDAY, SEPTEMBER 4, 1852.

NO. 10. WHOLE NO. 590

THE ADVENT HERALD

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AT NO. 8 CHARDON-STREET, BOSTON.

(Nearly opposite the Revere House.)

JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

* For terms, &c., see last page.



THE OLD FAMILY BIBLE.

How painfully pleasing the fond recollection

Of youthful emotions and innocent joy

When blest with parental advice and affection,

Surrounded with mercies, with peace from on high!

I still view the chair of my father and mother,

The seats of their offspring as ranged on each hand,

And that richest book which excels every other,

The family Bible, which lay on the stand;

The old-fashioned Bible, the dear, blessed Bible,

The family Bible, that lay on the stand.

That Bible, the volume of God's inspiration,

At morn and at even could yield us delight;

The prayer of our sire was a sweet invocation

For mercy by day and for safety through night;

Our hymns of thanksgiving with harmony swelling,

All warm from the hearts of a family band,

Hath raised us from earth to that rapturous dwelling

Described in the Bible that lay on the stand;

The old-fashioned Bible, the dear, blessed Bible,

The family Bible, that lay on the stand.

Ye scenes of tranquillity, long have we parted,

My hopes almost gone, and my parents no more;

In sorrow and sadness I live broken-hearted,

And wander unknown on a far distant shore,

Yet, how can I doubt my Redeemer's protection,

Forgetful of gifts from his bountiful hand?

O let me, with patience, receive his correction,

And think of the Bible that lay on the stand;

The old-fashioned Bible, the dear, blessed Bible,

The family Bible, that lay on the stand.

Genesis.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

CHAP. III.

Vs. 4, 5—"And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, (or, as God) knowing good and evil."

The tempter immediately catches up the words of the woman, in which she had spoken of death as being the penalty of eating. Professing to act as her friend, he speaks as one attempting to undeceive her as to a mistake under which she was laboring. "You speak of the tree as dangerous to eat or even to touch; nay, as involving the penalty of death to the eater. You have been quite deceived in this matter; there is no such deadly penalty; it is a mere threat on the part of God to prevent your eating of a tree which he knows would open your eyes and make you as himself, knowing good and evil."

Thus he proceeds with his design of calumniating God and questioning his veracity as well as his goodness. He goes a step further than in his former suggestion. He openly denies the certainty of the threatened penalty; he questions its reality, and casts suspicion on God's intention in announcing it. Nay, more than this, he goes on to affirm that God knew well that instead of a curse there would come a blessing from the tasting of the tree, and that it was because he was jealous of man—envious of the blessing thus to be reached—that he had shut him out from the tree. Thus he insinuates that God was a being of mere craft and falsehood, bearing no kindly feeling towards man, standing between him and a treasure-house of boundless blessing.

In this answer to the woman he speaks as one conscious that he was making way. He sees from her answer that he has made an impression by his indirect suggestion; and he now follows it up by something bolder and more direct. "Ye shall not surely die!"—God neither can nor will execute his threat.—Do not be alarmed. Do not let a mere fancy hinder you reaching out after such blessings as lie before you. So says Satan to the sinner still. "There is no hell; the second death is a mere dream; eat, drink, and be merry; sin

as you like and don't fear punishment." Thus he beguiles the soul, and leads it onward to the second death. Strange that men should believe him,—that they should listen to his voice in preference to God's. They want to be persuaded, and so they are persuaded; they want to be deceived, and so they are deceived! Yet can all this deception quench the flame of the burning lake, or set aside death, or make the wrath of God less true or terrible? Let him say there are no diseases, no pains, no sicknesses, now, would men believe him? No. And will they believe him when he tells them, there is no death hereafter?

"Your eyes shall be opened." They shall be opened by that very act which you so much shrink from. It is God who is keeping them closed. He is drawing a curtain round you, excluding you from visions of brightness on every side. What a prospect spreads round you! A little boldness in disobedience, and all this fair region shall be yours as it is already mine.

"Ye shall be as God, knowing good and evil." No lower level than that of God Himself shall you rise to. All his height of honor shall be yours. Nay more, all his knowledge. Ye shall know, and judge, and see, even as He knows, judges, and sees. From all this wide circle of knowledge God is shutting you out. He wants the throne wholly to Himself; He cannot bear a rival.

Thus Satan sowed the seeds of mistrust, unbelief, atheism, hatred of God. Thus the "evil heart of unbelief" was produced, and separation from God was the immediate result. It is thus that he still keeps the sinner at a distance from God, and prevents his "submitting to the righteousness of God." He sows and waters the seed of dark distrust in the sinner's soul, by persuading him that God is not sincere either in his wrath or in his grace. He leads the sinner to exalt, nay to deify himself, to think so highly of himself that he will not consent to God's terms at all. And hence the first thing that the Spirit does to man is to make him stoop, by convincing him of sin, and bringing him to forget all his ideas of self-deification. Then he is glad of another's righteousness, and takes it eagerly. But till then, he will not take even heaven itself on God's terms. He looks on God as his enemy; or at least as not so entirely his friend that He will at once receive him and bless him as he is. Strange that it should be so now! Whatever our first parents might plead in excuse we are inexcusable. God's gift of his Son,—the cross, the death, the grave of that Son,—have all unfolded in its fullest breath the love of God, proving that he is the sinner's true and real friend.—Yet who believes this? How few take God's word concerning this and enter into peace and friendship!

Nay, more than this, Satan tells us that sin is a blessing, not a curse; that its consequences are good, not evil; and under this aspect the sinner pursues it. He sees in the command not to sin, a restriction of his liberty, and he spurns it! He sees in sin itself the attainment of what is pleasant, and he pursues it. What is sweet in sin is present, what is bitter is future, so he drinks the cup, and bids the future care for itself. Yet that future involves in it the favor of Jehovah Himself, and the joys of an eternal heaven. Is he prepared to say that that favor is a mere dream and the loss of it a trifle? Is he prepared to say that there is no heaven as well as no hell,—no joy as well as no sorrow for eternity?

V. 6—"And when (when is not in the Hebrew) the woman saw that the tree was good for food, and that it was pleasant to the eyes (Heb. a desire to the eyes), and a tree to be desired to make one wise (Heb. to cause to understand), she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."

The tempter has thrown a new and peculiar interest round the tree. He has rivetted the woman's eye upon it, and what shall hinder her heart from following her eye? She had stood still to reason with him. This was her first false step. She now stood still to gaze

upon the object reasoned about, and to wonder why she should be shut off from it. He had thus succeeded in fixing her eye on the tree; he had succeeded in shaking her belief as to the penalty; and now what remained but that she should wholly yield? Nay, is she not already overcome? The fascination becomes stronger and stronger. She lets it carry her unresistingly along. She consults neither her husband nor her God. She hurries into the commission of the sin.

There were three things that wrought upon her.

1. *The tree was good for food.* A strong reason, had she been famishing, but none when surrounded with the plenty of the rich garden. Strange that she should have cared for it on such an account! She is in no need for food, yet it is on this account that she covets it!—She is without excuse in her sin. It was the lust of the flesh that was at work. (Eph. 2:3; 1 John 2:16.) She saw in the tree the gratification of that lust, and in God a hinderer of it. Thus she fell.

2. *It was a desire of the eyes.* And had she no other objects of beauty to gaze upon? Yes: thousands. Yet this forbidden one engrossed her, as if it had acquired new beauty by having been prohibited. Or can she not be satisfied with looking? Must she covet? Must she touch and taste? It is plain that hers was no longer the natural and lawful admiration of a fair object, but an unlawful desire to possess what she admired. It was "the lust of the eye." Job understood this, and "made a covenant with his eyes" (31:1); David knew it, and prayed, "Turn away mine eyes from beholding vanity."

3. *It was a tree to be desired for imparting wisdom.* This was the crowning allurements. She must have wisdom, and she must have it at all risks, and she must have it without delay. She made haste to be wise. She would not in faith wait for God's time and way of giving wisdom. So strong was the craving for knowledge, and so strangely did the divine prohibition sharpen the appetite for it! She could not but know that nothing would be withheld from her that was really good; that she would get all knowledge in due time, and in God's own way; but her confidence in God had wavered; she could no longer trust Him for this; she was in haste to be wise; and now that all wisdom was within her reach, she can no longer wait. Such was the desire (or lust) of the mind! (Eph. 2:3.)

These three reasons prevailed. She plucked the fruit, and did eat. Nay, more, she gave also to her husband, who was with her, and he did eat. She was not content to sin alone.—Even the dearest on earth must be drawn into the same snare.

Let us mark here such lessons as the following:—

1. The danger of trifling with objects of temptation. To linger near them; to hesitate about leaving them; to think of them as harmless,—these are the sure forerunners of a fall. Beware of remaining within sight. Get beyond the circle of the spell. "Flee youthful lusts." "Look not on the wine when it is red."—Prov. 23:31. Your only safety is in instant flight. If the tempter can get you to look, he has secured his victory.

2. The three sources of temptation: the lust of the flesh, of the eye, of the mind. Strictly speaking, they are not in themselves sinful, but in their excess, or disorderly indulgence.—There is no sin in relishing food, nor in looking at a fair object, nor in desiring knowledge; yet through these channels our temptations come. Things lawful in themselves are our most subtle seducers. There is nothing to taint the ear in "the concord of sweet sounds;" and yet how often does music become our wildest tempter? There may be nothing to defile the eye in the fairest imitations of nature that art has ever flung upon her canvass; yet has not painting but too frequently ensnared the soul, and drawn it away from the Creator to the creature?—What is there in the widest range of science

that can be branded as evil; yet do we not see it in the present day supplanting the knowledge of God himself, and used by Satan as his mightiest instrument for leading men captive at his will? Is not poetry the highest form of word and thought; yet man has corrupted it into the utterance of his own wild passions, or the idle breathings of his fond affections. In the scenes of nature there is naught but what is good, and fair, and bright; yet these has man made use of to shut out God, either saying, with the Atheist, "There is no God in nature;" or maintaining, with the Pantheist, that nature itself is divine.

3. The swift progress of temptation. She listened, looked, took, ate! These were the steps. All linked together and swiftly following each other. The beginning how small and simple; the end how terrible! "When lust (desire) hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death."—Jas. 1:15. And, therefore, adds the apostle, "Do not ERR, my beloved brethren;" that is, do not turn aside one step out of the right way, as you know not where you may end. You begin with a look, you end in apostasy from God. You begin with a touch, you end in woe and shame. You begin with a thought, you end in the second death. Yet of all these steps God protests solemnly that he is not the author. (Jas. 1:13.) It is man, that is his own ensnarer and destroyer. Even Satan cannot succeed unless seconded by man himself.

4. The tendency of sin is to propagate itself. No sooner has the tempted one yielded than he seeks to draw others into the snare. He must drag down his fellows with him. There seems an awful vitality about sin; a fertility in reproduction, nay, a horrid necessity of nature for self-diffusion. It never lies dormant. It never loses its power of propagation. Let it be the smallest conceivable, it possesses the same terrific diffusiveness. Like the invisible seeds that float through our atmosphere, it takes wing the moment it comes into being, flying abroad, and striking root everywhere, and becoming the parent of ten thousand others.—(To be continued.)

Jerusalem as it Was.

When the Hebrews, after their long exile in Egypt, and their weary wanderings in the wilderness, at length reached the promised land, they found, just on the line where the assigned territories of Benjamin and Judah met, a strong fortress and important town. It was in possession of the Jebusites; nor did the Israelites at first attempt to wrest it from them. Whether this city—Jerusalem—existed in the time of the Patriarchs, or had been built while the Israelites were in Egypt, is uncertain. It is commonly supposed to be the Salem over which Melchizedek reigned, but of this there is no conclusive evidence.

In the course of time the children of Judah appear to have gained possession of the lower and unfortified parts of Jerusalem, and again to have lost it; Mount Zion, with its citadel, all the while remaining in the hands of the Jebusites. Three centuries and a half pass on, and Jerusalem is never mentioned in the sacred record. The Israelites had not sufficient faith to attempt the taking of a fortress which appeared impregnable. Its conquest was reserved for Israel's greatest king, David, who, on receiving the allegiance of all the tribes, resolved to remove his capital from Hebron to Jerusalem. The reduction of Zion was a bold and difficult undertaking; and David offered, as the reward of first mounting the ramparts, the chief command of all his forces. The feat was accomplished and the guerdon gained by the daring and ambitious Joab. Henceforward Jerusalem is the chief city of Israel, and destined to be the scene of events which shall render it to all ages the most interesting spot in the whole world.

Its situation is remarkable. Near the summit of a central mountain ridge, on a line drawn

from the north end of the Dead Sea towards the due west, lies a promontory or tongue of land, connected with the general table-land on the north, and on all other sides surrounded by deep ravines and valleys, which divided it from a girdle of surrounding hills beyond. On this promontory, which consists of several distinct hills, stands the Holy City, at an elevation of nearly 3000 feet above the level of the sea. Its walks, from the time of Solomon downwards, enclosed three hills: Zion, the farthest south and highest; Acra, north of Zion; and Moriah, east of Acra, the site of the Temple. The Tyropean or Valley of Cheesemongers, called in Scripture Millo, divides Zion from Acra; and another valley, the town from the Temple, to which access was obtained by a bridge. In the time of the Maccabean princes, this valley was partly filled up, and the brow of Acra lowered, so as to raise the Temple above it. The tongue of land thus occupied measures nearly three quarters of a mile across from the valley on its eastern side to that on the west, and nearly a mile and a half from south to north. At one point on the north, where it runs into the general table-land, it is not, of course, confined by any natural limits. Its geographical position is 31 deg. 46 min. 43 sec. north latitude, and 35 deg. 13 min. east longitude.

On Zion, David built himself a palace, a house of cedar, and added to the fortifications of the strong position he had gained. In the next reign, Jerusalem, already the civil metropolis, was made the ecclesiastical capital by the building of the Temple on Mount Moriah. This wonderful sanctuary, the glory of Solomon's reign, was not, as is generally supposed, of great extent. Its dimensions are given as sixty cubits long, twenty wide, and thirty high, with a porch, it is imagined, rising into a steeple one hundred and twenty cubits high. Two chambers—the Holy Place, into which the priest went twice a day to offer incense, and the Holy of Holies, where shone the Shechinah, and into which the High Priest alone entered once in the year—occupied the interior of the building. The substantial fabric of the Temple was built of stone, made ready before it was brought thither; so that there was neither hammer, nor axe, any tool of iron, heard in the house while it was in building. 1 Kings 6:7. The object of this was doubtless to lessen the expense and labor of transporting the stone from the quarries; but the effect was remarkable:—

"No workman's steel, no ponderous axes rung;
Like some tall palm the noiseless fabric sprung."

The structure was, however, wainscoted with cedar wood, which was covered with thin plates of solid gold. The boards within the temple were ornamented with beautiful carvings, representing cherubim, palm-trees, and flowers; and being covered with the precious metal, must have had a truly rich effect. The ceiling of the Temple was supported by beams of cedar, and was wholly covered with gold. The partition which separated the Holy from the Holy of Holies consisted, probably, not of stone, but of beams and boards of cedar; and it would further appear that the pannel consisted of a reticulated work; so that the incense which was daily offered in the outer chamber might diffuse itself freely into the inner sanctuary. See 1 Kings 6:21.

The floor of the Temple was throughout of cedar, but boarded over with fir. 1 Kings 6:15. The doors of the Holy of Holies were of olive wood; but the door of the outer chamber had posts of olive wood and valves of fir. But these doors had folding-leaves, which, however, seem to have been usually kept open, the apertures being closed by a suspended curtain.

Though the Temple itself was small, its courts and surrounding buildings were extensive, giving the whole an imposing appearance of grandeur and strength. Two courts surrounded the sanctuary, which stood near the western end of the inner one, the area in front of which contained the great altar of burnt-offerings; the brazen sea, supported upon twelve oxen made of the same material, and ten brazen lavers. Here the priests officiated in full view of the assembled congregation, who occupied the outer court, which was separated from the inner only by a few steps. Large buildings for the service of the Temple stood in the courts, and the whole was surrounded by a light wall. A causeway from Zion to the Temple, traces of which remain to the present day, and the extension of the city walls so as to include Mount Moriah, followed.

Nor were those the only architectural achievements of this munificent monarch. On Zion he built a palace for himself, which long existed as the residence of the Kings of Judah. It was supported on numerous pillars of cedar; hence, it is supposed, the name, "the house of the forest of Lebanon." Like all eastern palaces, it had a number of courts, each completing a pile of buildings in itself. The spacious buildings of the outer court were devoted to public purposes. There the king gave audience to his subjects, administered justice, and attended to the concerns of his kingdom, after the fashion

of his age and nation; and there, no doubt, crowded the foreigners, who hastened to Jerusalem from all quarters, at this period, either to trade, to receive the corn and wine and oil with which this prosperous and well-cultivated land abounded, in exchange for their own commodities—for Solomon had greatly extended the foreign commerce of his people—or to hear the wise sayings, and see the great works, the magnificent buildings, the fountains, the garden of spices, and groves of great trees, which had arisen under the direction of this famous king.

Of the arrangement of the streets of Jerusalem nothing is known. Jeremiah speaks of the Bakers' Street, and it is likely enough that persons of the same trade lived near each other, and gave to their locality the name of their employment. The streets must have had a gloomy appearance from the custom of building the houses with nearly a dead wall to the street; the low door with the kiosk or latticed window of the summer parlor, where lounged the master of the mansion in the heat of the summer day, and one or two small latticed windows high up in the wall, forming the only break. On entering, however, through a passage which slopes downwards, and turns a little to the side, a more pleasant scene greets the eye. Opposite is the great chamber, a spacious apartment, richly fitted up and open in front, with sometimes a fountain throwing up a jet of water before it. On the other side of the court stands the winter guest-chamber, as large an apartment as that used for the same purpose in summer, but different, in that it is shut in by a front of lattice-work, filled, in late times at least, with colored glass. In front of these apartments runs a gallery, with a pent-house roof, supported by pillars. Another passage leads to the inner court, the home of the master and the constant residence of the ladies and children. It is similar in its arrangements to the outer court, but more spacious and airy. In the centre of the court a place is left unpaved, in which are planted some shrubs and a very few trees. Sometimes the mansion contains three courts.

Jacob's Victory.

Gen. 32:28—"Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

The whole history of the patriarchs is full of interest and instruction.

Here we see humanity in its simplicity, unobscured by artificial society.

The text is selected from one of the most interesting scenes in Jacob's eventful life.

Jacob was returning from Padanaram, where he had sojourned for twenty-one years in exile from his brother's wrath. He learned that Esau was coming to meet him with four hundred men, and he was alarmed.

A night intervened between that hour and their meeting, and it was spent in prayer.

There appeared an angel, with whom Jacob wrestled until the break of day.

He is called a man, but he was more than a man.

Jacob said, "I have seen God face to face."—v. 30.

Hosea 12:4, 5—"Yea, he had power with the angel, and prevailed, he wept and made supplication to him; he found him in Beth-el, and there he spake with us; even the Lord God of hosts; the Lord is his memorial."

This man, this angel, called the Lord of hosts, was doubtless our Lord Jesus Christ, in his incarnate form.

With him Jacob wrestled, and with him he prevailed and got the blessing.

The subject naturally leads us to inquire:—

I. Into the nature of Jacob's struggle with the angel; and

II. Into the character of the victory he obtained; the blessing he received.

I. The nature of Jacob's struggle with the angel.

1. It was, beyond doubt, a literal struggle; a hand grapple.

The whole narrative proves this point.

"He perceived that he prevailed not against Jacob," implies a literal wrestling.

He touched the hollow of Jacob's thigh, and it was out of joint.

Jacob was lame after the struggle was over. But what was the object of the struggle?

The object of the angel was to escape from Jacob's grasp.

Jacob's object was to hold him until he should bless him.

The expression, "Let me go," implies this: The angel threw himself in Jacob's way, and Jacob seized and held him.

He might have escaped by supernatural power, but would not.

As a man he could not. Jacob probably had no superior as a man of strength.

2. The struggle was mental, moral, and spiritual.

"He wept and made supplication."—Hosea 12:4, 5.

It was an effort of earnestness and determined faith.

The power of faith held the angel.

II. The character of Jacob's victory, and the blessing he obtained.

1. Jacob won a new name. His old name, Jacob, the supplanter, was annulled.

His new name, Israel, signifies a prince of God.

He was knighted upon the field of conflict.

The name was in honor of his victory.

2. With his new name he received a new character suited to it.

It is said he blessed him there.

This blessing must have included the pardon of his sin, and the renewal of his heart.

He was Jacob, the supplanter; now he is Israel, the prince of God.

3. His new name was prophetic of his future success, and of the success of his posterity.

He was successful with Esau.

His posterity became great.

His spiritual seed shall yet possess the world.

REMARKS.

1. In Jacob we see an example of earnestness and perseverance in matters of religion.

How few, like him, are willing to contend all night for a blessing?

2. In Jacob we see an example of all-conquering faith.

His faith shrunk not under weakness.

It grew not weak at delay.

It prevailed at the last moment, as the dawning of the day gleamed upon the world.

True Wesleyan.

Night.

From lofty spire and mountain-top, the last lingering rays of the setting sun have departed; the prolonged twilight, suggestive of meditation, has passed away. Now 'tis darkness all, save the glimmering which emanates from the starry host, beautifying and bestudding the stately sky.

"'Tis silence all;
Nor eye nor listening ear an object finds;
Creation sleeps. 'Tis as the general pulse
Of life stood still, and nature made a pause."

There is in night a grandeur, an impressive solemnity, as the soul, in calm reflection, meditates upon God, nature's Author.

Night and darkness are allied; the existence of the first implies the last; and ere the almighty fiat demanded, "Let there be light!" a dark night of gloom enshrouded the natural world in its yet formless void. Eternal Wisdom, in benevolent and merciful adaptation to man's need, "divided the light from the darkness." "And God called the light Day, and the darkness he called Night."

Night is appropriate to the rest we require after the labor and toil of day. We gladly compose ourselves, and weariedly invite the refreshing of

"Tired nature's sweet restorer, balmy sleep."

It is then that the cares of life are forgotten, and its anxieties and sorrows for the time thrown from us, while we gather strength and energy anew to continue the struggle.

We lie down at night to sleep, emblemizing the night of death, and rise at the light of day, as we rise from the tomb to the glories of immortality.

The brute creation also, by natural instinct, settle down in quiet as the darkness of night closes about them.

To the disappointed in ambition for wealth and honor, as in gloomy disgust they regard life, it is night.

To the honest poor in their deprivations and want, while no man befriends, and Heaven itself seems to frown, it is night.

The sombre shades of affliction's night envelope us; the hearse, the cemetery, the grave, and all the habiliments of death we are familiar with as every-day matters.

The new-made widow and half orphaned ones sorrow by the bed of death. In the glow of health, and in the pursuit of pleasure, scores are launched as in a moment into eternity; drowned in the deep water, or consumed in the furious fire, while fathers, mothers, husbands, wives, parents, and children, mourn in heart-stricken grief. To such it is a dark and sorrowful night of affliction.

It is intellectual night in that house of madness; reason has fallen from her throne, leaving but a broken wreck of the God-like man. The vacant eye, the silly laugh, the soul-harrowing scream, tell the tale of woe that it is all midnight with that once noble mind.

It is moral night in the drunkard's retreat, made vocal by impious merriment; in the gambler's hell, amid blasphemous imprecations; and in the brothel of ruined virtue.

It is spiritual night in heathen lands, where paganism is rampant in horrid cruelty, and the gospel's light ne'er broke its gloom.

It is an eternal night of despair in the place of the lost, whence mercy has for ever departed, and hope is never found.

It is related of those countries where there

are months of one unbroken night, that as the time approaches when day may be looked for, lookers-out are stationed on prominent positions to watch for its coming; and when the first streaks of light appear in the sky, indicative of morning, the joyful intelligence is communicated from mouth to mouth, until the air resounds with the cry of "Day, day!"

As natural night precedes the coming day of beauty, be it ours, during our allotment of earthly night, to anticipate the dawn of that blessed morning which shall usher in an eternal day of glory.

Christian Intelligencer.

Fatal Illusions.

The deceitful fascinations of sin and the powerful and fatal control which it obtains over the votaries of the honors and pleasures of the world, were strikingly depicted in a discourse once delivered by a clerical friend. The pictures as there drawn was substantially as follows:

If, said the preacher, you wish to know how this great change in the moral nature of man—genuine conversion—is effected, we cannot tell you. It is the work of Divinity, and therefore far beyond the grasp of finite minds. The utmost we can do is to give you a description of what takes place in the soul when arrested by the hand of God in the course of iniquity. And for this purpose, we may perhaps be allowed to draw an illustration from the strange and singular power of illusion and fascination possessed by the reptile which was once chosen as his garb by the father of lies.

It appears to be well authenticated by facts, that even young children have sometimes been completely subdued and entranced by this strange power of the serpent. Imagine to yourselves then, a little prattling child fixed by the fearful glare of the destroyer. You see it gaze for a while intently; and then begin to approach slowly the object of its regard. It sees not the poisonous reptile—to it there appears naught but what is beautiful and desirable, a variety of the most brilliant colors, adorning the spot to which its vision is directed. It draws nearer and nearer; and now is even stretching out its little hands to grasp the deadly monster! Shall it perish? No! The voice of its watchful parent has called off for a moment its attention, and the spell is broken. It looks back to behold with delight the loveliness that seemed so alluring—and lo! a scaly serpent, the very sight of which causes it to shrink with horror and loathing, and fly to the embraces of its parent: and even then, its trembling, palpitating heart can scarcely be persuaded of its safety.

Just so, said the speaker, it is with the sinner. All that is beautiful and desirable appears to his deluded and fascinated spirit, to be centered in the world and its enjoyments. These form the objects of his devoted pursuit, and in these, he imagines his happiness to be found. He is completely under the spell of the "old serpent." But let the light of divine truth shine into his understanding, and the voice and Spirit of God arrest him in his career, and the whole appearance of things is changed. The startled sinner gazes with horror upon the illusion which had bound him and the danger which he has so narrowly escaped. He perceives that he had been rushing on inevitable destruction; and the golden fruit that seemed so bright and beautiful externally, is discovered to consist of ashes and bitterness within. The object which has fascinated and bewildered the mind, and led it forward eagerly and recklessly to its attainment, is now seen to be a horrid reptile that entices only to destroy. "The pleasures of sin," as he once conceived them, have not merely vanished away, but have been found to be the hidden springs of death, whose poisoned waters sparkle and fascinate only to tempt the deluded victim onward, still onward, until he becomes involved in the vortex of destruction and sinks into the dark and gloomy caverns of endless torture, sorrow, and despair. Then it is he realizes, if never before, the wisdom of Moses' choice—"choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Presbyterian Advocate.

Horrid Blasphemy.

Dr. Nast, of Cincinnati, has commenced the publication of a series of numbers in the *Western Christian Advocate*, on the "German Work." From his first number I have clipped the following, that we may see in this part of the country what Germany is doing for us in increasing our population. What can be done to prevent the poison from spreading? Prosecute with untiring effort our missionary work among the Germans, both in this country and in their fatherland. But to the paragraph:

"Our brethren in Cincinnati do all they can to stem the torrent of overflowing wickedness. O that the American citizens would do their

duty, and execute their Sabbath laws! If there is no restraint laid upon the increasing desecration of the Lord's day by the German population, every avenue of Gospel influence upon the masses will be closed, and Cincinnati will be another New Orleans. Only a very small number of the Germans attend Protestant Churches. Even the Rationalistic Churches are comparatively empty. But Jackson Hill, Mt. Adams, Moor's Garden, the infidel Turner's Hall on Walnut street, a dozen other beer and wine resorts, and the German theatre hall, besides numberless coffee-houses, are full the whole Sabbath day. A few Sabbaths ago, when I returned from an evening appointment in the Race street church, I heard on Vine street music and dancing. Do the American citizens not see with seeing eyes and hear with hearing ears? It will not do to throw the whole blame of these abominations upon the German immigrants. They never were taught at home either by State or Church, by precept or example, that it was wrong to go to the beer-house or theatre on the Sabbath day. I ought, however, to mention an instance of gross imposition practiced upon the American public. For some months there are regular advertisements of "sacred concerts" for Sunday evenings, but all the pieces of music are taken from the most irreligious operas. A few weeks ago, on the evening of the great Romish festival of Corpus Christi, there was played on the German stage of this city, "the life of Jesus Christ from his baptism to his crucifixion!" And who dared to play the part of the Son of God? The director of the theatre, a Mr. Aldersberg, who has been just now found guilty of murder in the third degree. The Rev. Mr. A. Gerwig, editor of the Protestantische Zeiterblätter, and pastor of the German Protestant church corner of Race and Fifteenth streets, who seems to have been present, criticises the performance, and makes, among other remarks, the following: "At the holy supper the actors drank too quickly—they loved the wine—so that Mr. A. said, 'Slowly, you drink too quickly.' We did not know whether we should laugh or cry!" (!)

Here we have a *Reverend Editor* attending a theatre on the Sabbath, witnessing a blasphemous performance, and not knowing whether to "laugh or cry!" Certainly all Christians know what to do—they should cry. "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

Pittsburgh Christian Advocate.

"Uncle Tom."

In the many criticisms on Mrs. Stowe's great work, no objection is so common as that of exaggeration, or overdrawing in the *finale* of Uncle Tom's death. All who read the newspapers agree that whippings to death do occur, but all will not or cannot believe that any one, for conscience' sake, has died by the lash here, in this glorious nineteenth century. Those "niggers" who are whipped to death are desperate characters—persons who have worn out the patience of overseers and masters by crime and laziness.

Well, in the summer of 1839, we were in Louisville, Ky. As no great change has ever taken place in our opinion on this slavery question, we were at some loss then for a place to go to preaching, and used on the Sabbath to walk out to a grave-yard, or into the fields, or up and down the streets in search of sermons. One forenoon, passing a little frame church on Walnut street, if we recollect rightly, we heard the voices of a congregation singing. Brother Samuel, who was with us,—it was further down street than would have been thought safe for a woman to walk alone at midday,—said it was a congregation of Methodists, and a missionary station, he thought, but assured us he had once dropped in and heard a sermon he liked.

We went in and took a seat. A plain-looking elderly man preached in the style usual for Methodists—preachers in country places—all about religion—it comforts in life and triumphs in death. Like Uncle Tom, he insisted, with great earnestness, that it was "a great thing to be a Christian." Religion—it made the weak strong,—and the meanest most honorable. To illustrate this grand truth, he told an anecdote as something coming within the range of his own knowledge, of an old slave who had "got religion." His master was kind, but irreligious and reckless, and was withal much impressed by the earnestness of his servant's prayers and exhortations. But one day, one evil day, on the Sabbath, too, this same kind master was drinking and playing cards with a visitor, when the conversation turned upon the religion of slaves. The visitor boasted that he could "whip the religion out of any 'nigger' in the State in half an hour."

The master, proud of possessing a rare specimen, boasted that he had one out of whom religion could not be whipped. A bet was laid, and the martyr summoned. A fearful oath of

recantation, and blasphemous denial of his Saviour, was required of the old disciple, upon pain of being whipped to death. The answer was, "Bress de Lord, massa! I can't."

Threats, oaths, entreaties, and noise were tried, but he fell on his knees, and holding up his hands plead,

"Bress de Lord, massa, I can't! Jesus, he die for me! Massa, please massa, I can't."

The executioner summoned his aids, the old man was tied up, and the whipping commenced; but the shrieks for mercy were all intermingled with prayers and praises—prayers for his own soul and those of his murderers. When fainting and revived, the terms of future freedom from punishment were offered again, and again he put them away with the continued exclamation, "Jesus, he die for me! Bress de Lord, massa! I can't."

The bet was to the full value of the property endangered. The men were flushed with wine, and the experimenter on "nigger religion" insisted on "trying it out." Honor demanded he should have a fair chance to win his bet, and the old disciple died under the lash, blessing the Lord that Jesus had died for him!

The preacher gave his recital with many tears, and before he was done, we do not think there was a dry eye, except our own, in the house. Our pulses all stood still with horror, but the speaker did not appear to dream that his story had any bearing against the institution with which he was surrounded.

We cannot remember how he said the particulars came to his knowledge, but think the martyr had been under his pastoral care, and that he got the minutæ from slave witnesses in a "love feast."

He gave us the story simply to show what a good thing religion was. Of those who heard it, and the many persons there to whom we related it, we found not one who appeared to doubt it. Any indignation felt and expressed was against the individual actors in the tragedy.

This, and the account we once gave of the old man "born in Pennsylvania, and free when twenty-eight!" who told us his own story of his beautiful "Misses Jenny" and her bad husband, who sold him South by treachery; of his telling his own story of being "born in Pennsylvania and free," and being subsequently sold and resold eight times; of his seven good masters, and the cruel one who gave him the scars he exhibited to make him quit going to meeting, and curse God and Jesus Christ; of his present happiness in having found Misses Jenny, and the prospect of going with her "home to Virginny," these things convince us that there have been more Uncle Toms in these United States than we of the North have ever dreamed of in our philosophy.

There are to-day, as there have been in all ages, thousands of wicked men, thousands of fanatics who would, if they had the power, punish with fine, imprisonment, stripes, fire and the rack, the heretic who differs from them in opinion. What then could be expected when one class holds irresponsible power over the lives of another? Just, that some of them will be very ready to use it.

Pittsburgh Saturday Visitor.

An Every-day Paradox;

OR, HOW A MAN LOST ALL HE WAS WORTH BY GETTING RICH.

There was a little village boy—

Oh! but his heart was full of joy,

Had he a stick to whittle on,

A bag of marbles and a kite,

Surely there never was delight

Like that of Johnny Littlejohn.

But time grew on—a boy no longer,

Up he grew, taller, stouter, stronger,

And then you would admire;

For he had made a splendid marriage,

And he rode in a shining carriage—

John Littlejohn, Esquire.

No doubt you think this very grand,

But I must make you understand—

A very different case;

Tho' shrewdest heads might not have found,

Had they surveyed this great man round,

Misfortune in his face.

And yet he was most sad—for riches

Have something in them that bewitches,

And fills with large pretences,

Whilst like a terrible disease,

They rob us of true mirth and ease,

Our faculties and senses.

And this was now his case; for he

Had lost his sight; he could not see

Some things however nigh;

The friends and playmates of his youth—

He could not see them, though, in truth,

Some stood full six feet high.

And then his hearing went—Oh! none

Had ears so quick as little John

For neighbors in their need;

But now if sorrow cries and roars,

What hope to pierce a dozen doors,

And ears most deaf indeed?

And soon he lost his common sense,

Puffed up with most profound pretence,

He hoped abroad to find

Each better man in poorer case,

Bow down unto the dust his face—

He was out of his mind.

His peace of mind expired in glooms,

He built a house of many rooms—

Of many and most grand;

But through them all he sought in vain;

He could not find his peace again,

In all his house and land.

Next memory wavered and withdrew,

The more estate and body grew,

Still grew his memory thinner;

Until he could not even tell,

Without a good resounding bell,

His common hour for dinner.

So on his house-top it was hung,

And loudly, duly it was rung,

To summon him to dine;

As well, as that the poor might be,

Assured, as they were drinking tea,

That he was drinking wine.

Alas, what mattered wine or food?

Oh! but he was in different mood,

By his own mother's door,

With porringer of milk and bread,—

And now his appetite had fled;

And it returned no more.

No! not though the dishes did abound,

Though busy lackeys stood around,

In jackets quaintly dressed;

With scarlet collar and dresed wrist,

And buttons stamped with a great beast—

John's true armorial crest.

This beast he on his trinkets wore;

On harness; on his carriage door;

And on his sealed letters;

Upon his bed, upon his chair,

This beast was figured everywhere,

A beast in golden fetters.

Lost eye and ear, lost heart and health,

Good name, good conscience; save his wealth

What loss could still befall?

Alas! to crown the dismal whole,

He died! 'Tis feared he lost his soul—

The heaviest loss of all!

William Howitt.

A "Crack Church" in New York.

Knickerbocker's correspondent, Henry, thus describes what is meant by being a member of a "crack church" in Gotham:—

"Those who can't pay eight hundred or a thousand dollars (for a pew) in a fashionable or 'crack church' are obliged to stay at home, unless they are humble enough to go to some of God's temples, where Christianity is not only preached, but practiced. We found our way into a 'crack church' last Sunday, in the upper part of the city. Casting our left eye as we entered, on a magnificent prayer-book, we observed in gilt letters the name of a millionaire, with whose early history we were fully conversant. He started in life as a clam-boy, and the old clam-boat to which he belonged used to be stationed near Washington Market until all its cargo of clams were sold out. He first acquired a capital of a few dollars. This he invested in the fish trade; he speculated in eels, porgies, and other fish; made a large sum of money, and finally succeeded in 'cornering shad,' bought up all the stock of the season, both in and out of the water, and sold them afterwards at his own prices, and made 50,000 dollars.—He cut his market associations, bought lots up town, now lives in the Fifth Avenue, and is a 'big dog.' As wealth increased, he found himself at the head of the 'cod-fish aristocracy,' to which of course he had access from his former business. Phalon the barber was sent for; his daughters had their hair combed out and dressed for the first time; teachers of music, drawing, Italian, French, etc., were hired; old Mr. Porgie joined the Church and took a costly pew. We happened to get into it; but we no sooner discovered where we were, when we made up our minds to vacate. We were too late. Old Mr. Porgie came sailing up the aisle with his wife and daughters, dressed as though they had known 'what was what' all their lives. To our astonishment instead of shutting the pew-door in our face, he asked us to 'keep our seats.' And didn't we have a nice time of it! The mother looked at us—so did the daughters; and they sniffled, smelt their salts as though one of their father's shad was in the slip. We felt annoyed, provoked; forgot our prayers; didn't hear a blessed word of the sermon, and came away disgusted with hypocritical upstarts, and with a determination next Sunday to go to a free church. Our ideas of pure, undefiled religion are drawn from the recorded life of our Lord and Saviour, Jesus Christ. He was a living example of humility, charity, love; in fact all that was good and lovely; some of his chosen disciples were very close imitators of their Lord and Master; and

though they were by profession fish catchers (we are not aware that they were clam catchers or speculators) like Mr. Porgie, they were not above other men because of their success or money. We wonder whether there will be any upper places, best seats or private pews in the great temple above, where the souls of rich people may be at their ease, and where poor folks can't intrude? Christian churches!—Christian rich men! We will say nothing more, and then we shall have less idle words to answer for at the day of judgment. Our costly churches are filled with *divers* sort of people, and are no places for the poor Lazarus."

The Crowned Skeleton.

AIX-LA-CHAPELLE, in Germany, derives its name from the tomb of Charlemagne. He gave instructions that when he died he should be buried in a royal position; not prostrate as slumbering dust, but seated in the attitude of a ruling monarch. He had the mausoleum erected after the model of the chapel which had been reared over the supposed sepulchre of our Saviour at Jerusalem. In a tomb within this chapel he was placed upon a throne. The Gospels, which I suppose he had often read whilst he was living, he would appear determined to study thoroughly after he was dead! he directed they should be laid upon his knees before him. By his side was his sword—his celebrated sword; upon his head was an imperial crown, and a royal mantle covered his lifeless shoulders.

Thus was his body placed, and thus did his body remain for about one hundred and eighty years.

One of his successors resolved he would see how Charlemagne looked, and what had become of the riches that adorned his tomb. Nearly a thousand years after Christ, the tomb was opened by the Emperor Otho. The skeleton form of the body was found there, dissolved and dismembered; the various ornaments that I speak of were all there, too; but the frame had sunk into fragments, the bones had fallen disjointed and asunder, and there remained nothing but the ghastly skull, wearing its crown still! and nothing to signify royalty but this vain pageant of death in its most hideous form!

The various relics were taken up, and are now preserved at Vienna, and they have often since been employed in the coronation of the emperors of Germany, in order to signify their greatness, and their being successors of Charlemagne.

Dr. Massie's Summer Ramble.

How striking a comment does the forty-ninth Psalm afford to this strange history! What became of the monarch's body? It was again entombed, though spoiled, till Frederick Barbarossa in 1165 interrupted the silence of the gloomy palace. He removed the royal remains into a splendid receptacle he had prepared, and placed the marble throne in the church, where it is now exhibited to strangers. But the body itself is nowhere to be found; its last resting-place is empty. The limbs are dispersed in the form of relics. The skull and one arm-bone are preserved as relics in the cathedral. But though scattered be his limbs, Charlemagne shall yet hear the voice of the Kings of kings, and stand uncrowned in His presence who wears the crowns of the universe.

The Tempters Within.

The sinners that entice from *within* are the man's own thoughts and desires. There is quite an army of these in a young man's breast. Thoughts have wings. They pass and repass unobserved. They issue forth from their home in the heart, expatiate over every forbidden field, and return like doves to their windows, through the air, leaving no track of their path. These thoughts become acquainted with sin. They are accustomed to visit the haunts of vice without detection. They revel unchecked in every unclean thing. They open up the way, and prepare a trodden path on which the man may follow. A gossamer thread is attached to an arrow, and shot through the air unseen, over an impassable chasm. Fixed on the other side, it is sufficient to draw over a cord; the cord draws over a rope; the rope draws over a bridge, by which a highway is opened for all comers. Thus is the gulf passed that lies between the goodly character of a youth fresh from his father's family, and the daring heights of iniquity on which the veteran libertines stand. The sober youth stands on the solid platform of religious and moral worth. No one can think it possible that he should go over to the other side. But from the brink on this side he darts over a thought which makes itself fast to something in these forbidden regions. The form no one saw, as it sped through the air, but it has made a lodgment in that kingdom of darkness, and the deeds of wickedness will quickly follow when the way has been prepared. "Out of the heart," said he who knows it, (Matt. 15:19,) "proceed evil

thoughts." Exactly that is what we expected; but what come out next? Murders, adulteries, fornications, thefts, false witness, blasphemies." That is a horrible gang. How quickly they come on! How closely they follow their leader! Murders and adulteries march forth unblushing; but they follow in the wake of evil thoughts. Oh, if the fountain were cleansed, the streams of life would be pure. So thought David, when, in agony of grief, despairing of his own efforts, he cried, "Create in me a clean heart, O God!" This is the root of the evil, and no cure will be thorough or lasting that does not reach and remove it.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPT. 4, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PAUL'S EPISTLE TO THE HEBREWS.

CHAPTER XII.

(Continued from Herald of Aug. 14th.)

Vs. 13, 14.—"Looking carefully, lest any one fall of the grace of God; lest any root of bitterness springing up, cause disturbance; and through it may be defiled; lest there be any fornicator, or profane person, like Esau, who for one meal sold his birthright."

The apostle is exhorting them against apostasy to Judaism, and he quotes the sentiment in the Law: "Lest there should be among you man, woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations: lest there should be among you a root that beareth gall and wormwood."—Deut. 29:18. PAUL had said in a former place: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin."—Heb. 3:12, 13.

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints."—Eph. 5:3. "What know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own! For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. 6:19, 20. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience."—Col. 3:5, 6.

Esau is called a profane person because he regarded present enjoyment more than the blessing of his birthright. It was when "Esau came from the field, and he was faint. And Esau said to JACOB, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name Edom. And JACOB said, Sell me this day thy birthright. And Esau said, Behold I am at the point to die: and what profit shall this birthright do to me? And JACOB said, Swear to me this day; and he swore unto him: and he sold his birthright unto JACOB. Then JACOB gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."—Gen. 25:29-34. Having once parted with his right to it, it was not in his power again to regain it.

V. 17.—"For ye know that afterwards, when he wished to inherit the blessing, he was rejected: for he found no place for a change of mind in his father, though he sought it carefully with tears."

The blessing which Esau would have inherited, was that which would have been transmitted to him by his father ISAAC, who supposed he was his first born, when he said to JACOB being thus moved by the Holy Spirit: "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."—Gen. 27:28, 29. When Esau found that JACOB had received the blessing which his father intended for him, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father! And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named JACOB? for he hath supplanted me these two times: he took away my birthright; and behold, now he hath taken away my blessing. And he said, Hast thou

not reserved a blessing for me?"—Ib. 34-36. But he could not change his father's mind, for "ISAAC answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants: and with corn and wine have I sustained him: and what shall I do unto thee now my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O father! And Esau lifted up his voice, and wept. And ISAAC his father answered, and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."—Ib. 37-40. Esau did not seek for penitence on his own part, but he wished to induce his father to repent of having bestowed the blessing on JACOB, that it might be bestowed on himself; but he sought in vain.

Vs. 18-21.—"For ye have not come to the mountain, which might be felt, and which was burning with fire, nor to blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; the hearers of which, intreated that the word should not be spoken to them any more: (for they could not endure the command, And if even a beast touch the mountain, it shall be stoned; and so terrible was the sight, that Moses said, I fear and tremble.)"

When the law was to be given from mount Sinai, Moses was commanded to "set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not a hand touch it, but he shall surely be stoned or shot through: whether it be the beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. . . . And Moses brought forth the people out the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish."—Ex. 19:12, 13, 17-21. Thus terrible were the tokens of justice, which the Jews had to behold; but not to a mount like this do Christians have to approach.

Vs. 32-34.—"But ye have come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to tens of thousands of angels, to the general assembly and congregation of the first-born, written in heaven, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than Abel's."

As the Jewish mount, was that from which the Mosaic law was given, so the mount Zion to which we come, must be the source from whence we receive the law of the new covenant. JOHN says: "And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."—Rev. 14:1. This text in Rev. doubtless has reference to the new creation, when "out of Zion shall go forth the law, and the word of the LORD from Jerusalem."—Isa. 2:3. We are come to this prospectively, as we also come to the other promised blessings. "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. 3:12. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."—Ib. 21:10. The angels are here put in comparison with those who were in connection with the giving of the law: "The chariots of God are twenty thousand, even thousands of angels: the LORD is among them, as in Sinai, in the holy place."—Psa. 68:17.

The church of the first born, are thus described by JAMES: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."—Jas. 1:18. And the SAVIOUR told his disciples to "rejoice because your names are written in heaven."—Luke 10:20.

The Judge of all is CHRIST, "who shall judge the quick and the dead at his appearing and kingdom."—2 Tim. 4:1.

The souls of just men are made perfect in the resurrection. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15:52-54. "God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:40.

Jesus hath "obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."—Heb. 8:6.

The blood of sprinkling has reference to the Levitical rite when "Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words."—Ex. 24:8. "Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For CHRIST is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. 9:21-24.

"By faith ABEL offered unto God a more excellent sacrifice than CAIN, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."—Heb. 11:4. But notwithstanding the blood offered by ABEL was thus accepted, the blood of CHRIST speaketh better things for us. "For by one offering he hath perfected for ever them that are sanctified."—Heb. 10:14.

V. 25.—"See that ye reject not him who speaketh. For if they escaped not who rejected him that spoke on earth, much less shall we escape, if we turn away from him who speaketh from heaven."

The apostle having completed his argument, again arrives at the proposition with which he started: that, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the LORD, and was confirmed unto us by them that heard him."—Heb. 2:1-3.

He who spoke on earth, was evidently MOSES; for when "all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."—Ex. 20:18, 19. Then "the people stood afar off, and MOSES drew near unto the thick darkness where God was. And the LORD said unto MOSES, Thus thou shalt say unto the children of Israel; Ye have seen that I have talked with you from heaven."—Ib. 21, 22. "And MOSES came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do."—Ib. 24:3.

Those who refused MOSES and escaped not, were those "whose carcasses fell in the wilderness."—Heb. 3:17. "He that despised MOSES' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, where-with he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."—Ib. 10:28, 29. Therefore we cannot escape if we refuse to hear the words which CHRIST is now speaking—the words of the gospel—from heaven.—(To be continued.)

THE RISE OF THE PAPACY.

The power of the Papacy had been predicted in Daniel under the symbol of "a Little Horn," that came up among the previous "ten horns," before whom "there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."—Dan. 7:8. These horns, were thus explained to DANIEL: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Ib. vs. 23-27.

When PAUL spoke of the second coming of CHRIST, in his first epistle to the Thessalonians, they understood that it was an event then imminent. The apostle, in his second epistle, corrects this impression, by referring to the foregoing prediction in Dan-

iel, which must be previously fulfilled. He assures them that "the day of CHRIST" "shall not come, except there be" "an apostasy, or" "a falling away first, and that Man of Sin," or the lawless one, "be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the LORD shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2:3-8.

The uniform application of these predictions to the Papacy, by Protestant writers, renders it unnecessary to argue this point. That power began early to be manifested, but its full development was "let," i. e., hindered, by the continuance of the Western Empire, which had to be taken out of its way. TERTULLIAN, near the close of the second century, in expounding those words, says: "Who can this be but the Roman state, the division of which into ten kingdoms will bring on Antichrist." And he gives as a reason why the Christians of this time prayed for the Roman empire: that the greatest calamity hanging over the world was retarded by the continuance of it. CYRIL of Jerusalem in the fourth century applied the passage in the same manner, and says: "Thus the predicted Antichrist will come when the times of the Roman empire shall be fulfilled, and the consummation of the world shall approach. Ten kings of the Romans shall arise together, in different places indeed, but they shall reign at the same time. Among these the eleventh is Antichrist, who by magical and wicked artifice shall seize the Roman power." A large number of the ancient fathers interpreted this text in the same manner.

In 312, twelve hundred and sixty years before the Massacre of St. BARTHOLOMEW in 1572, CONSTANTINE became emperor of Rome, embraced Christianity, and terminated the last and bloodiest of the Pagan persecutions—that of DIOCLETIAN which had continued ten years. CONSTANTINE undertook to remodel the Church, in conformity to the government of the state, and the unhallowed union of the two resulted in the dignities of Patriarchs, exarchs, archbishops, canons, prebendaries, &c., which he endowed with wealth and worldly honors.

In the ninth century a document was produced, which claimed to be a deed of gift from CONSTANTINE to the Pope, dated A. D. 324, ceding him the city of Rome and all Italy, with the crown, the mitre, &c.; but the forgery of this has been fully exposed. With the removal of the Capital of the world to Constantinople, the empire began to decline; but the Church augmented as fast. A provisional synod at Sardica in A. D. 344, and a decree of the emperor VALENTINIAN III. in 445, had acknowledged the Bishop of Rome as the Primate of the five Patriarchs, and as the last tribunal of appeal from the other bishops; but the edicts of the Pope were often disregarded and opposed, and he continued subject to the civil power till the subversion of the Western empire by ODOACER, king of the Heruli, in A. D. 476.

Several kingdoms had been gradually rising on the ruins of the empire, as it was hastening to its decline. The following have been regarded by Protestants writers, with great unanimity as the first ten, viz.

1. The Huns in Hungary, from A. D. 356.
2. The Ostrogoths in Mysia, from A. D. 377. They invaded and conquered the Heruli in 493. They were defeated in 538 by Justinian, when the Pope was placed in quiet possession of the capital of Rome.
3. The Visigoths in Pannonia, from A. D. 378 to 408, when they removed to the south of France till 589. They then removed to, and subjugated Spain.
4. The Franks in France, from A. D. 407.
5. The Vandals in Spain, from A. D. 407 till 427, when they removed to Africa and continued an independent kingdom till subjugated by Justinian in 533.
6. The Suevi and Alans in Gascoigne and Spain, from 507, till 585.
7. The Burgundians in Burgundy, from A. D. 407, till 524, when they became subject for a time to the Franks; but afterwards they arose again to an independent kingdom.
8. The Heruli, who advanced into Italy under Attila, and in 476 terminated the imperial rule by the dethronement of Augustulus. They were in turn conquered by the Ostrogoths in A. D. 493.
9. The Saxons and Angles in Britain, from about A. D. 450. And,
10. The Lombards in Germany, from A. D. 483.

Christianity, corrupted by Arianism had been embraced by nearly all the ten kingdoms which were established on the ruins of the empire; and the barbarians transferred to their Christian instructors, the profound submission and reverence which they were accustomed to yield to the teachers of Paganism,—many of the rites and ceremonies of which had been incorporated into the Catholic service. Ecclesiastical courts were established, in which were tried all questions relating to character, office, or property of the

clergy; and thus they became nearly independent of the civil judges.

The Heruli, which was the first of the ten horns plucked up, were conquered by the Ostrogoths in A. D. 493, when all Italy submitted to THEODORIC. He fixed his capital at Ravenna, which left the Pope the only Prince in Rome; and the Romans, for protection, were forced to pay more deference to him.

About A. D. 500 two popes were simultaneously elected, when THEODORIC gave the Papal chair to SYMMACHUS. Gross crimes being alleged against him by the defeated party, the king summoned a council in A. D. 503 to investigate the charges; and he was acquitted. The other party being dissatisfied, ENNODIUS bishop of Ticonum, drew up an apology for the Pope and council, in which for the first time the Pope was styled a "Judge in the place of God, and Vicegerent of the Most High;" and "subject to no earthly tribunal." Thus did the Lawless One, attempt "as God" to "sit in the temple of God."

In A. D. 533 JUSTINIAN, emperor at Constantinople, being about to attack the Vandals in Africa, and wishing first to settle the religious disputes of his capital in which he felt a great interest, he submitted the controversy to the Primate of Rome. To induce a decision in his own favor, or to give force to it, he acknowledged the Bishop of Rome the Chief of the whole Ecclesiastical body of the empire; and thus addressed him, in a letter sent by two distinguished prelates.

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c. to John the most holy Archbishop of our city of Rome, and patriarch.

"Rendering honor to the Apostolic chair, and to your Holiness, as has been always and is our wish, and honoring your blessedness as a father; we have hastened to bring to the knowledge of your Holiness all matters relating to the state of the churches. It having been at all times our great desire to preserve the unity of your Apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

"Therefore we have made no delay in subjecting and uniting to your Holiness all the priests of the whole East.

"For this reason we have thought fit to bring to your notice the present matters of disturbance; though they are manifest and unquestionable, and always firmly held and declared by the whole priesthood according to the doctrine of your Apostolic chair. For we cannot suffer that anything which relates to the state of the Church, however manifest and unquestionable, should be moved, without the knowledge of your Holiness, who are The Head of all the Holy Churches, for in all things, as we have already declared, we are anxious to increase the honor and authority of your Apostolic chair."

Says Dr. CROLY:

The Emperor's letter must have been sent before the 25th of March, 533. For, in his letter of that date to Epiphanius he speaks of its having been already dispatched, and repeats his decision, that all affairs touching the Church shall be referred to the Pope, "Head of all Bishops, and the true and effective corrector of heretics."

In the same month of the following year, 534, the Pope returned an answer repeating the language of the Emperor, applauding his homage to the see, and adopting the titles of the imperial mandate. He observes that, among the virtues of Justinian, "one shines as a star, his reverence for the Apostolic chair, to which he has subjected and united all the Churches, it being truly the Head of all; and was testified by the rules of the Fathers, the laws of Princes, and the declarations of the Emperor's piety."

The authenticity of the title receives unanswerable proof from the edicts in the "Novellæ" of the Justinian code.

The preamble of the 9th states that "as the elder Rome was the founder of the laws; so was it not to be questioned that in her was the supremacy of the pontificate."

The 13th, On the ecclesiastical titles and privileges, chapter II. states: "We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood, and that the most blessed Archbishop of Constantinople, the new Rome, shall hold the second rank after the holy Apostolic chair of the elder Rome."

The supremacy of the Pope had by those mandates and edicts received the fullest sanction that could be given by the authority of the master of the Roman world. However worthless the motives, the act was done, authentic and unquestionable, sanctioned by all the forms of state, and never abrogated,—the act of the first potentate of the world. If the supremacy over the Church of God had been for man to give, it might have been given by the unrivalled sovereignty of Justinian.

From this era the Church of Rome dates the earthly acknowledgment of her claim. Its heavenly authority is referred to the remoter source of the Apostles.—*Apoc.* pp. 14-16, 30, 31.

The war against the Vandals was vigorously prosecuted by BELISARIUS, JUSTINIAN's general, and resulted in their conquest the same year. Thus was the second of the first ten divisions of the empire subjugated: the second horn was plucked up.

Rome was still in possession of an Arian monarch, who was a bitter enemy of the Catholic Church. Intelligence of the success of BELISARIUS in Africa reached the emperor, Dec. 16th, A. D. 533. "Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded without delay to the full establishment of the Catholic Church."—*Gibbon*, *Harpers' Ed.*, v. 3., p. 67. BELISARIUS proceeded to the conquest of Italy, which he effected, and marched on to Rome. Only 4000 soldiers were sta-

tioned for its defence; and they could not oppose the wishes of the Romans who voluntarily submitted. Seized with a momentary enthusiasm, "they furiously exclaimed that the apostolic throne should no longer be profaned by the triumph or toleration of Arianism; that the tombs of the CÆSARS should no longer be trampled on by the savages of the north; and without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the pope and clergy, of the senate and people, invited the lieutenant of JUSTINIAN to accept their voluntary allegiance, and to enter the city." Thus was "the city, after sixty years' servitude, delivered from the yoke of the barbarians" Dec. 10, A. D. 536. And "the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of CHRIST."—*Id.* p. 80.

In the winter the Ostrogoths made preparations, and besieged Rome with an army of 150,000 fighting men. Pope SYLVERIUS was suspected of treachery, and on proof that he had communicated with the enemy he was banished by BELISARIUS. At the emperor's command, the clergy of Rome proceeded to the choice of a new bishop, and elected "deacon VIGILIUS, who had purchased the papal throne by a bribe of two hundred pounds of gold."—*Id.* p. 85. As he had obtained the papal seat by fraud, it was claimed that he was not the lawful Pope; but in A. D. 538, he was owned as such by the 5th General Council, and the whole Christian world.—See BOWER'S *Hist. Popes*, v. 2, p. 374. In March of this year, (538)—after "one year and nine days"—the Ostrogoths raised the siege of Rome, and burned their tents—one third of their number having perished under its walls. The arms of JUSTINIAN triumphed, and the Catholic hierarchy was established. The third horn had been plucked up by the fall of the third of the first ten divisions of Rome.

The Bishop of Constantinople did not submit willingly to the Primacy of Rome. On the death of JUSTINIAN, the supremacy of the Pope was utterly denied; and in A. D. 588, JOHN, Bishop of Constantinople, himself assumed the coveted title of "Universal Bishop." The Roman Bishop, GREGORY the Great, indignant at this usurpation, denounced him as a "usurper, aiming at supremacy over the whole church," and declared that whoever claims such supremacy "has the pride and character of *Antichrist*."

BONIFACE succeeded to the Roman See, and in the following year, A. D. 606, only two years after GREGORY's death, applied to PHOCAS, who had ascended the throne of Constantinople by the murder of the emperor MAURITIUS,—for the same blasphemous title, with the privilege of continuing it to his successors. His request was granted, the eastern Bishop was forbidden its use, and the Primate of Rome was again acknowledged as "Universal Bishop," and the unrivalled "Head of all the Churches." This title has been worn by all the succeeding Popes; "but the highest authority," says Dr. CROLY, "among the civilians and annalists of Rome, spurn the idea that PHOCAS was the founder of the supremacy of Rome. They ascend to JUSTINIAN as the only legitimate source, and rightly date the title from the memorable year 533."—*Apoc.* p. 117.

In A. D. 730, Emperor LEO issued an edict for the destruction of all images used in religious worship. From that time the Pope scorned his authority, and acted in defiance of the emperor's will, who found himself unable to compel the Pope to obey the edict.

The Papacy thus defied all human authority; but did not as yet attempt the exercise of temporal power.

In A. D. 756, PEPIN, the usurper of the crown of France, compelled the king of Lombardy to cede the exarchate of Ravenna to the Pope, "to be forever held and possessed by St. PETER and his lawful successors in the See of Rome." The Pope had now become a temporal Prince, and one of the kings of the earth. In A. D. 774, CHARLEMAGNE, the successor of PEPIN, confirmed the former gift, and in addition, subjugated the Lombards, and annexed a large portion of their kingdom and the Duchy of Rome to the Roman See. In A. D. 817, LOUIS the Pious, granted "St. PETER's patrimony" to the Pope and his successors, "in their own right, principality, and dominion, unto the end of the world." Hence, as a temporal Prince, the Pope wears a triple crown.

In A. D. 800, CHARLEMAGNE was solemnly crowned and proclaimed Emperor by the Pope, having reduced under his sway nearly the whole of Europe. From this time the popes claimed superiority to all kings and emperors, received homage from them, and exercised all the rights of sovereignty; but they were nominally dependent on the emperors of the west till A. D. 1278, when the emperor RUDOLPH released the people of the Papal States from all allegiance they might still owe to the imperial crown. This act was confirmed by the electors and princes of the empire. The Popes, in the greatness of their power, crowned and uncrowned kings at their pleas-

ure, absolved subjects from all allegiance to their rulers, excommunicated whoever they would, and compelled secular princes to put to death heretics.

In A. D. 1294 BONIFACE VIII. became Pope. From his accession, HALLAM dates the decline of the Papacy which for "more than two centuries had been on the throne of the earth, and reigned Despot of the World."—*Dowling*. His bull of excommunication against PHILIP of France, being disregarded by that monarch, who adroitly made the Pope his prisoner, his rage brought on a fever which caused his death. Only a few succeeding Pontiffs claimed, and none attempted to enforce the prerogatives exercised by the preceding Popes. For seventy years the successors of BONIFACE resided at Avignon in France, and paid great deference to the monarch of that country. After this was the Western schism, which divided the Church for forty years,—two rival Popes claiming the mitre, and thundering out their anathemas against each other. These events greatly weakened the Papacy. About this time appeared WICKLIFF and HUSS, and JEROME of Prague; and still later, in 1517, MARTIN LUTHER, in opposition to the Papal pretensions.

In A. D. 1572—twelve hundred and sixty years from the removal of CONSTANTINE from Rome to Constantinople, occurred the bloody massacre of St. BARTHOLOMEW, when in one day 5000 Protestants were murdered in Paris, and in the same proportion in other parts of France. The persecutions of the Papists continued till near the close of the last century; and as late as November 1781 a woman was burned alive by the Inquisition in Spain.

In 1793, twelve hundred and sixty years from JUSTINIAN's letter to the Pope in 533, the Papal Church, with all religion was entirely suppressed in France. And in 1798, which was the same length of time from the establishment of the Papacy, by the conquest of the Ostrogoths,—the plucking up of the last of the three horns in 538, Gen. BERTHIER entered Rome, compelled the Pope to flee and terminated the Papal government.

Such of the cardinals as had not fled from the city, assembled in council disposed to uphold the Pontiff; but finally, "with melancholy voice, they pronounced their *absolute renunciation of the temporal government*." A Republic was established in its stead; and the Inquisition was destroyed in Rome. In 1808 it was destroyed in Spain.

The temporal power was afterwards restored; but in 1848, twelve hundred and sixty years from 588 when JOHN assumed the title of Universal Bishop, the Pope again fled from his throne. Two years subsequently he was again restored.

SPIRIT RAPPINGS.

MR. ORVILLE HATCH, of Franklin, Conn., has become insane, he having devoted considerable attention to the subject of *Spirit Rappings*. Mr. HATCH is a farmer, and has been instrumental in introducing many important improvements in agriculture into the town in which he resides.

This is only one of many cases in which insanity has resulted from mental anxiety on this subject of *Spirit Rappings*. Of course this fact has strictly no bearing on the real character of these exhibitions. Insanity often results from excessive absorption, in religious topics, in politics, in business affairs, &c., &c.; and yet these various themes lose none of their importance on that account. But it does seem deplorable that so serious calamities should attend upon a subject so paltry and pitiful in all its innocent results. If great benefits were conferred upon the world as an offset to these great misfortunes,—if new revelations of its destiny and duty were made to the race in exchange for these occasional instances of mental wreck, we might be content with the surplus of advantages, and consider the attendant evils as only part of the price we must always pay for anything valuable.

But we have no such consolations. Granting everything to be true which these spirit-rappers claim; conceding even that these demonstrations are made by disembodied spirits, our respect for them is not sensibly augmented. Upsetting tables, rocking bureaus, deranging chairs, and hammering upon doors, is all small business for beings that have left the earth, and are supposed to be engaged in more important affairs. Their answers to questions asked, however great the knowledge they display concerning secrets of the past, indicate no advance in intelligence since their departure from the body. Not one of them pretends to have solved any of the mysteries of nature; to have revealed anything new concerning the future destiny of the soul; to have elucidated any of the mysteries of the Universe: to have added anything whatever to the sum of human knowledge, or smoothed in the least the difficult path of human endeavor. The spirits (if spirits they are) have thus far acted in a way by no means adequate to their pretensions. Their conduct tends essentially to lessen our respect for their "cloth." If passing into the higher sphere of existence works no greater change than they have manifested, it is scarcely worth while to leave the flesh. We know quite as much already as they can tell us. Men can rap on tables, and even tip them over, without being disembodied; and we don't see any special advantage in bringing persons from the other world to do what can be done equally well—if it were worth doing at all—by persons still in this.

It seems to us, therefore, a great waste of time for intelligent people, who have duties to perform to their fellow-men here, to be puzzling their brains about these frivolous common-places. Suppose the rappings are the work of spirits;—who cares! What odds does it make! What good do they do? And

how can any man become wiser, or better, or able to do more good by listening to them—and trying to find out from them what he already knows from a much better source? Suppose they can tell just when or where and how your great-grandmother died;—is it any news to you? When they will come with any message of consequence—with any revelation of new spiritual truths—any novel declaration of duty for our guidance in life, it may be worth while then to scrutinize their pretensions more closely. But no sensible man should waste his time, and puzzle his brain, upon such stupid inanities as have thus far formed the staple of all these exhibitions. Where they come from, we neither know nor care. If spirits are at the bottom of them, we think they might be in better business.

N. Y. Times.

There is much common sense in the above comments. The fact, that not a single principle in ethics, or fact in science has been elicited by all this thumping and drumming on tubs and tables, should itself cause any sensible person to stop and inquire, what possible good can result from it? Yet the rapidity with which this is spreading, indicates that such considerations weigh little with a multitude of minds. The infidelity, however, which it teaches, is an alarming feature of the times, and when too late the churches will see that they have failed to investigate, and to meet this advancing foe by exposing its origin and tendency.

The Storm.

The severe rain storm which commenced on Saturday evening has continued up to the present writing with but little cessation. It rained nearly all day yesterday as hard as at any time since the commencement of the storm, and last evening there were no signs of a clearing up. The quantity of water which has fallen has been immense. It is all needed, however, and the earth will now put on her fall robes in all their beauty.

In all the towns in the suburbs the effects of the storm have been felt severely. In Roxbury much rare and choice fruit, belonging to Mr. Dana, was destroyed. In Charlestown, Somerville, Medford, and Cambridge, many valuable fruit trees which a few days since hung laden with beautiful fruit, are now stripped, large branches broken, and fruit and foliage scattered upon the ground. In Somerville a whole field of corn was levelled to the ground, and in Medford and Woburn, peach, apricot, and plum trees were stripped of fruit, broken and destroyed.

The Bangor papers state that a very heavy three days' rain came to a conclusion on Saturday afternoon. A large quantity of rain fell, which was much needed.

At Newburyport, the quantity of rain which fell from Saturday night to Monday morning, at five o'clock, was three inches and 65-100ths.

At New York the storm was severe on Saturday and Sunday. A slight accident happened on the Hudson River Railroad on Saturday evening, in consequence of the washing away of the road. In the city, two or three houses in process of construction were blown down, but no person was injured. In Brooklyn, also, considerable damage was done to trees, new buildings, &c.

The steamer *City of New York*, Capt. Baxter, which left this port last Saturday afternoon on her regular trip to Philadelphia, is reported by Capt. Cleveland, of sloop *Escort*, at New Bedford, to have been ashore on East Chop, Holmes's Hole, at 1 P. M. on Sunday, with a lighter alongside. Capt. C. states she could not have been got off Sunday afternoon if the gale continued, as the tide was falling when the *Escort* passed her. The steamer *Massachusetts* not having arrived at New Bedford yesterday at the usual time, on account of the storm, we have no further information from the *City of New York* than is contained above.

Our dispatches from the South give sad accounts of tremendous storms at Mobile and vicinity, and at New Orleans. The loss at the former place is estimated at from one to two millions of dollars.—*Boston Journal*, Aug. 31st.

A WHOPPER.—The last No. of the *Spiritual Telegraph* contains a letter purporting to have been dictated by the spirit of Wm. Miller. From a somewhat familiar acquaintance with his style and manner, we are unable to perceive the slightest similarity to them in this communication. If dictated by a spirit, it must be by a lying one, who has stolen his name, and endeavored to speak for him. Wm. Miller would not speak in such a manner, he would not hold such sentiments, and he would not attempt to communicate with mortals in a forbidden manner, through those who acknowledge they never saw or heard him. We should like to interrogate that spirit, as a gentleman did one who claimed to be his brother James. "Are you happy, James?" said the gentleman. "Yes," responded James. "You lie," said the man; "any one who lived as wicked as you did cannot be happy." "No," James said, "I am not happy." "What did you lie so then for?" said the man. "Because," said James, "it is our business to deceive."—Not that Mr. Miller's spirit would give such answers; but the one who pretends to speak in his name would.

THE BERKLEY MEN.—Who are the Berkley men? is often asked by those who have read the *Napoleon Dynasty*, which purports to be written by "the Berkley men." If the work was not all written by one man, it gives evidence of being all planned and arranged by one mind; and the several parts have all received the impress of the same genius. There is so striking a similarity in the style of it, the manner of arrangement, the commencement and close of subjects, and the formation of periods, to that of the *Glory and Shame of England*, and other works of C. EDWARDS LESTER, that we are very confident that he is the soul, if not the soul and body of "the BERKLEY MEN."

"Speaking lies in hypocrisy," (1 Tim. 4:2).—The *Pittsburgh Catholic*, a Papist journal, has the following exquisite morsel. We wonder if the man slept comfortably after writing; or did he make arrangements for immediate absolution?

"When Kossuth was here, ay, when he was here, Protestant preachers in their pulpits compared him to the Son of God, and bade their hearers kneel and worship him; and they obeyed."

The N. Y. *Express* says—"Letters have been shown to us from high and reliable authority, which give the most positive assurance that the fishery question has been satisfactorily adjusted between the American Minister and the British Government, and that dispatches to that effect were transmitted by the *Asia*."

CORRESPONDENCE.



THE KINGDOM DELIVERED UP TO GOD THE FATHER.

BY J. W. DONHAM.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power."—1 Cor. 15:24.

The fact that much difference of opinion exists relative to the nature of the kingdom, and the time of the accomplishment of the events contained in the above passage, will not justify a disregard of this important portion of God's word. It must, however, be contemplated in connection with those scriptures which belong to the same grand event and the period to which it refers.

The chapter contains a summary of those great events that constitute the gospel preached by Paul, and leads our mind onwards from the death of Christ until the period of his second appearance, and refers to those grand events to accompany his return, viz., the resurrection of his saints, their glorious change from mortal to immortality, and the swallowing up of death in victory.

In verse 21, Paul shows that as death came through man—Adam—through man—the second Adam—there will be a resurrection from that death: "For since by man came death, by man came also the resurrection from the dead."—See Rom. 5:12, 21.

In verse 22, we learn that as in Adam all die, even so in Christ shall all be made alive. That natural as well as moral death entered the world in consequence of the transgression of our first parents will not be questioned. With but few exceptions all men have died; and all will yet die, except those referred to in vs. 51 and 52, who at the sound of the last trump shall be changed in a moment, in the twinkling of an eye. As all have died through the sin of the first Adam, all will be raised through Christ the second Adam—through whom came the resurrection; and "there shall be a resurrection of the dead, both of the just and of the unjust."

Although the apostle in verse 22 refers to the broad truth that all men will be raised, lest any should imagine that the resurrection of both classes will be simultaneous, in verse 23 he calls attention to the order of the resurrection: "But every man in his own order, Christ the first fruits; afterwards they that are Christ's at his coming." Therefore although the Scriptures teach that all will be raised, it does not necessarily follow that the righteous and the unrighteous must be raised at the same time.

Christ prospectively destroyed the power of the grave, and snapped asunder the claims of death eighteen centuries since, in proof whereof he rose triumphant from the tomb; many bodies of the saints which slept arose also. "Christ the first fruits, afterwards they that are Christ's at his coming." Several scriptures in the New Testament make a distinction relative to the rising of the just and unjust not occurring at the same time, without violating their meaning they may be interpreted to harmonize with the truth brought to view in verse 23, that only those who are Christ's will be privileged to rise and bask in the glory to be manifested at the period of his return. Before noticing particularly the text it appears necessary to make a few remarks on the term "Then." It does not necessarily follow that the event referred to will take place in immediate connection with the event just before mentioned, or at that time; and although the term "Then" is sometimes used to express coincidence, it is also used to signify consecutive order. In one instance we read "first the blade; then the ear," &c. The blade springs into existence, and then the ear; but the period of their manifestation is not coincident—the one follows the other. Corresponding therewith in order, Paul mentions—"Christ the first fruits." This is retrospective and occurred 1800 years since. "Afterwards they that are Christ's at his coming." This is prospective, and will be accomplished at the sound of the last trump. "Then the end," i. e., the next great event in order.

We proceed to notice—1. The end referred to. 2. The kingdom to be delivered up. 3. The duration of Christ's reign.

1. "Then cometh the end." If we contemplate this clause in connection with those striking declarations that refer to the same grand event, it must refer to the termination of the work, and power, and dominion of Satan in the territory of the kingdoms of the world, and the complete establishment of the kingdom of God. Satan has usurped the territory of Christ's dominion. He is spoken of as the god of this world, and the Prince of the power of the air. He ruleth

in the hearts of the children of disobedience; while his object has ever been to frustrate the designs of God, to fill the hearts of his creatures with enmity, excite them to rebel against him, violate his truth, and trample beneath his feet his holy laws. He will not, however, be permitted to exert his present power for ever. His dominion as the roaring lion seeking whom he may devour, with the work of the myriads of subjects who do his bidding, and as the king of terrors, will ere long reach its terminus. The mighty angel who hath the keys of hell and death, who openeth and no man shutteth, and shutteth and no man openeth, will descend, seize the great enemy of our race, bind him, cast him into the abyss, set a seal upon him; and loom him no more until the period of the final gathering of his subjects, who, with himself, will be cast into the lake of fire prepared for the devil and his angels, and shall be tormented day and night for ever and ever. (Rev. 20:10.) Christ must reign until he shall have put all enemies under his feet. All things opposed to his spirit will be banished from his presence; all who are opposed to his supreme and universal dominion will be brought beneath his feet; those desirous to retain possession of his territory will be cast out, he will crush the power of death and bruise the serpent's head. We have several plain declarations of holy writ showing that the nations of the earth will be destroyed when Christ shall take unto himself his great power, and reign as King of kings and Lord of lords. (See Ps. 2:8, 9; Dan. 2:36; Isa. 2:10, 22; Ps. 68:1-3; Matt. 13:49, 50; Luke 11:22; Rev. 19:11-21.) Thus the Scriptures teach that there will be a struggle between Christ and the nations; but the language used: "Rule them with a rod of iron and dash them in pieces like a potter's vessel"—"The iron, clay, &c., broken to pieces together"—"Shall gather out of his kingdom all things that offend and cast them into a furnace of fire"—"Destroy them that destroy the earth," conclusively teach that Christ will gain the victory, and rescue the dominion given to Adam from its great usurper.

As several great events are predicted to occur at the coming of Christ it is sometimes difficult to determine the exact order of their fulfilment. But it is certain that in connection with the Saviour's return, and the great day of the Lord all will receive their complete accomplishment. He will first bind the strong man and then spoil his goods.

"Yes mighty Jesus thou shalt reign,
Till all thy haughty foes submit;
Till hell and all her trembling train,
Become the footstool of thy feet.
Then rescued souls shall bless thy power,
Thy arm shall full salvation bring;
Thy saints in that illustrious hour,
Shall conquer with their conquering King."

2. The kingdom to be delivered up.

Some entertain the opinion that the "Mediatorial Kingdom," * is referred to, that it will be left or given up to the Father at the period indicated; others that it refers to the "Millennial Kingdom," or the kingdom of Christ; and that the kingdom of God will succeed the kingdom of Christ. In the Scriptures the kingdom of God, and of Christ, and of his saints, are identical, therefore we should not make distinctions where they do not exist; neither must we allow any influences drawn from a single passage to contradict plain unequivocal declarations, and thereby destroy their harmony.

Whatever change may take place in the administration of the kingdom, when Christ shall have once taken possession of, and organized his kingdom, he will never leave it, therefore his reign will not terminate with what has been termed the millennium.

The kingdom which Christ will deliver up will be the kingdom he purchased with his own blood, the territory of which will be universal, and its happy subjects, the whole family of the redeemed—including men of all nations, colors, and climes, who have been washed by faith in the blood of the Lamb.

Satan usurped the dominion originally prepared for man in his state of innocence. Christ came to rescue it from the usurper. It was forfeited through the sin of the first Adam, but will be restored through the righteousness of Christ—the second Adam. At the times of restitution, which signifies the period for the recovery or bringing back what was lost, or subverted, the curse which introduced death, and caused happiness to flee, will be removed from the earth, and from men who have been born again.—The Saviour's suffering life, and agonizing death paid the price, which constitute him the redeemer of

* Christ's mediatorial office is no where in the Scriptures called a *kingdom*, and much less is it, the kingdom. The phrase, "mediatorial kingdom," is an absurdity of itself. For, a kingdom is under the government of its king; the exercise of the mediatorial office is not the exercise of kingly power, but it is mediating between two opposing parties, it is interceding for a party at the court of a superior. Such is Christ as an Advocate, interceding for us with the Father; as our great High Priest, who is passed into the heavens, making continual intercession for us; but how does it become the office of a king to make intercessions for others!—Ed.

"the purchased possession." He has redeemed man's soul from the power of sin, his body from the power of the grave and second death, and the earth, his forfeited inheritance, from the dominion of Satan.—The price was paid, justice was satisfied, and the law made honorable. Although men die, when the trumpet sounds they will rise again, and "this mortal put on immortality." Although the earth is cursed, and now defiled, at the times of restitution the curse will be removed, the earth will be purified from its defilement, a voice from the throne will proclaim, "Behold, I create all things new," it shall be done; the new heavens and new earth will appear radiant with glory, "and there shall be no more curse."

Christ will appear as the avenger of his saints, and as the destroyer of his and their enemies. He will gather out of the territory of his kingdom the subjects of the usurper, and all things that offend. He will reign in judgment with his saints until he shall have fully accomplished the completion of the work of redemption. The saints, with Christ their head, shall judge the world. (Psa. 149:5-9; Rev. 20:4-6.)

The heavy judgments threatened will doubtless take some time in being executed. True they could by the power of God be accomplished in an instant, but those scriptures that bring them to view imply time; yet all may be contemplated as occurring in connection with his coming. All the events to occur from the period of his descent until the loosing of Satan are connected with his coming, and the object of his return. Different scriptures bring to view in a variety of aspects the events to occur in connection therewith, and mention the period, as "at his appearing," "at the last trump," he "shall judge the quick and the dead at his appearing and kingdom." In this instance three great events are brought to view; 1, the judgment of the quick and dead; 2, his appearing; 3, the establishment of his kingdom. When several important events are mentioned in the same connection, it is sometimes difficult to determine the exact order of their fulfilment, and whether all will be accomplished at the same time, or consecutively. Peter referring to the same period writes, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise," &c.—2 Pet. 3:10. From this passage we cannot determine how long or short the period of time is to be occupied in cleansing this earth, or whether it will be instantaneous or gradual; and from it alone we cannot limit the period of the melting of the earth to the commencement, or at the termination of the day of the Lord. The apostle simply brings to view three great truths, viz., that the day of the Lord will come when least expected; 2, during the same the heavens and the earth will be dissolved; 3, that the present state of things will be succeeded by a "new heavens and a new earth wherein dwelleth righteousness."—(To be continued.)

"The Servant is not Above his Master."

BY MISS H. M. JOHNSON.

Lonely pilgrim, art thou sinking
Neath the weight of grief and care,
Bitter dregs of sorrow drinking,
From the cup of dark despair?
Mourn not: for thy Master's footsteps
The same gloomy paths have trod;
He has drained the cup of sorrow,
He the mighty Son of God.

Does gaunt poverty surround thee,
With its pale and meagre train?
Fling its bitter arms around thee,
Fraught with suffering and pain?
Faint not: for the chilly dew-drops
Fell upon thy Master's bed;
Faint not, for the Prince of glory
Had not where to lay his head.

Are thy kindred lowly lying,
In the cold and silent tomb,
Heedless of thy bitter sighing,
Heedless of thy grief and gloom?
Know thy Master's tears descended
Where a dearly loved one slept;
He knows well thy weight of anguish,
Then grieve not: for Jesus wept.

Do the friends that once caressed thee
Pass thee by with frowning brow?
Has the friendship that once blessed thee,
Changed to bitter hatred now?
Weep not: for thy Master's brethren
In his sorrow turned aside,
Scorned to own that once they loved him,
Weep not: Jesus was denied.

Does a scoffing world deride thee?
Gaze on thee in proud disdain?
Do thy foes rise up beside thee,
Blast thy character and name?
Know thy Master was derided
Scorned in Pilate's judgment hall;
Mourn not: Christ the great Messiah
Was despised and loathed by all.

Art thou rent with grief and anguish,
Racked with many a burning pain?
Does thy weary body languish,
Bitter pangs torment thy brain?
Grieve not: for from Calvary's mountain
List thy Master's dying groan,
Grieve not: for thy great Redeemer
Gave his life to save thine own.

Does the monster death look dreary?
Fill thy mind with fears and gloom?
Does thy spirit faint and weary
Shrink in terror from the tomb?
Know thy Master's gone before thee,
Crossed the dark and narrow tide:
Disarmed death of all his terrors,
Then fear not: thy Saviour died.

Yes he died: the Prince of glory
Died upon the cursed tree:
Pilgrim, spread the joyful story,
Jesus died and died for thee.
And he rose: he rose triumphant,
Burst the bands of death in twain;
Lonely pilgrim, that same Jesus
Shall return to earth again.

See the first faint beams of morning,
Chasing night and clouds away,
All the glorious sky adorning,
Pilgrim, it is break of day!
Pilgrim, rouse thee, weep no longer,
Let thy glad hosanna ring,
Jesus comes in power and glory,
Hail thy Master and thy King.

Note from R. Paul.

BRO. HIMES:—Having recently arrived in this city from London at the expiration of about six years since I met you there, I have been happy to learn of your continued labors and comparative prosperity in the cause of Christ.

Amid abounding iniquity, both in this country and Europe, I do not wonder that the love of many has waxed cold. The power of evil example and the influence of repeated discouragements are so great that only those can be expected to stand whose minds are divinely illuminated with the knowledge of the glorious gospel of the kingdom, and whose hearts are deeply impressed with the Saviour's love.

During the past six years I have been quietly doing what I could in London and in Sussex to advance the glory of our common Lord, and I doubt not but the bread of life cast as it were upon the waters, shall be found after many days. I have also visited Dublin, Plymouth, Exmouth, and Bristol, where I felt it more especially my duty to endeavor to resist the encroachments of Rome by presenting a faithful view of the immorality of her teaching and the unscriptural character of her worship. I rejoice that England is honored and blest with the labors of Dr. Cumming—to use his own language—"an humble Scotchman, with the Bible in his hand and the grace of God in his heart," who is ready at any time fearlessly to meet the greatest of Rome's defenders, well persuaded that the cause he has espoused is the cause of truth, and however learned and eloquent the advocates of that Apostolic Church are that it never can be successfully defended.

Such, dear sir, is the unitedness of design and action—the "cunning"—the "deceivableness of unrighteousness"—the "fair show in the flesh" that characterizes that system of iniquity that, if it were possible, it would deceive even the very elect—it is Satan's master-piece—it is the most perfect counterfeit ever attempted of the Church of Christ. It is our duty to resist to the very utmost all this. I am convinced it will yet be permitted to achieve greater things than it has yet ever achieved. But when it attains the summit of its power its triumph will be short, for He who heard the groanings of his ancient Israel in Egypt and came down to deliver them, will come again—will come without sin unto salvation—and "as when He fought in the day of battle will fight against those nations who shall worship the image of the beast and have his mark in their foreheads or in their hands."

Then shall our long cherished hopes be realized—the Lord shall reign over all the earth—one King shall be king to us all—Ephraim shall not envy Judah nor Judah vex Ephraim—mutual weaknesses and errors—the causes of many unpleasantnesses now—shall exist no more, and unitedly we shall sing unto Him who hath loved us and washed us from our sins in his own blood—unto him be glory for ever and ever. Amen. I am yours affectionately in Christ.
Philadelphia, Aug. 16th, 1852.

We are happy to hear from Bro. P., shall be glad to hear often.

Letter from P. Livingston.

BRO. HIMES:—I want you to notice in your obituary the death of my departed wife, Mary Archbald Livingston, who departed this life on the 5th inst., in the 66th year of her age. You of course knew little of her worth, but Bro. and sister Mansfield can testify that few women excelled her in piety, singleness of heart, and benevolence, in short she was a follower of the meek and holy Jesus, and made him as far as she knew how her example. She was very retired and few knew her worth, I do not myself sufficiently appreciate it.

None rejoiced more than I did that God gave you the victory over your enemies. I never doubted what the result would be for I have confidence in my heavenly Father that he will never forsake his little ones, though he may put them in the fiery furnace, only to bring them out like gold purified. I

have been pained to see the course Mr. Joseph Marsh has taken and stopped his paper in consequence.—That God may convert them all of their sins and errors is my sincere prayer. Much love to your much esteemed partner.

Elyria (O.), Aug. 9th, 1832,

BARBARIY ON BOARD A SHIP.

A late English paper contains a lengthy statement of a series of the most atrocious acts of barbarity practiced on board the English merchant ship *Lady Montague*, Captain Wells, which left Southampton in the month of April, 1848, bound for Aden, on the coast of Arabia, at the entrance of the Red Sea. The *Montague* was freighted with coal, to be left at Aden for the use of the Peninsular and Oriental Steam Packet Company. The crew consisted of thirty-six persons, including five apprentice boys. The vessel was regarded as short handed, and had no surgeon on board. When six weeks out the Captain died, whereupon the chief mate, whose name was Smith, took the command; but, long before arriving at the destined port, he proved to be a miserable drunkard, as well as a heartless tyrant. After discharging the cargo at Aden, the vessel sailed to Bombay, where she took in a cargo of cotton for Whampoa, on the Chinese coast. Here she engaged in the coasting trade, and continued in it for many months, contrary to the stipulations under which the seamen shipped, and long after the time had expired during which she was to be absent from England. The wretch who commanded the vessel then entered into an agreement with a Spaniard to carry a load of Chinese emigrants to Callao, in Peru, to be employed in loading ships with guano on the islands near the coast. Nearly 500 of these inoffensive and simple people were inveigled on board the ship, on pretence of going to the gold diggings of California. As the Captain was to receive a stipulated sum per day during the passage, it was for his interest to make it as long as possible; and consequently he took a circular route, around South Australia.

The distress on board this ship was not exceeded by the worst horrors of a slave in the middle passage. Out of the five hundred beings huddled together like cattle in the shambles, near three hundred perished. The brutal Captain in his fits of drunken insanity would stalk the deck with a drawn sword, threatening death to all who opposed him. He flogged two of the Lascar women severely for some minor offence, compelling one of the apprentices of the ship to hold a candle while he performed the flagellation with his own hand. Several of the Chinese destroyed themselves by leaping overboard into the sea. When the vessel arrived at Callao she was put in quarantine, and the emigrants sent on shore at the island of Lorenzo, where they suffered much indignity at the hands of some British man-of-war men, who cut off their long queues, which the Chinese cherish with much veneration.

The barbarities practiced upon the poor Chinese, lured from their homes under false pretences, and the sufferings which they endured on board that *charnel ship*, are too shocking to be detailed here. The ship returned again to Hong Kong, where Captain Smith was superseded by one Le Shaw, sent out from England for that purpose. Two of the apprentices, after suffering innumerable hardships, had previously died, and a third one had deserted at Callao. Captain Le Shaw proved but little superior to his predecessor, but after four years' absence brought the vessel to England, where the whole affair will undergo a legal investigation.

What man can read such a catalogue of wrong and outrage without being moved with feelings of the deepest indignation! The wretch who could lend his aid to an act little better than piracy, in bringing the survivors of five hundred free Chinese into a state of servitude worse than slavery, should be treated as an enemy to the human race. Yet we fear that this is not a solitary case of deception. We hope for the vindication of the cause of humanity, that Captain Smith will meet with his just deserts.

Boston Journal.

JUVENILE CRIME.

In the late report of the Grand Jury, we find some very pertinent remarks upon this subject; and we are glad to see that they earnestly recommend the establishment of a State Reform School for females. We trust the suggestion will meet with the attention it demands. The following are their remarks upon the subject:

"The Grand Jury have been, like their predecessors remarkably impressed with the increase of *Juvenile crime* in our community. To the philanthropist who can develop its causes and point out the means of its prevention, society would owe much. The steps which have already been taken to introduce reformatory measures into our system, rather than disciplinary and ignominious forms of punishment, meet with great success, and with the entire approbation of the Grand Jury. By the courtesy of the Directors of the Worcester Railroad, the Grand Jury have been conveyed to Westboro', and have had an opportunity of making themselves acquainted with the Reform School there located. The details of its operations and its successful and gratifying results, now tested by several years of experience, belong more properly to the annual reports of the institution. The visit was not made from any belief that the institution needed any supervision (though no public institution can be injured by judicious scrutiny,) nor was it dictated by idle curiosity, but with a view of satisfying themselves by personal inspection of the feasibility of a similar institution for females.—Temptations to vice and profligacy, in and among the suffering poor, are as strong, if not stronger, to the female than to the male. The one cannot find relief from immediate want in the sale of his person; the other can. But a fall before this temptation is, to the female, irremediable, and the downward progress is rapid. Under the present arrangements of our criminal system, a female convicted of any offence is liable, though it be a trivial offence, to a sen-

tence to hard labor in an ignominious place of punishment, where, surrounded by the profligate and abandoned, she becomes dissipated and reckless. The recuperative spark is entirely extinguished, and she comes out, not reformed, but ripe for further evil. The plan of private reformatory female institutions, within the walls of some city building, has not been successful; for the mind which is to be restored to healthy action needs a healthy body, invigorated by free air, exercise, and that constant contact with Nature's beauties which mysteriously leads to a love of Nature's God. This is not the time or place to present a detailed description of what such a reformatory farm for females should be; but the Grand Jury have been, at every step, so fully convinced of its utility, if not absolute necessity, that they most earnestly recommend the scheme to the profound thought of philanthropists, and the immediate action of our State and city authorities."

Prisoner's Friend.

Salaries of the British Clergy.

The Archbishop of Canterbury receives an annual stipend of £15,000 (\$72,600); the Archbishop of York receives annually £10,000; while seventeen Bishops receive also salaries varying from £4,500 to £8,000 each—making the enormous aggregate paid by the State to nineteen members of the *very* *reverted* clergy of £107,000, or in round numbers federal currency, over \$500,000.

If these salaries are the legitimate fruits of Christianity, it seems the declaration of Paul to the Corinthians—viz., "The Saviour became poor that they through his poverty might be rich"—would apply much more literally to the principal members of the English clergy than was intended by the apostle.—No member of any American religious society doubts at the present day the wisdom of suppressing an established church, and leaving the support of the clergy to the voluntary contributions of the people. Leaving out of the account the injustice of compelling an individual to support a particular sect, whose doctrines he cannot sanction, in addition to the voluntary donations which he makes to the church of which he is a member, or to which he is attached, nothing tends more to build up a caste of soulless teachers of divinity than to quarter them upon the treasury of the nation. For sinecures are productive of fat incumbents, who are at the same time fat *incubuses* upon the advancement of the cause they profess to serve.

While these chiefs of the English clergy are receiving such large salaries and occupying seats in the House of Lords, hundreds of poor curates throughout the realm, equally well educated and far more deeply imbued with the spirit of their divine Master, perform the active duties of the Church on a wretched pittance, insufficient to afford a decent living; and which they are compelled to increase by serving in the capacity of tutors to the sons of noblemen and gentlemen living in the vicinity. The clergy in this country are in general poorly enough paid, it is true; but our churches do not present the spectacle of incumbents holding their places against the will and wishes of their supporters, nor the disgraceful contrast exhibited between the superabundant stipends of the higher, and the absolute necessities of the lower orders of the English clergy.

Boston Journal.

Proposed Catholic League Against our Free Schools.

The *Freeman's Journal* is attempting to drum up a Convention of the Catholics of this State, for the purpose of forming a league against the present school law. "What we want," he says, "is a meeting of the good men and true of this State, to consult for a day or two as to the measures to take to carry out the recommendations of our Bishops in the late Council. There are two measures that we have had in our mind especially. One is a petition from all parts of the State to the next Legislature. The other is a league to test the constitutionality of the present School law. It is the opinion of eminent lawyers that the law is invalid. We would like to have it tested by a suit, and, for securing the greater interest in the measure, we would like to have a league formed to bear the expenses by contributions which would be trifling in amount to each person."

The editor says that the Pope has called upon all Bishops to see to it, that the children are educated in schools, where all are in all things Catholic; and that the late National Convention has called upon all people, as well as pastors, to do the same. He complains that the law sustaining free schools oppresses half a million of Catholics in New York; and that the State, in requiring the children to be educated, has struck a deadly blow to liberty. And he says, the question when this system of impiety is to fall, is only a question of time; and he calls on Catholics to arouse and organize for effort.

It is no wonder that the priests are alarmed at the influence of the Free School system, in removing the shackles of superstition from the minds of their deluded followers. A missionary laboring in Albany states it, as "the result of as good an examination of the subject as he has been able to give it, that the male children of Romish parentage, who have come to the years of manhood, neither assist nor trouble the Romish churches or clergy. It is only in the daughters, educated by nuns, and the emigrants from Papal Europe, that they have any reason to hope for continued attachment to their faith for length of days in this atmosphere, so destructive to it."

N. Y. Observer.

Church Unity.

There seems to be, says the *Episcopal Recorder*, no small dissension just now among the high advocates of "unity" in the Church. We gave our readers an article from the *Calendar*, respecting its New York contemporary, and we to-day offer them an opportunity of noticing the manner in which that communication has been received. The *Churchman* (par excellence) excommunicates for "unscrupulous mendacity" its Hartford fellow laborer in the great work of promoting high churchism in this country.

The following is the concluding paragraph of the *Churchman's* article, entitled, "An Act of Disci-

pline." We have seen nothing equal to it in virulence in the political press of the day."

"Though these wretched fictions pass by us as the idle wind, it would not be consistent with our office and dignity to leave them unpunished, and we wish the punishment to be prompt and effectual. We therefore give notice that we have stricken the *Calendar* from our exchange list for its unscrupulous mendacity. It may rail as it will; we are, according to the usages of civilized society, entirely exonerated from noticing it. We shall treat its shoutings and contortions with the same contempt that we would the gander's hiss, the ass's bray, or the bellowing of a Cleveland ox."

In remarking upon this dissension between two high church periodicals, the *Recorder* well observes:

"One conclusion, which we think may be fairly drawn from this dissension is, the utter impracticability of producing 'unity' of spirit or opinion, by the pressure of that mere outward ecclesiastical 'uniformity' to which our high church brethren attach so high a value."

The *Churchman*, however, in the same arrogant style in which he treats his brother of the *Calendar*, advises the editor of the *Recorder* to follow the example of Dr. Aydelott, and Mr. Shimeall, and "take himself off" to Presbyterianism.

The *Calendar* takes its "excision" with becoming coolness.

N. Y. Observer.

Bull Fights in Spain.

The Madrid *Herald* says: "The Torcador Ximenez, known under the name of Cano, died last night from the effect of the wounds he had received in the last bull fight. This is the third human victim, who, in the space of three months, was sacrificed in the arena of the most popular spectacle in Spain, a spectacle in which every part is equally dangerous, since the three unfortunate men who have succumbed, were—one a banderillo, the other a picador, and the third an espada. The presence of these deplorable facts, we ask men of good faith if such a spectacle is compatible with Christianity; if, when we tolerate such doings, we can without blushing, proclaim our right to be considered an eminently religious nation; if, finally, instead of being a Christian and civilized people, we do not rather belong to that period of the decline of the Roman Empire, when the people took the greatest pleasure in seeing men torn to pieces by wild beasts, and gladiators combating with skill, and dying with grace, in presence of an idolatrous population addicted to sensual pleasures."

True repentance is a very severe magistrate, and will strip off all that shelter and covering which would make the stripes to be less sensibly felt, and reckons shame an essential part of the punishment. It is a rough physician, that draws out the blood that inflames, and purges out the humors which corrupt or annoy the vitals; leaves no phlegm to cherish envy, nor no choler and melancholy to engender pride; and will rather reduce the body to a skeleton, than suffer those humors to have a source, from whence they may abound again to infest the body or the mind.

Clarendon.

OBITUARY.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in Fairfield, Vt., August 15th, 1852, of cancer rash, Miss TERENTIA RISDON, aged 19, eldest daughter of Bro. and sister Risdon, of that town. This was a sudden and very afflictive providence.—The deceased was in the bloom and vigor of youth, amiable in disposition, the beloved of a large circle of kindred and friends.

ADDISON MERRILL.

DIED, in Corinna, Maine, on Wednesday, the 11th ult., Bro. NATHAN DEARBORN, aged 44 years. He lived a Christian and died in hope, he professed religion when young and the Advent doctrine when it was first preached in this section. His sickness was long and he suffered much while in the body, but it was borne with Christian patience. I visited him a short time before he died and found him all ready to depart and be with Christ. He has left a companion two children, father, mother, brothers, and sisters to mourn his absence, but they mourn in hope.

SAMUEL W. NASON.

DIED, in Montgomery, Vt., August 16th, 1852, after a long illness, sister LURANY I. TARBLE, aged 44, wife of Bro. John H. Tarble. She made a profession of religion when only seventeen years of age, but it was not till about ten years since,—when she became impressed with the solemn and glorious truths of the second coming of Christ,—truths she ever after loved,—that she sought much to be "sanctified wholly and preserved blameless." An attentive friend to the sick—ever more than her health would permit; a ready and useful witness for Christ in the public congregation; and a lover of the meeting for prayer; her loss is deeply felt. Shortly before her death, she expressed a love for the appearing of Christ, and although afterwards during the last five or six days of her life, she had not the use of her reason, yet as she breathed her last, her countenance was lit up with a flash of joy, as if her spirit had found rest in the bosom of her Saviour.

"Peace to thy dust, till death destroyed
O'er thee shall have no power;
Ye moments swifter fly and bring
The looked-for longed-for hour."

ADDISON MERRILL.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 23, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly."—Rev 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak: and let us reverently listen to their enunciations.

Agents of the Advent Herald.

Albany, N. Y.—W. Nicholls, 183 Lydius-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, N. Y.—John Fowler.
Cincinnati, O.—Joseph Wilson.
Clinton, Mass.—Den J. Burditt.
Danville, C. E.—G. Bangs.
Durham, " " D. W. Sornberger.
Durham, " " J. M. Orrock.
Derby Line, Vt.—S. Foster, Jr.
Detroit, Mich.—L. Armstrong.
Edinboro, Me.—Thos. Smith.
Farmham, C. E.—M. L. Dudley.
Hallowell, Me.—L. C. Wellcome.
Hartford, Ct.—Aaron Clapp.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—J. C. Downing.
L. Hampton, N. Y.—D. Bosworth.
Morrisville, Pa.—Sam'l G. Allen.
New Bedford, Mass.—H. V. Davis.
Newburyport, " " Den J. Pearson, sr., Water-street.
New York City—W. Tracy, 246 Broome-street.
Norfolk, N. Y.—Elder B. Webb.
Philadelphia, Pa.—A. Litch, 704 North 11th street.
Portland, Me.—Wm. Pettengill.
Providence, R. I.—A. M. Pierce.
Rochester, N. Y.—Wm. Busby, 215 Exchange-street.
Salem, Mass.—L. Osier.
Toronto, C. W.—D. Campbell.
Waterloo, Shefford, C. E.—R. Hutchinson.
Worcester, Mass.—J. J. Bigelow.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being detained by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 300 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 434 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—50 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37 cts. (5 ounces.) Do do gilt.—50 cts. (5 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37 cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37 cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—23 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37 cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Origin," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12 cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33 cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

FOREIGN NEWS.



The Cunard steamship *Asia* arrived at New York on the 25th ult., with dates from Liverpool to the 14th.

England.

The English papers are almost wholly barren of interest.

The *London Sun* says—"It is reported in American circles that Mr. Thomas Baring, of Baring Brothers & Co., is about to proceed to the United States, charged with a special mission from our Government to endeavor to arrange the fishery dispute. It is certain that this gentleman has recently had several interviews with Mr. Lawrence." The *Standard* mentions the same rumor. It is stated, however, that the steamer takes out orders to dispose of considerable quantities of United States stocks.

A special meeting of the Leeds Chamber of Commerce is called, to take into consideration the present state of British relations with the United States. It is understood that the meeting has been called at the request of eight members, who are dissatisfied with the proceedings of the British Government in the fishery affair.

A public meeting of merchants, bankers, and others, was held in London on Wednesday, to take measures for the relief of the sufferers by the great fire at Montreal. The Lord Mayor presided.

France.

The adjourned municipal elections have acquired no new interest, the most noticeable feature being the complete apathy of the electors. In the greater number of places the Government candidates were elected without opposition, but St. Etienne, Lyons, and Lisle, have each returned a Red Republican.

The *Moniteur* gives a contradiction to rumors which it says have prevailed, that the Government intends to make further changes in the Ministry.

Louis Napoleon's marriage with the Princess De Vasa is deferred, but the public are not acquainted with the reasons. The *Sun* and other papers say it never will take place.

Negotiations with Holland for a commercial treaty have been renewed, M. Somsbeck, the Dutch Foreign Minister, having resigned.

Considerable uneasiness is felt by the Government because of the circumstance that large numbers of French refugees are assembling at Jersey and the other channel islands.

The *Union* says that the organization of secret societies in France is again extensive, and that this is unknown to the Government.

Portugal.

Correspondence from Lisbon, of the 8th, says that Samanga and his colleagues are using their dictatorial power wisely. By one of their measures, the tea trade, hitherto virtually monopolized by a few wealthy merchants, is thrown open to the vessels of all nations, provided the tea be brought direct from the country where it is produced. The duty will be the same in foreign as in Portuguese vessels.

Another decree destroys the long existing monopoly of salt at St. Ubes. No distinction will be made henceforth between the natives and foreigners. Permission has also been granted to issue wines of all the first and second quality without any distinction at Porto and Villa Nova.

Great Storm in Calcutta.

On the 16th of May, Calcutta was visited by a most terrific storm of wind and rain. The sky assumed a threatening appearance during the day, and the Harbor Master was sent to warn the shipping of an approaching gale. During the evening the wind blew in heavy squalls from the eastward, and increased during the night till it became a fearful tornado. It changed from east by north to north-west, and at 4 o'clock on the morning of the 17th, it blew its strongest from that point. The typhoon was accompanied by floods of rain, which quite inundated the lower part of the town, and converted the plains into a succession of large lakes. There was no thunder or lightning. On the Hoogly, the destruction of life and property was immense. The bank all along the front of the town, from Cooley Bazar to the Calcutta Mint, a distance of three or four miles, was covered with a tangled mass of wrecks, the ruins of boats and their cargoes.

To add to the terrors of the storm, a large number of boats took fire at the Custom-house ghat, and burnt to the water's edge. The ships on the river were tossed about like cockle-shells, and some were driven ashore from their moorings, and many dragged their anchors. An Arab ship caught fire and burned in the height of the gale, and some four or five hundred boats, laden with saltpetre, sugar, and linseed, were lost; fifteen boats, laden with opium, were lost, and the stand is covered with tons of merchandise, articles of furniture, and temporary tents for the accommodation of the boatmen. The scene in the outskirts of Calcutta is deplorable; whole villages are literally blown away or razed to the earth, and the people lamenting over the ruins of their houses. The damage done to the shipping outside is considerable.—*Cor. Newburyport Herald*.

Another Fatal Calamity.

About 4 o'clock yesterday afternoon, Aug. 22d, eighteen or twenty persons crowded themselves into a small ferry-boat running from the foot of Maiden-lane to the Boston Railroad landing. One or two who were in the boat got out before it started, because it was overloaded; and others, who were in, protested against so many remaining, but refused to remove themselves. The ferryman (who is said to have been intoxicated) insisted there was no danger, and swore that he would "take them over if it killed him."

Before the boat had passed outside the cut, it became fearfully evident that it was overloaded, and the danger imminent. Some of the passengers begged the ferryman to let them get out on the pier, but he refused to do so, and pushed out into the river, although the water was within three or four inches of the upper edge of the sides of the boat.

As they passed the pier, the danger became more evident. The wind was blowing fresh from the south—so fresh that white caps were formed, and the waves were running quite high. The ferryman seemed to appreciate the danger, as he headed his boat partly down the river, so as to keep the boat partially out of the trough of the waves.

They had proceeded nearly half the distance from the pier to the railroad dock, when the water dashed over the north side of the boat. This produced some alarm, and several of the passengers, ignorant of the danger of so doing, threw their weight in the opposite direction. The result was, that the boat was instantly upset, and the entire number on board were thrown into the river.

Among them were men, women, and children, very few of whom, it seems, could swim. The disaster was witnessed by a few persons on the shipping at the pier, and as soon as possible several boats proceeded to the rescue of the unfortunate beings who were seen struggling in the water. They succeeded in saving five or six; and one or two others swam to the shore. Among those saved was one of the two women on board. She was thrown beyond the mass of her fellow-passengers, and succeeded in swimming toward the pier, when she was rescued. But others were less fortunate. Falling into the water in an almost compact mass, each dragged down the other, rendering the skill of many of those who could swim of no avail. The result was that in five minutes at least twelve of the eighteen or twenty on board, had sunk into a watery grave. Among them was the ferryman, who was, unquestionably, the chief cause of the disaster.—*Albany Evening Journal*.

Startling Scene in a Church.

Last Sunday afternoon, in the First Congregational Church in North Chelsea, during the singing of the second hymn, a rabid dog, of enormous size, rushed up a side aisle, and commenced an attack upon the pew of Mr. Jonathan Harrington. Failing to effect an entrance, he sprang with a spasmodic leap to the pulpit, beating furiously against the doors, until he fell upon the head stair exhausted, and frothing with impotent rage. The audience were instantly thrown into a great confusion, and a general, and perhaps fatal, rush for the door seemed somewhat to ensue. They were somewhat reassured, however, by a caution from the pastor, Rev. N. Damon, "to be composed, and remain in their seats, as the surest means of safety."

At this crisis, Mr. Ephraim Pierce, a youth of eighteen, and a son of Captain John Pierce, stepped from his place, and seized the animal by the back of the neck, and notwithstanding several attempts to bite, succeeded in dragging him from the house unharmed. The doors were closed, and the dog fled to the adjoining grave-yard, where he was subsequently shot.

After quiet was restored, the choir finished their hymn, and Mr. Damon pronounced a sermon on death. A member of the congregation had died during the previous week. Mr. D. took occasion to illustrate one of his points—the instinctive fear in man of death, and of dangers tending to death—by the occurrence of the hour. He also cautioned his audience against panic in sudden supposed or real dangers, instancing the school disaster in New York, and the destruction of emigrants on board the *Atlantic*. He spoke of the necessity of self-possession to the exercise of sound discretion and the prompt selection of available means of safety or remedy. He concluded with a well-merited compliment to young Pierce, "to whose heroism," he said, "too much praise could not be awarded," and by a reference to "the great source of deliverance and preservation in all times of danger."—*Boston Journal*.

A Relic of the North-west.—A large silver medal was recently found on the banks of the Mississippi, in Alameda county, in the north-eastern part of Iowa. Its weight is upwards of five ounces. It has on one side the likeness of John Quincy Adams, with the words—"John Quincy Adams, President of the United States—1825," on the rim; and on the other the words, "Peace and Friendship," with the Tomahawk and Pipe of Peace crossed, and the clasped hands. It is considerably worn. Mr. Adams' likeness is capital, and looks very much as we saw him in 1828. This medal was found about six weeks since by Mr. Churchill, in Columbus, Iowa, some four or five feet under the surface, who struck upon the skull of an Indian with the first cut of the spade in digging a cellar. Pursuing the discovery, he found the whole skeleton, and beside it the remains of a dog, a gun, a box in which there were thirty-six silver dollars, and the medal above described. There was no indication on the surface that anything lay deposited beneath, not even a rise of earth to mark the grave of one who was, no doubt, an Indian chief, who had been buried there with all his trappings and possessions. None of the present inhabitants of that part of Iowa can give any satisfactory account of the burial of, no doubt, a prominent actor in the scenes occurring in the North-west as recent as twenty years ago.—*N. Y. Daily Times*.

Post Office Literature.—A letter passed through the Post Office a few days since, directed to the "Orderer's Office, Washington." Another, about the same time, started in pursuit of "Jerrey Mire Jacobs," somewhere down in Connecticut. And still another for a man resident in the State of "New Gearsy." We are also authorized to request a lady in Wisconsin to look out for a letter, as there was one directed to her several days ago. No town having been specified, she is presumed to be a citizen at large in that small State. The following is, however, the richest specimen of an address that we have ever seen—"This wants too go too Pat O Neal be usid too lyve in Westfeld but heese after being gorn too Southwic now but he wil ba in westfeld nee weks for after a Job an hee will Pay for itt."—*Springfield Republican*.

Influence of the Spirit of Emigration.—Rev. Thompson Bird, writing to the Home Missionary Society, from Fort Des Moines, Iowa, says—"Since the middle of March, our town has been thronged with emigrants to California and Oregon. This is the most northern crossing-place on the Des Moines River. The emigration this season is immense;

perhaps greater than ever. There is a far greater number of women and children in the train than at any previous season. The effect of this immense throng, all 'armed to the teeth,' is disastrous in every point of view. It unsettles everything that comes within its range. Men become dissatisfied with the sober realities of life, and are eager to enter on one of adventure. In such a state of things, all public improvements, such as churches, schools, houses, roads, bridges, &c., are abandoned. The Sabbath, for the time being, is unknown and disregarded. Our town and vicinity has the appearance of some great military encampment. The service of Mammon is complete."

A Startling Predicament.—On Saturday one of our citizens was on a visit to Canada, and about the time the storm of that evening was coming on, started in a carriage to return to the American side. When about mid-way of the suspension bridge, the storm struck them with appalling fury. The wind blew a perfect tornado, while the air was densely filled with driving hail and rain, and so potent was the wind, that the bridge swayed laterally to and fro ten or a dozen feet, making one giddy with its vibrations. So appalling was the commotion that the horses stopped, and finally fell on their sides on the bridge, while the driver, in the extremity of his terror, seemed incapable of making the least effort to move from the perilous spot. The inmates of the carriage could with difficulty keep their seats, and for a short time expected nothing else but to be precipitated into the surging waters below.—*Rochester Advertiser*.

Railroad Train Thrown Down an Embankment.—A frightful accident occurred yesterday morning, Aug. 24th, on the Ramapo and Patterson branch of the Erie Railroad. While the express train from New York was passing a short curve at a rapid rate, the flange of a wheel on the forward track of the engine, broke, and the engine, tender, and two passenger cars were rolled down an embankment twenty feet, into a rocky meadow. Wm. G. Jeffrey, fireman, was killed, and two or three other firemen and brakemen severely injured. Many of the passengers were badly bruised and mangled. Some bones were broken, though it is hoped none were dangerously wounded.—*Boston Journal*.

THE ADVENT HERALD.

BOSTON, SEPT. 4, 1852.

NEW WORK.

"*The Phenomena of the Rapping Spirits, &c.* : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15—18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12 $\frac{1}{2}$ cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called *The Approaching Crisis* begins. It gives :

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions,—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

Note from N. Southard.

DEAR BRO. HIMES:—I wish to acknowledge the receipt of five dollars, being part of a collection sent me by Bro. L. D. Mansfield, of New York. I would also express my obligation for a cheering private letter from Bro. Chapman, of Illinois. It was especially acceptable, for I had just been greatly refreshed by one of his published letters in the *Herald*. May the Lord continue to bless him abundantly, and all the other laborers permitted to remain in the vineyard, while I sink to my rest.

I remain yours in hope of a glorious immortality.

Lyne, Aug. 27, 1852.

CHARDON-STREET CHAPEL.—Elder J. Pearson will preach in Chardon-street Chapel Sunday, Sept. 12th; A. Sherwin, Sunday, 19th; C. R. Griggs, Sundays, 26th, and Oct. 3d.

NOTE.—Many who send for books to be sent by mail, forget to send the postage which we have to pre-pay.

The chapel recently erected by the Advent society at Peacedale, R. I., will be dedicated to the worship of Almighty God Sabbath, Sept. 5th, 1852.

THE WESTFORD CAMP-MEETING was attended with a great blessing. We had truly a refreshing time. Notice next week.

Bro. Himes will preach in Sugar Hill, N. H., Sept. 9th, (on his way to Canada,) as Bro. Shipman shall appoint.

Bro. Himes will preach at Truro on Sunday, Sept. 5th.

"Youth's Guide."

The Sept. number (No. 5, Vol. 6) of this interesting and beautiful little monthly paper is now out.

CONTENTS.

Richard Bakewell (Chap. 5). The Enemy Within.
Guard against Vulgarity. A Knowing Thrush.
Kossuth and Lolo Muteas. For Disobedient Children.
A Fight with a Lion. Perseverance Rewarded.
The Notorious Glutton. The Art of Swimming.
Home Influence. What a Lie will Do.
Truthful and Untruthful Habits. A Tribute of Affection to Boys.
Warning to Boys. For the Curious.
Charlie on the Bridge. Enigmas, &c. &c.

TERMS (invariably in advance).

Single copies 25 cts. a year.
Twenty-five copies (to one address) 5 00
Fifty copies 9 00

Appointments, &c.

Bro. Himes will preach as follows:
Lerby Line, Wednesday, Sept. 5th, at 10 o'clock, and continue two days.
Hatley, Friday, 10th, at 1 o'clock, and continue over the Sabbath.
Shipton, Wednesday, 15th, at 10 o'clock, and continue two days.
Melbourne, Friday, 17th, and over the Sabbath.
Lawrenceville, Tuesday, 21st, at 4 o'clock.
Sheffield, tent-meeting at Waterloo, Wednesday, 22d, and over the Sabbath.
West Hartford, Tuesday, 28th, at 4 o'clock.
East Farmham, in the chapel at Harburt's Corner, Wednesday, 29th, at 10 o'clock, and continue two days.
Stanbridge, in the Baptist house, Stanbridge Ridge, Friday, 1st Oct. at 10 o'clock, and continue over the Sabbath.
Bro. Orrock will accompany Bro. Himes, and do part of the preaching.

Bro. B. S. Reynolds desires us to recall the meeting advertised to be held at North Danville Oct. 6th. Due notice will be given of a meeting to be held at a different place.

I will be at Mount Holly Sabbath, Sept. 5th—will some brother meet me at the depot on Thursday previous, that if it should interfere with Bro. Howsorth's day I may pass on to Shrewsbury, and return to Mount Holly the next Sabbath, and then to Charendou the third Sabbath, if the Lord will, and then pass onward home.

Providence permitting, I will meet with the brethren at Denmore Hill, Woodstock, Sept. 16th, and remain in that section a week. S. B. MUNN.

The friends in Kennebunk, Me., are hereby informed that I will be with them on the first, third, and fourth Sabbaths in October, but cannot remain during the week time.

The friends in Peacedale, R. I., are informed that I will visit them on the second Sabbath in October, and remain two or three days. EDWIN BURNHAM.

I will preach at Richford, Vt., Sept. 10th, and remain over the Sabbath, 11th—two meetings : Morrisville, the 15th, where brethren may appoint; Waterbury, 17th; Burlington, Sabbath, 19th. It is hoped that the meetings may be fully attended. N. BILLINGS.

There will be four days' meeting held in the grove near the Union Hall in Harwich, commencing Thursday, Sept. 9th, at 10 A. M. —ELKANAH NICKERSON.

Elder C. R. Griggs will preach in Holden, Mass., Sunday, Sept. 12th.

The Post-office address of Elder I. E. Jones is, for the present, Bristol, Vt.

Bro. J. W. BONHAM's address is Newton Centre, Mass.

BUSINESS DEPARTMENT.

Special Notice.

We would say to all subscribers and agents, who are indebted to this office, that we are in pressing need of the monies due by them. They have received bills of the various amounts they owe, and we hope that this notice will ensure an IMMEDIATE response to the same. There is due on the *Herald* about \$2000, in sums of from \$1 to \$5, the payment of which would relieve us from much embarrassment. Those indebted, will find the sum they owe marked on the margin of their *Herald* of June 30th.

Business Notes.

I. Reed, \$3.35, for Lord's Journal and postage. You will receive it from New York by mail.

S. B. Munn—All right now, have credited you \$2.25 and sent books.

J. Clark, 12 $\frac{1}{2}$ —Sent P. The other was received.

T. O'Donnell—Sent you a bundle of books Aug. 31st by Pavour's express, to care of L. M. Leod, at St. John.

H. H. Jones—The terms are four for \$1—twenty-five for \$5.

S. Foster—We now credit \$5. Duffell \$1 to 394—50 cts. due Jan. 1; and K. Rowell \$2.40 to 605. We also credit J. Watt \$1, to 351—\$1.15 due Jan. 1st; N. Rowell \$1.30 to 612; M. M'Doull \$2, to 633; T. Wells \$1, to 580; E. Lee \$2 \$1, to 605; G. Libby \$1, to 592—36 cts. due Jan. 1st; S. Summers 25 cts. on Y. G., and yourself \$1.35 on account.

H. H. Gross, \$1—Sent tracts. The three copies of the *Youth's Guide* two for yourself and one for Z. Brown—were each credited, at the time, to No. 735 due end of this vol. They were charged you on book, and then you were credited the \$1, sent at the time. Is not that right?

J. G. Smith, \$2—Sent books the 30th by express.

D. Campbell—Thank you for the new subscribers to the Y. G. You sent 25 cts. each, but it should have been 35 cts. each. We have charged you the postage, and you must collect of them.

S. P. Dodge—Deacon Bennett owes \$1.15.

R. Phippen—The *Youth's Guide* has been regularly sent to you both—we now send again.

FOR THE DEFENCE.

E. Woodworth 1 00
D. D. Bailey 5 00

The Advent Herald.

TERMS—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 $\frac{1}{2}$ cts. per volume, or \$2 25 cts. per year. \$5 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

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The No. appended to each name below, is the No. of the *Herald* to which the money credited passes. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 380 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

A. Parmelee, 612; M. A. Duff, 565; Z. W. Hoyt, 606; and tracts; H. N. Squire, 600; and tracts &c.; H. Beck, 605; and \$1 for tracts sent; H. R. Sarker, 612—yes; D. Prouty, 613; G. Wright, 613, and 33 for Y. G.; S. N. Langley, 595; R. Phippen, 638; N. Champlin, 621; and book; G. Hamilton, 620; G. C. Hamilton, 610; R. Burt-cuslaw, 595; and 30 cts. for Y. G.; M. D. Richardson, 632; M. T. Goodwin, 612; J. Austin, 618; M. D. Richardson, 632; M. T. Currier, 643; F. E. Paine, 612; J. F. Sawitch, 612; Dr. Harrington, 612; Mrs. E. Rogers, 612; E. Jones, 612; J. Gilchrist, 612; H. Phelps, 612; A. Warren, 612; J. Morse, 616; W. Struthier, 612; S. E. Richardson, 612; E. H. Fisher, 615—each \$1.
J. Lamb, 622; and tracts; C. Webster, 630; and book sent; E. Thompson, 635; A. Hanson, (Y. G. and tract), 534—\$1 due; J. Lyon, 577, and 30 cts. for Y. G.; No. 22 Alva Yoney, 644; S. S. Fenn, 606; and books; W. Campbell, 614; J. B. Burgess, 612; M. Burnham, 560; W. P. Stratton, 570; and acct.; E. Burnham, 605; D. Winchester, 620; J. Gilson, 605; E. Dodge, 585; M. Gove, 638; E. C. Lyman, 622; J. M. Withington, 638—each \$2.
E. Crowell, 622, and 50 cts. on Y. G.; Wm. Cardell, 612; A. A. Havens, 632; and Y. G.; M. A. Duff, 565; E. Baker, 506; C. R. Griggs, 606; P. Pardee, 632—each \$3.
T. Pierce, 505—due \$2.77; L. W. Balcom, 690—each \$5.

ADVENT



Luke 24:28-30.

HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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DARE TO STAND ALONE.

BY FRANCIS D. GAGE.

Be firm, be bold, be strong, be true,
And dare to stand alone;
Strive for the right, whatever ye do,
Though helpers there be none.

Nay, bend not to the swelling surge
Of popular sneer and wrong;
'Twill bear thee on to ruin's verge,
With current wild and strong.

Stand for the Right! Humanity
Implores with groans and tears,
Thine aid to break the festering links
That bind her toiling years.

Stand for the Right! Tho' falsehood reign,
And proud lies coldly sneer,
A poisoned arrow cannot wound
A conscience pure and clear.

Stand for the Right!—and with clean hands
Exalt the truth on high:
Thou'lt find warm, sympathizing hearts
Among the passers-by—

Men who have seen, and thought, and felt,—
Yet could not boldly dare
The battle's brunt, but by thy side
Will ever danger share.

Stand for the Right!—proclaim it loud,
Thou'lt find an answering tone
In honest hearts, and thou no more
Be doomed to stand alone!

Genesis.

FROM THE LONDON "QUARTERLY JOURNAL OF PROPHECY."

(Continued from our last.)

CHAP. III.

V. 7—"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together and made themselves aprons."

Their eyes were opened! They in that moment saw things which they saw not and could not have seen before. They saw into a new region, but that region was a sad and dark one. Their eyes were opened, and they seemed as if suddenly placed before a mirror, for the first object that met their view was—THEMSELVES. And the first thing that struck and startled them about themselves, was their nakedness! They were naked before, but nakedness had brought with it no sense of shame. But the moment they disobeyed, the consciousness of being *unfit to be seen* arose within them. Formerly, all parts of their body were "comely;" now certain parts became "uncomely." (1 Cor. 12:23.) Just as certain animals were afterwards set aside as unclean, so were certain parts of man's body, that there might be about man the perpetual token and remembrance of sin. It would seem as if when Adam ate of the fruit, the grosser passions of his nature were let loose, and rose into mastery. All parts of his nature had hitherto been in equal and harmonious proportions; now the flesh rose up, and sin revealed shame. As in the case of bodily disease the general *virus* which may be pervading the whole frame fastens or settles down upon some special part, so was it in the case of the moral poison which now shot through the whole man, in consequence of that fatal act of disobedience.

A sense of shame either in regard to soul or body is not natural. It does not belong to the unfallen. It is the fruit of sin. The sinner's first feeling is, "I am not fit for God, or man, or angels, to look upon." Hence the essence of confession is, *being ashamed* of ourselves.—We are made to feel two things—first, a sense of condemnation; and secondly, a sense of shame; we are unfit to receive God's favor, and unfit to appear in his presence. Hence Job said, "I am vile;" and hence Ezra said, "I am ashamed and blush to lift up my face to thee, my God." (9:6.) Hence also Jeremiah

describes the stout-hearted Jews, "they were not all ashamed, neither could they blush." (6:15.) Hence Solomon's reference to the "impudent face" of the strange woman (Prov. 7:13), and Jeremiah's description of Israel, "Thou hadst a whore's forehead, thou refusedst to be ashamed." (3:3.) It was the *shame* of our sin that Christ bore upon the cross; and, therefore, it is said of Him that He "despised the shame." It was laid upon Him, and he shrunk not from it. He felt it, yet He hid not his face from it. He was the well-beloved of the Father, yet He hung upon the tree as one unfit for God to look upon,—fit only to be cast out from his presence. He took our place of shame that we might be permitted to take his place of honor. In giving credit to God's record concerning Him we are identified with Him as our representative; our shame passes over to Him, and his glory becomes ours for ever.

It was this sense of shame that led Adam and Eve to have recourse to fig-leaves for a covering. Suddenly possessed with the awful thought that they were unfit to be seen, even by each other, they eagerly betook themselves to the first thing that lay within their reach, glad to get hold of anything which would hide them from each other's eyes, or prevent that strange feeling of shame which had thus arisen.

It is to the *eye* that the sense of shame appeals, and it is only in the *light* that its appeal can be made good. To prevent this appeal the sinner seeks the *darkness*, and hence it is that deeds of shame and deeds of darkness are the same in import. Hence it is also that our Lord speaks of men hating the light and loving the darkness because their deeds are evil. But whether it is to fig-leaves or to darkness that the sinner betakes himself, the feeling that leads to the act is the same. His object is to get where no eye can see him. He forgets the eye above, that can look through every human covering; and hence, as Adam tried his fig-leaves, so he tries his good deeds, his prayers, and his repentance, forgetful that the eye of flame (Rev. 2:18) can look through them. The covering he needs is one which will hide from the eye that is *Divine*. He learns this when the Holy Spirit begins his work of conviction in him. For then it is as if God's eye of awful holiness were piercing through his coverings and flashing through the darkness in which he had wrapt himself. Then he learns that the covering he needs must be *divine*. It must be as divine as that eye which is looking into him from above. It must be something which will hide his shame even from the eye of God; something that will do for him not merely in the darkness or the twilight, but under the brilliance of a cloudless noon.

What is it but this same consciousness of shame that leads man to resort to *ornaments*? These are intended by them to compensate for the shame or the deformity under which they are lying. They feel that shame belongs to them; nay, confusion of face. They feel that they are not now "perfect in beauty," as once they were. Hence they resort to ornament in order to make up for this. They deck themselves with jewels that their deformity may be turned into beauty. But there is danger here—danger against which the apostle warns us, specially the female sex. (1 Pet. 3:3,4.) There is nothing indeed innately sinful in the gold, or the silver, or the gems which have been wrought by the skill of men into such forms of brightness. But in our present state they do not *suit* us. They are unmeet for sinners. They speak of pride, and they also minister to pride. They are for the kingdom, not for the desert. They are for the city of the glorified, not for the tent of the stranger. They will come in due time, and they will be brilliant enough to compensate for the shame of earth. But we cannot be trusted with them now.

We add the following extract from a work already quoted, which helps to illustrate the whole passage over which we have gone:

"Those who are so averse to admit the figurative language of Scripture, are puzzled extremely to account for the vehicle of Satan's

first temptation—a *serpent*. Let such writers and readers as feel so disposed, amuse themselves with answering the cavils of critics, and the sneers of fools on this subject; it shall be our province to attempt a plain and scriptural investigation of it. We have already stated that it appears the situation of Adam in Paradise corresponds with our situation now; he lived by a commandment, as we do; for 'this is his commandment, that we should believe on the name of the only-begotten Son of God,' who is the true *tree of life*. In like manner we observe, that there is nothing uncommon, nothing contrary to what is daily experienced in the first temptation; otherwise Paul was wrong to say, 'But I fear, lest by any means, as the serpent beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.' (2 Cor. 11:3.) As the serpent is characteristic of guile, subtlety and deceit, so his form was assumed by Satan, as his character daily is by the tempter, corrupting the truth of the Gospel. God had placed our first parents in Paradise, setting before them life from the tree of life, and death from the tree of knowledge. There are no proofs mentioned as adduced, simply the *Divine Word*, as to these trees. Satan, by the serpent, reasoned their minds out of the belief of the simple truth God had set before them. And he gradually persuaded them, not only that they should *not* die from eating the tree of knowledge, but that the brightest happiness, and most perfect attainments, would infallibly ensue. So is it at this hour—the Gospel sets the tree of life before us, as connected with present and future bliss—the tempter sets this world, and assures us that everything gratifying to man is to be found in it, while certain death is by no means the penalty. In every age and nation, Satan's temptation has had the same object—we had almost said the same language. Believing this father of liars, as we are all most prone to do—persuading herself that every gratification would follow—Eve ate and gave her husband, who partook in her transgression, and became subject to the same penalty. Their conduct under the impressions of guilt was the same as in all future ages: their eyes were opened; they found themselves naked and exposed to shame and everlasting disgrace; they therefore betook themselves to the only frail covering they could devise—fig-leaves."—*Morrison's Key to the Pentateuch*.

The Pastor's Joy and Crown.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."—1 Thess. 2:19, 20.

What, then, is the principle that sways the heart of a true minister of the Lord Jesus Christ? It is disinterested love to the souls of his people. For what is our hope, or joy, or crown of rejoicing? Ye are our glory and joy. Apart from every thing personal to himself, he has an interest in the everlasting welfare of the flock, which subordinates all aims and efforts to itself. Their souls are the precious things, the pearls of great price which he covets.—Each soul is to him a mine, the Kohinor, "the Mountain of Light,"—aye, a kingdom, a world. Never did a miser so value his hoarded treasures; never did monarch so glory in his sceptre and crown. "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." It was nothing strange that Ignatius should spend a considerable interval before his martyrdom in praying for the peace and prosperity of the church, or that Polycarp, under similar circumstances, should continue night and day doing the same. What was there unnatural, or that should be unusual, in Rutherford's exclamation, "My witness is above, that your heaven would be two heavens

to me, and the salvation of you all as two salvations to me?"

But when does this apostolic aim find its consummation? For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? The end is not yet; not yet, when the Sabbath sun sinks beneath the horizon; not yet, when the pastor and preacher finishes his course on earth. Are not even ye in the presence of our Lord Jesus Christ at his coming? The minister stands charged before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, to preach the word. To that future and stupendous era, do all his aspirations look forward. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." In view of that, his appeals gather solemnity and earnestness: "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. And now, little children, abide in him, that when he shall appear, we may have confidence and not be ashamed before him at his coming."

That is the grand epoch when the issues of time, and of the whole dispensation of things in this world, will be made manifest. Every thing will want completeness and final adjustment, till then. Not till then, will believers have those glorious bodies in which their ransomed souls are to reside through everlasting ages; not till then, will the full and final retributive discriminations and allotments be made, and the last, the infinitely sublime dispensation of eternity commence. To that period does the faithful minister look evermore forward.—For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

Still another question occurs: Why will the disinterested love of a Christian minister for the souls of his people have its consummation at the coming of Jesus Christ? Is it because the redeemed will then be publicly and finally sealed for everlasting blessedness? because his responsibilities and their exposures will have ceased forever? because they will be certainly and safely in heaven? By no means. His aim looks farther and higher. Are even ye in the presence of Jesus Christ at his appearing? The pastor's love for them is his love to Christ reflected. It is Jesus Christ, who has called him to the ministry of reconciliation; it is Christ, whose presence sustains him in the work; it is in Christ's name and for Christ's sake, that he preaches and labors in behalf of the flock; his first, most immediate solicitude is, that Christ may be found in them; his persevering effort is, that each of them may come unto the measure of the stature of a perfect man in Christ; but he knows that the blessed result cannot be made fully manifest, till Christ shall come to be glorified in his saints, and to be admired in all them that believe. There rests his heart, in the manifested glory of the Redeemer beaming from that brotherhood, whom the Redeemer himself will then present to himself, a glorious church, not having spot or wrinkle, or any such thing. For what is our hope, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

And what a presentation morning will that be! when a particular church, so far as formed and moulded chiefly by the ministrations of some one pastor, shall appear in the complete likeness of Jesus Christ, each a distinctive monument to redeeming and sanctifying grace! Then, with emotions which the celestial body alone can sustain, will that spiritual father cry out, "Behold I, and the children which God hath given me!" Then will his long cherished desires be satisfied, for he will see Christ perfectly and supremely glorified in them; and the Saviour, too, beholding the completed results of the travail of his soul, will then

first be completely satisfied. It was Augustus Cæsar's boast, that he found Rome of brick but left it marble. Yet what was that transformation to the change wrought in a community of believers, who, as lively stones, are built up a spiritual house? Know ye not that ye are the temple of God? and that the sons and daughters of the Lord shall then be as corner stones, polished after the similitude of a palace? O, the rapture of that hour when old men, and the mothers in Israel, those taken away in the midst of their days, and youthful disciples, shall be found gathered there; yes, and the little children in Christ's arms, all effulgent with the glory diffused by his person and spirit! That will be the minister's jubilee. Each particular household of faith will be seen as a bride adorned for her husband; and if there be joy in the harvest home, joy over the lost piece of money when found, joy when one findeth great spoil, what will be the rapture of Christ's faithful ambassador then? In St. Paul's cathedral may be seen the epitaph of its architect, ending, *Circumspice*.—"If thou seekest his monument, look round." The minister's monument is his beloved church, built by him, under God, upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

A. C. Thompson.

Reformers Before the Reformation.

No. II.

WESSEL GANSEVOORT—RUDOLPH AGRICOLA.

In a recent article treating of the impulse given to popular education, and, to some extent, the avowal of evangelical doctrine, by the labors of Geert Groete and the association of the "*Fratres Communis Vitæ*," in the fourteenth and fifteenth centuries, Wessel Gansevoort and Rudolph Agricola were referred to as proceeding from one of their schools at Zwolle, and afterwards acting an important part in opposing the corruptions of Popery, and clearly stating the leading evangelical doctrines. They thus sowed seed which sprang up, and afterwards bore rich fruit at the time of the Reformation. A very brief biographical sketch of them is here given. In the previous article, Gansevoort and Agricola were referred to by mistake as pupils of the learned Alexander Hegius, as well as Erasmus. They were the contemporaries, and not pupils of Hegius, and were brought up under the same auspices with him.

Wessel Gansevoort was born at Groningen, in Holland, in the year 1419. His original name was John Wessel Hermansom, to which Gansevoort became attached, and he became generally known as Wessel Gansevoort. He is, however, frequently referred to as John Wesselius. It is well known that one of the early Dutch families settled at Albany was that of Gansevoort; and it is a little remarkable that the christian names of Wessel and Herman have been preserved in the family descent here. Losing his parents in childhood, he was brought up by a highly respectable lady of Groningen, who sent him with her own son to the school at Zwolle, where he prosecuted for some time his literary studies. He afterwards went to Cologne, where a number of Greeks, banished from their own land, resided, and were engaged in reviving the knowledge and study of classical literature; where he applied himself to the careful study of the original text of the New Testament. He then spent some time at Heidelberg and Louvain, and for longer periods at Paris and Rome. In these different cities he sought to be useful by giving instruction in the different sciences, particularly in the Platonic philosophy, but above all in Christian theology. In this latter (theology) he was frequently brought into controversy with the ecclesiastics, who at the same time hated and admired him; but in the result evangelical light was elicited, which spread around and was handed down to following generations. He finally settled down, at the age of fifty, in his native city of Groningen, where he spent the remainder of his life, and died in 1489, at the age of seventy. Near to Groningen was the Abbey of Adeweid, where a celebrated school had been instituted, and in the direction and government of which he exercised a controlling influence. He was a learned man in the various departments of science, but he particularly excelled his contemporaries in theological knowledge. He taught that the Holy Scriptures were the only rule of faith, rejecting the traditions of the Church, the decrees of Councils, and the writings of the Fathers, as such. He taught that no one could be justified by the works of the law, and that the only ground of salvation was the righteousness of Christ, graciously imputed to us, and received by faith. He taught that the sacrament of the Lord's Supper was desecrated by the entirely perverted use of it in the mass; that priestly absolution, in connection with the confessional,

was wholly opposed to the doctrine of the gospel in relation to the forgiveness of sin, and was made subservient to worldly and selfish gains; that the doctrine of purgatory, as taught and urged by the ecclesiastics, was a vain conceit and device; that whatever supremacy belonged to the Pope, it was wholly unconnected with infallibility, and that he could not forgive sin, &c. It is well known that Luther, when an Augustinian monk, was led when in the monastery, by the reading of the New Testament, gradually to entertain those evangelical views which he afterwards so ably taught and vindicated. In subsequent years he read the writings of Gansevoort, and made this remark: that his enemies might, with some show of probability, have suggested that he had early read these writings, and drawn his doctrines and their illustrations from them; but he could solemnly declare that it was only at a late period that he had perused them, and that then they proved sources of rejoicing, as they clearly unfolded and vindicated the doctrines he had been led to embrace; and this tended to the confirmation of his faith.

Rudolph Agricola was a countryman and a contemporary of Gansevoort. He was born of respectable parents in moderate circumstances, at Baffelt, a village in the province of Groningen, in 1442, and he died at Heidelberg, in 1485. He was educated under the same auspices with Gansevoort, and for the greatest portion of his active life was professor in the University of Heidelberg. He was pre-eminent in his day for his acquirements in Greek and Latin literature, and in several of the sciences. This is the concurrent testimony of the learned of that age: Erasmus most emphatically gives him this praise, and no one was better qualified than he to judge of comparative merit in proficiency in classical and general literature. Agricola was the first who cultivating the taste for and knowledge of Greek literature, appropriated it to the critical investigation and interpretation of the New Testament; and in this respect he was the forerunner of Erasmus. He was also a good Hebrew scholar, though not so profoundly critical as in Greek. He labored to restore the knowledge of the pure doctrines of the Word of God, in the midst of the prevailing errors and corruptions. In these a harmony of views existed between him and Gansevoort, and they appear to have co-operated by correspondence, and occasionally by conference and public elucidation and enforcement of the truths they together embraced. Both Gansevoort and Agricola were highly respectable in the circle of literature: but Agricola excelled in classical and general literature, while Gansevoort was more eminent in theological investigations and discussions. When Luther arose and commenced his active opposition to the Pope and the Papal Church, translated the Scriptures into the mother tongue, giving them free and extended circulation, and preached and published the pure truths of the gospel with his characteristic spirit of intrepidity, unwavering zeal, untiring perseverance, and warm affection, the seed sown by the previous reformers was warmed into life, and bore luxuriant growth. Heidelberg, the capital of the Palatinate, became early known as distinguished for the prevalence and diffusion of evangelical and Protestant doctrines, and was the birth-place of the branch of the Protestant Church called the "Reformed," in distinction from the "Lutheran." In the contests of the Reformation with imperial and Papal power, the Palatinate appears quite in prominence. In this vicinity, and so also in the north-eastern provinces of the Netherlands, as Groningen, East Friesland, &c., the very fields where Gansevoort and Agricola labored, the Reformation had early free course. Heidelberg came in close connection with the early history and onward course of the Reformed Church of Holland. During the almost exterminating oppression by Spanish and Papal power in the Netherlands, many of the professors of the Reformed faith sought refuge elsewhere, as in England, some parts of Germany, &c. A considerable colony established themselves near Heidelberg, where they organized a church, whence afterwards some returned, who, educated at Heidelberg, proved burning and shining lights in the Church of Holland, while the University is indebted for her most gifted professors and leading reformers to that Church. It was during the existence of that colony that the Heidelberg Catechism was introduced into the churches by the order of Frederick, the Elector Palatine, in 1563. A translation of it by Vanderheyden, the minister of the colony referred to, was published simultaneously in that year with the German and Latin, and was almost immediately after adopted by the Synod of the Reformed Church of Holland, and introduced as an acknowledged formula in her churches. A close sympathy and co-operation between the Reformed Churches of Holland and Germany was thus formed, and continued to exist. This might be elucidated in a number of particulars, for which space is not allowed. We only make a reference to the

ecclesiastical action of the Reformed Church of Germany, and extracts from her best authors in reference to the adoption by the Synod of Dort of the canons on Doctrine. So also we may refer to the first planting and extension of the German Reformed churches in Pennsylvania by the care, supervision, and support of the Classis of Amsterdam and the Synod of North Holland. The peculiar and interesting character of this sympathy and co-operation might be shown from existing correspondence between the churches of Pennsylvania and the Classis of Amsterdam, which has not been published, and also the ecclesiastical records of the proceedings of both.

Christian Intelligencer.

The Sure Word of Prophecy.

There never was a time when we were called upon to adhere more rigidly to the plenary inspiration of the Bible, and to the *written word*, as the only standard of truth, than the present. Whenever any one adopts a theory of inspiration, which allows him to subject the written word to his own reason, to determine what is inspired or what is not, he at once finds himself afloat, without rudder, compass, or anchor. Hence we find among such men, men of talents and learning running after everything new and strange, and embracing the wildest vagaries of enthusiasm and imposture. The pretended revelations of spirits are eagerly caught up and published, as veritable communications from the spirit world, and received as truthful descriptions of things unseen. And we venture to say, there is nothing too absurd for the credulity of those who reject the "sure word of prophecy."

But we are told that here are certain facts, attested by many witnesses, which cannot be explained or accounted for, unless we yield to the pretensions of mesmerism, of psychology, or the intercourse with spirits; and that we are bound to examine these facts, in search of the truth. The Apostle Peter, however, appeals even from the vision which he saw upon the holy mount, to the "more sure word of prophecy," whereunto he says we are bound to take heed, as unto a light which shineth in a dark place. This world is a dark place. The human heart is a dark place. And no spiritual light can shine upon either, except by the word and Spirit of God. We are especially cautioned against following after any *ignis fatuus* that may arise to attract us away from the "old paths." "If any man shall say unto you, Lo here is Christ, or there, believe it not. For there shall arise false christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." We are not called upon to examine any such pretension, but to "believe it not." There is nothing more wonderful in any of these things than have appeared in the feats and tricks of jugglers and mountebanks, in all ages. When Moses wrought miracles before Pharaoh, "the magicians did so with their enchantments." Moses and Aaron did not think it necessary for them to account for the magicians' rods being turned into serpents. * * * A miracle is wrought by the power of God for the attestation of truth, performed in such an open and public manner, in answer to a direct appeal to Him, as leaves no ground for collusion or imposition. And no instance is on record in the Scriptures of a miracle being performed, except for some object worthy of the Divine interposition; while these wonders transpire for purposes and on occasions the most trifling and perilous.

But we have another serious objection to having anything to do with these wonder-workers. We are not at all sure they do not come under the denomination of the "witchcraft," so pointedly, and with such fearful penalties, forbidden to be practiced or consulted in the Scriptures. A witch, or a wizard, was a person who, either by pretence or imposture, or in reality, "called up the the spirits of the dead to converse with the living." (See Isa. 8:19; 29:4.) Commentators are not agreed whether these persons really maintained intercourse with spirits, or only pretended to such intercourse. If the pretensions of those who profess, in our day, to hold intercourse with spirits are real, they certainly fall under one horn of the dilemma; and if they are false, then they fall under the other. It is immaterial which horn they take. The language of the prophet Isaiah applies with equal force, in either case: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

N. Y. Observer.

Who is the Fanatic?

Lord Chesterfield said, at the close of his life, "I have recently read Solomon with a kind of sympathetic feeling. I have been as

wicked and as vain, though not as wise as he; but now I am old enough to feel the truth of his reflection, 'all in the world is vanity and vexation of spirit.'" Goethe, the distinguished German philosopher and poet, declared at the age of eighty-four, as the lights of time went out, and the great load-stars of eternity were beginning to open on his vision, that he had scarcely tasted twenty-four hours' solid happiness in the whole course of that protracted career. Lord Byron, the great poet gifted beyond measure in genius, destitute more than many of grace, wrote his experience in his own beautiful but unhappy strain, when he said, upon the verge of the tomb:—

"Though gay companions o'er the bowl
Dispel a while the sense of ill;
Though pleasure fill the maddening soul,
The heart—the heart is lonely still.

"Ay, but to die, and go alas!
Where all have gone, and all must go;
To be the nothing that I was
Ere born to life and living woe!

"Count o'er the joys thine hours have seen,
Count o'er thy days from anguish free;
And know, whatever thou hast been,
'Tis something better not to be.

"Nay, for myself, so dark my fate,
Through every turn of life hath been,
Man and the world so much I hate,
I care not when I quit the scene."

The bitter sarcasm of the poet contrasts indeed with the glorious pæan of the apostle, "I have fought a good fight, I am ready to be offered up. There is reserved for me a crown of righteousness." Voltaire, the French atheist, pronounced the world to be full of wretches, and himself the most wretched of them all. Mirabeau, one of the same school, died—calling in his last moments for opium to deaden the terrible forebodings of coming woe. Paine died intoxicated and blaspheming. But Paul, of far different character, breaks forth, as he departs, in the enthusiasm indicated in the text, "I have fought a good fight."

Why should there be this contrast? Was Paul a fanatic? He was the soberest of men. Was he a mere mystic dreamer? He was the most logical of reasoners. Was he a novice? He had been in perils by land, in perils by sea, in perils amongst false brethren, arrested, tried, beaten, scourged, imprisoned; and yet, at the close of all, conscious that he had a rock beneath him and a bright light above him, and a glorious hope before him, he breaks forth in these thrilling, almost inspiring, certainly inspiring, accents, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which God, the righteous Judge, shall give me at that day." I do indeed believe, that a sober and extensive comparison of the death-beds of those who have repudiated the gospel, with the dying moments of those who have accepted and rejoiced in it, would alone convince mankind that Christianity is true, and that infidelity, practical or theoretical, is a deception, a delusion, mischievous in life, and miserable in death.

Society as it Is.

"Something is rotten in the state of Denmark."

That the prevailing social organization is not the one best suited to secure the highest amount of happiness is apparent to all. Even in the best regulated communities, those of our own New England, which we are wont to place before the world as a model for all to follow, there is much, very much injustice. We refer particularly at this time to the social and domestic evils that are so prevalent, and increasing so rapidly, in our large towns and cities.

We give below some extracts from New York journals, concerning the social condition of that city. The same remarks will apply, with equal force, to Boston. That this is a subject that deserves the attention of all, need not be argued; and let us hope that the time will soon come when the public mind will be fully awakened to the importance of a due action in a matter of such great moment.

We commence with an extract from the New York *Christian Inquirer*:

"In walking our stately streets, we are constantly met by youthful faces marked by features of primitive suffering or shrewdness, or both, that haunt us for days, and start fearful convictions as to the probable condition of children in quarters where vice and misery have their home. The undoubted facts of the case, whenever stated, strike us like the shock of an earthquake, and we can hardly feel any firm ground beneath our feet. More than one-fourth of the entire number committed to our city-prison, and nearly one-half of all charged with petty offences against person and property, are under twenty-one years of age. According to the presentment of the Grand Jury this year, four-fifths of the complaints have been against minors, and full two-thirds of all the complaints

for crime acted on during the term have been against persons between the ages of fourteen and twenty-one. Out of 16,000 criminals committed to the toms last year, over 4,000 were under twenty-one; and, of these, about 800 were between nine and fifteen. Of 2,400 thieves confined there, 1,100 were under twenty-one, and some 600 under fifteen. Mr. Matsell, the chief of police, who two years ago estimated the number of vagrant children at 1,000, regards this as a low estimate for the present year. There are boys in this city who have no known home, and who live in the streets, and sleep in stables or carts, or under door-steps. Some have been found dead by disease or exposure, and no parent or friend has appeared to claim their bodies."

We present another from the New York Tribune:

"Is our most Christian community aware of this? A mighty multitude growing up among us of child-thieves, and of prostitutes, who are scarcely out of their leading-strings; children, numbering by the thousands, who have no home, and 'sleep in stables or carts, or elsewhere;' who are without friends, except an occasional employer, selling them, body and soul, for gain; who were never in a school; who do not know how to read; who never heard of the Bible; and whose life is steeped in disgusting crime and pollution. The writer of this has been engaged of late in visiting our city-prisons, and in giving his aid to those gentlemen who are laboring among this class of vagrant children, and he had no conception before of the fearful extent of this evil."

"All this in our most Christian city of New York!"

"During the last two years the writer of this has had a considerable opportunity of observing the degradation of Europe; and to him it is sadly ominous of evil that our future society rests on such a basis of guilt and wretchedness. There is nothing in Europe worse than the black side of New York. The lanes of Liverpool, Westminster, and St. Giles; the faubourgs of the Seine, and the suburbs of Vienna, do not, any of them, present an aspect of such unmingled poverty and unchecked vice as our lowest wards."

"And be it remembered with this fearful addition: our proletariat, our outcasts and vagrants, are our voters, our future citizens, almost our legislators."

"But the saddest aspect to this is, that it should begin so with children."

"Did any of your readers ever enter one of the vagrant schools now being started in the city? You would be surprised. There are no keener and shrewder faces often than those of the vagabond boys of a large city. But they are so old—the furrows of passion, the stamps of disease and want, where there should be the smooth bloom of childhood; the eye, which should be brightened with boyish merriment, cunning, glassy, heavy; such endless capabilities looking out from all the young faces,—and yet you are sure such a black history of crime and shame and want is before each!"

"Look at this, Christian men! Little girls like your girls, boys like your sons, growing up in a pollution and wretchedness such as the mind sickens to contemplate! We talk of labor among 'heathen,' and give generously for it; but there are no heathen like the boys of Five Points; boys with the sharpness, the untiring energy, of our American character, and with the tremendous passions and ungoverned vices of savages. There is no romance about labor among them; no idea of tropical odors and oriental scenes; no heroic self-denial watched by a nation. It is plain, dry, hard work; the 'odors' are of rotten garbage and foul sewers; the scenes, the dark, reeking noise of cellars of a great city; the reward, to see a boy, made by God for the same destiny as our own children, put in the way of honest labor, and rising into a consciousness of his manhood and his immortality."

"It is easy to talk severely of 'resisting temptation,' and to pack these boys away to prisons and work-houses. Temptation! For them it has been incessant and infinite to evil. An organization inclining to crime; the lessons of childhood, debauchery, and drunkenness; home, a filthy cellar; curses and blows, hard talk and worse practice, want and filth, the influences working on the ripening mind and body; passions like the whirlwinds in the breast, and reason hardly acting; no kind word; no good influence; a choice soon between bitter hunger and crime. These the vagrant's advantages for 'resisting temptation!'"

Again the Tribune says:

"We understand that the demand for revolvers, bowie-knives, and other deadly weapons, has been rapidly on the increase for a few weeks past, until it has excited attention and remark from nearly all who observe the extensive business going on at shops where such things are sold. Since the close of the Mexican war, there has been no such demand for weapons in this city. The cause of this rush to the pistol

marts is found in the notorious and disgraceful fact, that there is no security for life and property in this city, except so far as one may be able to defend himself. The insane, demoniac spirits of rum and rowdiness rule the city.—The gangs of wretches who acknowledge no ruler but brute force, and no law but knives and gunpowder, are completely masters in some parts of the town; and the magistracy and executive authority, down to the most insignificant station-house door-keeper, stand in fear and trembling before the ruffians, submit to their demands for money, liberate them from prison, hush up complaints against them, and act just in such a manner as the villains dictate."

The New York Courier and Enquirer remarks:

"It is believed that there are fifty thousand females in this city who earn their subsistence by the work of their hands. A few are highly paid, and acquire a competence; more are tolerably paid, and live in comfort; but multitudes are wretchedly paid, and drag out days and years of misery. The average of the wages of the whole fifty thousand, we suppose, is about three dollars a week; but there is a vast number of them who are remunerated with a half, or even a third of this sum. They are the sewing women who labor for the scantiest pittance, simply because they are unqualified for better work, and have no alternative. There are thousands of them in New York, hidden away in obscure streets and wretched attics,—victims of crushing toil and destroying privation,—friendly, helpless, hopeless. Their hard lot has often been presented to the world, and never without exciting commiseration in benevolent hearts. But no mode of relief, of the least practical efficiency, has ever been applied. Attempts have sometimes been made to raise the rewards of their labor by artificially enhancing the price of their products. But the stern, irreparable, unalterable law of political economy, which makes price supremely dependent upon relative supply and demand, has uniformly thwarted all such schemes."

Prisoner's Friend.

Earth's Gloom; God's Glory.

The following beautiful illustration of the world in its relations to Jehovah's government, was employed with great force in the pulpit, a few years since.

"Who can look over the world and behold its selfishness and sorrow—its violence and delusion—its pains and death, without wishing it to be changed, of wondering how such darkness, madness, and disorder can add to the glory of God in the sight of angels and pure beings. We feel that they must mourn over a blemish on God's administration. We cannot tell how they regard us, still we can easily conceive that it does not injure but illustrate the glory of God."

"After a summer shower has passed away, and through the transparent atmosphere the green mountains seemed to lean against the calm blue sky, you have seen a solitary cloud slowly lift itself above the hill-tops, and float along the radiant West. Bathed in the rich sunset, glittering like a white robe, how beautiful, how resplendent! Like a morning glory, it looked as if some angel's hand had rolled it away from the golden gate of heaven. You have watched it till your spirit longed to fly away and rest itself in its bright foldings. But were you in its midst, it would be a heavy bank of mist, damp and chill. Like the morning vapor, it would cool the blood and ruffle the spirits, until you would pray for a straggling sunbeam to pierce the cloud and disperse the darkness. But seen in the distance and shone upon by the glowing sun, how glorious that passing cloud! So this world, with its agitations and changes—its blasphemies and songs—its revelries and violence—its light and darkness—its ecstasies and agonies—its life and death, so strangely blended, is indeed a gloomy dwelling-place, whose cold air and frequent storms chill and weary us who walk in their embrace. Dimming our spiritual vision, these scenes shut out the celestial radiance beyond, and we long for a ray of heavenly light. But seen by angels and shone upon by God's perfect government, and grand designs of love, it doubtless does appear as glorious to them as that evening cloud to us. The brightness of the throne is cast over us; the glory of the Infinite One changes this turbulent planet into a harmonious part of his vast plan."

And often when I have seen families and individuals suddenly overwhelmed by calamity, and sitting dumb with grief, "under the shadow of a great affliction," I have thought of the summer cloud. The mourners are wrapped in the folds of the storm; but to Him who has said, "all things shall work together for good to them that love God,"—and to guardian angels who encamp about the righteous, the cloud is luminous with coming blessedness. For a passing moment only is "the bright side toward God." We shall yet thank the Lord evermore for the eclipse of our earthly joys, which cannot

fail to reveal the love and glory of the present Deity.

N. Y. Observer.

Inscriptions for Graves.

One of the gloomiest tokens of the emptiness of all worldly gaiety, fashion, and power, is in the uniform tone of faithless despondency among the inscriptions of Pere la Chaise—itsself a sadder monument than any in the field. French vivacity and genius have found no serene thoughts to chisel on the splendid marbles of rank and fame. But go from Paris to Rome; read the epitaphs of those first Christians who worshipped and suffered martyrdom in the catacombs. They were cut by unlettered grave-diggers on rough rocks, with rude instruments, in subterranean chambers, where converted sand-diggers nursed the early Church, and where the indomitable confessors of Christ hid from the fierce cruelties of royal persecutors. Often they were scratched in haste and in the dark; and the ill-spelt plebeian names show how God, as his economy so often is, chose the witnesses of his religion out of lowly places, and made the weak things of the world to confound the wisdom of the mighty. For they have confounded it. When the cross had triumphed over the Prætorian Eagles, and the despised religion of Nazareth had gone up to sit on the throne of the Cæsars, those humble grave-stones were lifted from the shadows of the catacombs into the light, and installed in honored niches among the pomps of the Vatican. There you may read, in impressive contrast with the formal flatteries and inflated threnodies of more artificial days, what phrases men who stood very near to the Master thought worthy to be stamped on the sepulchres of their friends. Simple as the Saviour's beatitudes. Brief, as if a life so sorely straitened by trial had no time for diffuse eulogies. Patient, as if they had lived long enough when they might go home to their God, or when they could shed their blood for Christ—words actually carved on the tomb of Marius, a young soldier, slain for his faith. No petulant murmurs at their losses and separations; no arrogant suspicions of the Providential Mercy; no vengeful anathemas on their murderers; but such sweet, plain, sublime sentences as these, mostly from evangelists and apostles: "In peace;" "In Christ;" "At rest with God;" "Maximus, friend of all men;" "Gorgonius, enemy of none;" "Our beautiful boy, Ireneus, borne away by angels;" "My husband, faithful unto death;" "A wife, fallen asleep in Jesus;" "To Claudius, the well-deserving, who loved me;" "Victorina sleeps;" "Arethusa, in God;" "Lannæus, Christ's Martyr, rests here;" "Petronia, a deacon's wife, the image of modesty. Spare your tears, and believe that it is forbidden to weep for one who lives for God." All speak of love and peace, victory and life eternal.

Remarkable Providence.

A few days before Christmas, in the year 1840, a Russian clergyman was going home from a place at some distance from the village where he lived. Evening was coming on, and it was growing so bitterly cold that it was almost dangerous for any one to be out. He was wrapped in a fur cloak, and traveled in a sledge, which went fast over the hard, smooth snow. As he went along, he saw something lying on the ground, and stooped to see what it was. He found that it was a soldier, who seemed to have fallen down exhausted with the cold, and to all appearance was dead. The good clergyman, however, would not leave him on the road, but lifted him into the sledge, with his gun, which lay beside him, and drove as fast as he could to the next inn, which it took about half an hour to reach. He was not satisfied with leaving the poor soldier in the care of the people there; but, although he was very anxious to reach his home, he stayed for an hour, directing and helping them to do all that was possible in order to bring the man to conscious life again, in case he was not really dead. And at length their endeavors were successful, and his senses and the use of his limbs gradually returned. Then the clergyman set off homewards, having first rewarded the people of the inn, and also given them money to pay for a good meal for the poor man, before he should go forward on his journey. As soon as the man was refreshed, and felt able to go, he insisted upon doing so, although the people did all they could to persuade him not to venture out again that night.

But he said that he was carrying letters which were important, and he must not delay any longer than was quite necessary. So, taking his gun, he proceeded on his way, which he found would very soon bring him to the village where the clergyman lived to whom he owed his life. He reached the place before long, and though it were now very late at night, he could not forbear going to the clergyman's house, that he might, if possible, see and thank him for what he had done.

As he went up to the house, he saw that,

though it was late, there were still lights in it, and as he came nearer, he heard loud voices and great confusion within. He hastened to the door, but it was fastened; and without waiting to knock, he ran to the window close by, and looking in, saw the clergyman surrounded by four armed robbers. They had just tied his hands and feet, and were threatening to murder him if he would not tell where his money was to be found. The soldier instantly forced his way in, fired his gun at one of the robbers, and killed him on the spot. The others attacked the soldier, but he disabled one with his bayonet, and the other two were then seized with fear, and rushed out of the house, leaving the clergyman, as may be supposed, overpowered by astonishment and gratitude for his sudden deliverance. And then his still deeper and happier feelings may be imagined when he found that the poor man, whose life he had saved only a few hours before, had now been made the means of preserving his own. Episcopal Recorder.

The Standards of Orthodoxy.

Rev. Henry Ward Beecher, of Brooklyn, (in an article upon the subject,) makes the following allusion to the standards of "orthodoxy":

"But what earthly motive can an American clergyman have to pretend to be Orthodox, if he is not so? Do Orthodox sects treat each other with any such profitable tenderness as to make it a man's interest to dwell among them with feigned opinions? In fact, the Orthodox sects are a vast compound threshing machine, flailing away at each other as if the chief end of man was to thresh his neighbors. I have never yet seen an acknowledged Orthodox man. Every body is Orthodox as compared with those below him; and no body is Orthodox compared with those above him; and Orthodox reputations, like country bank bills, circulate only in a narrow circle, very near home. If one is Orthodox in Hartford, he is a heretic in New Haven; if he is sound at New Haven, he is too loose for Andover; if he is up to the mark at Andover, he is yet hopelessly below East Windsor; if he climbs up the toilsome cliffs to the eyrie of East Windsor, it is only to bring himself within the reach of the Princeton Orthodoxy; and when yet climbing up, out of sight of all sublunary things, he sits down on these pinnacles of Old School Presbyterian Princeton Orthodoxy, and divides his time between Turretin and efforts at breathing on such thin-aired august heights, then, down comes the good old-fashioned Scotch Presbyterian Orthodoxy, carrying him away at one swoop, to be devoured in a yet higher eagle's nest. In fact, it is a very hard thing to be Orthodox. It is a thing of degrees; it is a question of the scale; and beginning at zero, all the degrees above pelt all the degrees below. Now, if a preacher is heterodox he is but suspected, and shampooed; and flailed; and he gets that if he is Orthodox. So that, if a man's convictions do not keep him among the Orthodox, he is a fool who stays. The company is no great things."

Bunyan's One Book.

A writer in a late foreign review upon the genius and writings of Bunyan, makes the following remarks upon the influence exerted upon that wonderful man by the study of the Scriptures:

"The Bible we have called Bunyan's one book; and his case corroborated the common notion,—beware of the man of one book; of one who, by frequent perusals, has drunk so deeply into a book's spirit—has got so much into its thought and feeling—travels, in short, so easily and naturally in its track, that, without any conscious imitation, his works become duplicates of the original. This is true of other books, but much more of the Bible. It is a Pactolus, and he who bathes in it comes out dipped in gold; nay, it resembles that other fabled stream which made the bather invulnerable and immortal. Bunyan had read little else; he had read it, too, in circumstances which burnt and branded its language upon his soul; he had read it as its blessed words swam on his eyesight through tears; he had read it amid the Slough of Despond—by the red lightnings of Sinai; and as he gazed upward from the Delectable Hills to the far-streaming glory of the city; even in the Valley of the Shadow of Death he had continued to clasp while unable to see it; every chapter in it was a chapter in his history, and every verse touched and thrilled some chord in his heart. Like the poor man's lamb, "it lay in the bosom and was to him as a daughter." Many millions have loved the Bible, but we question if any one surpassed or equalled Bunyan in the depth and fervor of his love. Many have framed concordances and made entire transcriptions of it, but Bunyan's concordance was his memory, and it lay all transcribed, every word and syllable of it, in his heart."



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPT. 11, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE OFFENCE OF THE CROSS.

"We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—1 Cor. 1:23, 24.

The word "stumbling-block" [Gr. *σκανδαλον*] is the same as the word "offence," in the following: "If I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased." Gal. 5:11.

The preaching of the gospel, has ever been unpalatable to the unsanctified, and divers means have been devised to make it popular, and sought after by the people of the world. Many have endeavored to improve upon the revelation which God has given,—to smooth its rough edges and round off its sharp corners; but all that has been gained in popular favor by such means, has been at the expense of truth. Some in denying the atonement, others in teaching the salvation of all men, and others still in various ways, by adding to or taking from the word of God, have added to the number of the nominal followers of CHRIST: But have the numbers of actual Christians been thereby multiplied? No reflection is intended on the motives of those who have mutilated or adulterated Bible truths: they may have verily thought they were doing God's service. The fact alone of the admixture of error, and the suppression of truth, under various forms and circumstances, in all ages, will not be denied; nor will it be claimed that thereby multitudes have been induced to call themselves by the name of CHRIST, who otherwise would have either repudiated or neglected him. It is the fact alone with which we have to do: to his own Master, each one will stand or fall in this matter. But it may be safely affirmed that any who are won by its partial presentation,—to whom the whole truth would have been unpalatable or revolting, and who would hate and despise any actual revealed doctrine if fairly and apostolically brought to their notice,—do not give such satisfactory evidence of actual conversion, as is furnished by those who study to know the mind of the Spirit, and yield ready assent to every well attested doctrine.

To preach acceptably to the unconverted, so as to gain popular favor, requires in one age a pandering to one form of error, and in another age to another. As men and circumstances change, so must the form of address be changed, to win applause. As their habits, and modes of thought are gratified, so will men the more readily fall in with whatever is not objectionable; but to consent to mortify the flesh, so as to become assimilated to that which is irksome and contrary to the natural man, requires the gift of the grace of God. Man can so sweeten up and disguise any obnoxious truth, that it may be nominally acquiesced in: but God alone can change the heart, so that it shall cherish and love the doctrines of CHRIST.

In the apostolic age, Christianity was an "offence" to the Jew, only because it dispensed with the long observed Jewish ritual; and the utter worthlessness of all Pagan sacrifices and philosophical attainments, as a means of grace, as shown by the gospel, made it "foolishness," to the refined and intelligent Greek. Its opposition to heathen rites, was no offence to the Jew: nor did the Greek regard it with any the less favor, because sacrifices thereby ceased to smoke on Jewish altars. The opposition of each, was elicited by the neglect it effected of long established and popular customs, practiced and loved by themselves. In all the journeys of the apostles, in all the places where they encountered the opposition of the multitude, in each separate instance, doubtless, the popular mind was moved by something peculiar to the given locality, as well as by those general questions which alike affected distant places.

Had JOHN the Baptist admitted to HEROD, that he might innocently have the wife of his brother PHILIP, his head would probably never have been given to the daughter of HERODIAS in a charger. (Matt. 14:3-10.) Had not PETER and the other apostles so plainly taught the resurrection of the dead, they would not have so grieved the Sadducees. And had PAUL favored the making of shrines for DIANA the wrath of

the Ephesians would not have been exerted by the fear that their craft was in danger. (Ib. 19:27.)

Because of the tenacity with which men cling to former opinions, teachers of religion are very much inclined, perhaps unconsciously, to soften the doctrines of the Bible, and to favor the forms of error which most affect them. In this way the Roman Church became corrupt. By its conforming to Pagan rites and forms of worship, they regarded Christianity with less abhorrence, and the more readily substituted JEHOVAH for JUPITER in their theological belief. But the corrupt Christianity which was the result of such accessions was more of a hinderance than a help to the evangelizing of the world.

Among the Jewish converts, the tendency was to incorporate their former customs with the requirements of the gospel. PAUL circumcised TIMOTHY, "because of the Jews which were in" Derbe and Lystra; so that his uncircumcised Grecian origin should not make him unacceptable to them as a Christian teacher. (Acts 16:3.) In so doing, he did what he afterwards virtually reprobated, when false brethren sought to abridge their liberties by compelling TITUS, another Greek, to be circumcised: "to whom" he says, "we give place by subjection, not for an hour."—Gal. 2:1-5. Even PETER "was to be blamed" for withdrawing and eating separately from the Gentile converts, with whom he had associated previous to being visited by some of the Jewish Christians,—fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that BARNABAS was carried away with their dissimulation."—Gal. 2:11-13. This conformity of PETER and PAUL to Jewish prejudices, was subsequent to the great discussion at Jerusalem, where they were both present, and where the question of circumcision was unanimously decided against those who taught that "except ye be circumcised after the manner of Moses ye cannot be saved."—Acts 15:1-29. If such apostles were so tempted to conform to what might be regarded as innocent customs to gain the favor of man, we need not wonder that less gifted religious teachers should have made so much greater and more questionable concessions to the prejudices of their hearers.

The crucifixion of CHRIST, his atoning death, and justifying resurrection, was the great stone of stumbling and rock of offence to the natural Israel, and was a gin and a snare to the inhabitants of Jerusalem; but not on that account did the apostles hesitate to preach clearly and distinctly that great fundamental doctrine of Christianity. Had they done so, they might have avoided the "offence of the Cross," and raised up a body of Christians without a CHRIST for their SAVIOUR and intercessor. But their success, would have entangled them again in a yoke of bondage.

Some of the believing Galatians were so foolishly bewitched, that they thought to add to the requirements of the Spirit, the works of the law. This was the cause of PAUL's epistle to them; and in it he admonishes them that "if ye be circumcised, CHRIST shall profit you nothing;" for "every man that is circumcised," thereby assumes an obligation "to do the whole law;" and whoever seeks thus to be justified, is fallen from grace, and CHRIST becomes of no effect to him. (Gal. 5:1-4. The "persuasion" to conform to the abolished ordinance,—the observance or non observance of which forms no part of the Christian economy (v. 6)—he assures them "cometh not of Him that calleth you."—Ib. v. 8. It was a suggestion of the Adversary, who by little and little, leads men away from the acknowledgment of the truth, as the whole lump is ultimately affected by the presence of a little leaven. (V. 9.)

Had PAUL preached circumcision as an essential Christian rite, the Jews would have been more readily gained; they would have ceased to persecute him, and "the offence of the cross," would have "ceased" with them. Their prejudices were not complied with, and the great body of the nation stumbled at that stumbling stone. In later times, as before said, Christianity has received great accessions in numbers, though not in graces, by conforming to the requirements of the world. One truth after another was corrupted; one error after another was ingrafted to the faith once delivered to the saints; and one heathen rite after another was added to the simple forms of Christian worship, until the Apostacy was fully developed, and the Man of Sin was seated in the temple of God. The history of the past, illustrates the extent to which a conformity to prejudice may lead men astray. We may learn from it the importance of giving no place to suggestions of worldly prudence in matters of Christian doctrine. But have we no reason to fear that the consideration of popular favor, and of the loss of the good opinion of valued friends, even now deters men from proclaiming the whole truth?

It is pleasant to see the smile of a friend on the face of each one we meet. Nor is the good opinion of the wise and good to be lightly esteemed. We are not, however, to hesitate in the path of duty, be-

cause of the opinions of men. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"—John 5:44. It requires no little resolution to act in opposition to the wisdom of our superiors in age, attainments, and particularly when they are supposed to be sustained by the accumulated wisdom of ages. And therefore a man is strongly tempted, when his convictions compel him to maintain an unpopular view of truth, to make it as little objectionable as possible, by some propitiatory concession that shall save his reputation.

We have often noticed this in connection with the doctrine of the Advent. It cannot be denied that the doctrine of CHRIST's near personal coming is a stumbling block to many an educated refined Greek, and foolishness to many a Jew, who realize not that it is a doctrine blessed of God to the salvation of multitudes of souls. While all Christian truths are unpalatable to the unsanctified, there seems to be something peculiarly so in this. And this odiousness is not confined to non professing, but is indulged in by professed Christians. We doubt not that the opposition which any real Christians feel towards it, is all owing to wrong impressions respecting it, and a want of acquaintance with the Scriptural evidence by which it is sustained. But there being a strong prejudice against the doctrine, it is as much as a man's theological standing is worth, to say nothing of his social position, for a man, in some places, to confess that he believes in the personal reign of CHRIST on earth. This is not universal. All are not so bigoted or sectarian; but some are. And this fact is the cause of so many silent Advent believers, who hold their opinions somewhat as some did who believed in the SAVIOUR—"secretly, for fear of the Jews."

In other places, where the personal advent of CHRIST is not denied, the prejudice is equally strong against the view of its nearness, which after all is the great "offence" in the doctrine. We were on one occasion very much edified with a discourse, by a clergyman with whom we have no personal acquaintance; but which strongly reminded us of the natural desire to avoid this "offence" of the doctrine. It was from these words:

"And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."—John 14:3.

We were the more interested in the discourse from the fact, that we had never been decided in the application of this to the second advent. And we were particularly gratified, when he proceeded to show that this scripture could not have reference to the SAVIOUR's subsequent appearing after his resurrection, nor to the death of those whom he addressed, but to his second glorious appearing, when he shall come to judge the quick and the dead. He proceeded to show that the second advent was the great epoch when should be perfected the work which was commenced at the first; and that looking for Christ's appearing had a purifying effect on the hearts of believers, and very plausibly argued that the neglect into which this doctrine had fallen was one great cause of the apathy of the church respecting the evangelizing of the world. For men having ceased to look on the day of CHRIST as a period of personal interest to themselves, they had become selfish in looking to death for the perfection of their eternal destiny.

After a very fair presentation of the subject, while we were admiring his outspoken boldness and were regretting that the inclemency of the weather had permitted only a small congregation to listen to so admirable a discourse, what was our surprise to hear him remark to this effect: "Think not that I have any sympathy with those who would trouble you either by word or by letter, or by any other mode of teaching that the day of the LORD is at hand. Prophecy is independent of chronology, and one day is with the LORD as a thousand years, and a thousand years as one day."

This was virtually saying: I do not wish to be understood me that we are near that glorious day, for which prophets prayed, and holy men have looked forward to with joyful anticipations. But if not near, where is the offence in its proclamation. Say what we please about the day of the LORD, if we admit that it is in the distant future, will it offend the most violent opposer of gospel truth. It is the imminency of peril, which causes the blood to course nimbly through the veins, and startles man from his thoughtless security. And it is the nearness of the event which causes the Christian to lift up his head rejoicing that his redemption draweth nigh.

When PAUL taught the revelation of the man of sin before the coming of the LORD, it was because that great event must first transpire; but is his language in relation to that event applicable to those who live after his revelation, and when his appointed time must be nearly run? Or is Prophecy independent of Chronology? Why those great prophetic numbers; why the marked succession of epochs and periods; why the several continuous chains of successive events, extending to the resurrection, with

their marked fulfilment down near to their termination, if God takes no note of time? Why did he give us the succession of day and night, seed time and harvest, month and year, or specify so exactly the duration of periods in Bible history, if Bible prophecy is independent of such computations? Why is DANIEL reckoning the number of years, whereof the word of the LORD came to JEREMIAH the prophet that he would accomplish in the desolations of Jerusalem? How is it that when the fullness of time was come that God sent forth his Son? and how came the prophets inquiring *what or what manner of time* the Spirit of CHRIST which was in them did signify, when they prophesied beforehand the sufferings of CHRIST, and the *glory that should follow*, if all their predictions are independent of dates and numbers?

The response of JOHN, "Even so, come, LORD JESUS," to the announcement "Surely I come quickly," is such as we ought to expect from every follower of the blessed SAVIOUR.

ARE YOU REGENERATE?

BY J. C. RYLE, OF ENG.

(Continued from Herald of Aug. 25th.)

III. Let me in the third place, point out the marks of being regenerate, or born again.

It is a most important thing to have clear and distinct views on this part of the subject we are considering. You have seen what Regeneration is, and why it is necessary to salvation. The next step is to find out the signs and evidences by which a man may know whether he is born again or not,—whether his heart has been changed by the Holy Spirit, or whether his change is yet to come.

Now these signs and evidences are laid down plainly for us in Scripture. God has not left us in ignorance on this point. He foresaw how some would torture themselves with doubts and questionings, and would never believe it was well with their souls. He foresaw how others would take it for granted they were regenerate who had no right to do so at all. He has therefore mercifully provided us with a test and gauge of our spiritual condition in the First Epistle general of St. JOHN. There he has written for our learning what the regenerate man is, and what the regenerate man does,—his ways, his habits, his manner of life, his faith, his experience. Every one who wishes to possess the key to a right understanding of this subject, should thoroughly study this First Epistle of St. JOHN.

Reader, I invite your particular attention to these marks and evidences of Regeneration, while I try to set them in order. Forget everything else in this subject if you will, but do not forget this part of it. I might easily mention other evidences besides those I am about to mention. But I will not do so. I would rather confine myself to the First Epistle of St. JOHN, because of the peculiar explicitness of its statements about the man that is born of God. He that hath an ear let him hear what the beloved apostle says about the marks of regeneration.

1. First of all, St. JOHN says, "Whosoever is born of God doth not commit sin;" and again, "Whosoever is born of God sinneth not."—1 John 3:9; 5:18.

A regenerate man *does not commit sin as a habit*. He no longer sins with his heart and will, and whole inclination, as an unregenerate man does. There was probably a time when he did not think whether his actions were sinful or not, and never felt grieved after doing evil. There was no quarrel between him and sin;—they were friends. Now he hates sin, flees from it, fights against it, counts it his greatest plague, groans under the burden of its presence, mourns when he falls under its influence, and longs to be delivered from it altogether. In one word, sin no longer pleases him, nor is even a matter of indifference: it has become the abominable thing which he hates. He cannot prevent it dwelling within him. "If he said he had no sin, there would be no truth in him;" (1 John 1:8,) but he can say that he cordially abhors it, and the great desire of his soul is not to commit sin at all. He cannot prevent bad thoughts arising within him, and short-comings, omissions, and defects, appearing both in his words and actions. He knows, as St. JAMES says, that "in many things we offend all." (James 3:2.) But he can say truly, and as in the sight of God, that these things are a daily grief and sorrow to him, and that his whole nature does not consent unto them, as that of the unregenerate man does.

Reader, I place this mark before you. What would the apostle say about you? Are you born of God?

2. Secondly,—St. JOHN says, "Whosoever believeth that JESUS is the CHRIST is born of God."—1 John 5:1

A regenerate man believes that JESUS CHRIST is the only SAVIOUR by whom his soul can be pardoned and redeemed, that He is the divine person appointed and anointed by God the Father for this very purpose, and that beside Him there is no SAVIOUR at

all. In himself he sees nothing but unworthiness, but in CHRIST he sees ground for the fullest confidence, and trusting in Him he believes that his sins are all forgiven and his iniquities all put away. He believes that for the sake of CHRIST's finished work and death upon the cross he is reckoned righteous in God's sight, and may look forward to death and judgment without alarm. He may have his fears and doubts. He may sometimes tell you he feels as if he had no faith at all. But ask him whether he is willing to trust in anything instead of CHRIST, and see what he will say. Ask him whether he will rest his hopes of eternal life on his own goodness, his own amendments, his prayers, his minister, his doings in Church and out of Church, either in whole or in part, and see what he will reply. Ask him whether he will give up CHRIST, and place his confidence in any other way of salvation. Depend upon it he would say he found a preciousness in CHRIST, a suitableness to his own soul in CHRIST that he found nowhere else, and that he must cling to Him.

Reader, I place this mark also before you. What would the apostle say about you? Are you born of God?

3. Thirdly,—St. JOHN says, "Every one that doeth righteousness is born of Him."—1 John 2:29.

The regenerate man is a *holy man*. He endeavors to live according to God's will, to do the things that please God, to avoid the things that God hates. His aim and desire is to love God with heart and soul, and mind and strength, and to love his neighbor as himself. His wish is to be continually looking to CHRIST as his example as well as his Saviour, and to show himself CHRIST's friend by doing whatsoever He commands. No doubt he is not perfect. None will tell you that sooner than himself. He groans under the burden of indwelling corruption, cleaving to him. He finds an evil principle within him constantly warring against grace, and trying to draw him away from God. But he does not consent to it, though he cannot prevent its presence. In spite of all shortcomings, the average bent and bias of his way is holy,—his doings holy,—his tastes holy,—and his habits holy. In spite of all his swerving and turning aside, like a ship beating up against a contrary wind, the general course of his life is in one direction,—toward God and for God. And though he may sometimes feel so low that he questions whether he is a Christian at all, in his calmer moments will generally be able to say with old JOHN NEWTON, "I am not what I ought to be, I am not what I want to be, I am not what I hope to be in another world, but still I am not what I once used to be, and by the grace of God, I am what I am."—(To be continued.)

THE NEW POSTAGE LAW.

Congress, just previous to adjournment, passed a new law regulating the postage of all printed matter transmissible by mail, to take effect on the first day of October. The postage on letters is not affected by it. Under the new law the postage will be as follows:

1. Any single newspaper, or periodical that is not sealed up, and weighs less than THREE OUNCES, may be sent any distance within the United States, for ONE CENT; and one cent in addition for each additional ounce, or fraction of an ounce.

2. Newspapers that weigh less than one and a half ounces, as does the *Herald*, may circulate for one half a cent a copy within the State where it is printed.

3. Newspapers may circulate free of postage in the county where published.

4. Newspapers that are paid yearly or quarterly in advance at the office where they are mailed will be charged one half the above rates—provided the Postmaster at the office where it is delivered, has evidence of such payment from the Postmaster where it is mailed, i. e., 26 cents a year out of the State, and 13 cents in. This will probably have to be done through the agency of the Postmaster where the paper is delivered.

5. Books, bound or unbound, of a less weight than FOUR POUNDS if pre-paid will be charged ONE CENT for each ounce or fraction of an ounce, for any distance under three thousand miles; and twice that amount, for any distance over three thousand miles.

If not pre-paid, they will be charged one and a half cent an ounce, under, or three cents over three thousand miles, at the office of delivery.

This law will greatly favor the sending of books by mail, over five hundred miles,—making it the same for three thousand, that it is now for five hundred miles. For newspapers on account of the difficulty there will be in pre-paying at the offices of mailing, to secure the deduction, it will practically make the postage for all distances out of the State thirteen cents a quarter, instead of the present rates.

The following is a copy of the new act, which it will be seen goes into effect from and after the 30th inst.

AN ACT to amend the act entitled "An act to reduce and modify the rates of postage in the United States, and for other purposes," passed March third, eighteen hundred and fifty-one.

Be it enacted by the Senate and House of Represent-

atives of the United States of America in Congress assembled, That from and after the thirtieth day of September, eighteen hundred and fifty-two, the postage upon all printed matter passing through the mail of the United States, instead of the rates now charged, shall be as follows, to wit: Each newspaper, periodical, unsealed circular, or other article of printed matter, not exceeding three ounces in weight, shall be sent to any part of the United States for one cent, and for every additional ounce, or fraction of an ounce, one cent additional shall be charged; and when the postage upon any newspaper or periodical is paid yearly or quarterly in advance, at the office where the same is mailed, and evidence of such payment is furnished to the office of delivery in such manner as the Post Office Department shall by general regulations prescribe, one half of the said rate only shall be charged. Newspapers and periodicals not weighing over one ounce and a half, when circulated in the State where published, shall be charged one half the rates before mentioned: *Provided*, That small newspapers and periodicals, published monthly or oftener, and pamphlets not containing more than sixteen octavo pages, when sent in single packages, weighing at least eight ounces, to one address, and pre-paid by affixing postage stamps thereto, shall be charged only half of a cent for each ounce or fraction of an ounce, notwithstanding the postage calculated on each separate article of such package would exceed that amount. The postage on all transient matter shall be pre-paid by stamps or otherwise, or shall be charged double the rates first above-mentioned.

SEC. 2. And be it further enacted, That books, bound or unbound, not weighing over four pounds, shall be deemed mailable matter, and shall be chargeable with postage of one cent an ounce for all distances under three thousand miles, and two cents an ounce for all distances over three thousand miles, to which fifty per cent. shall be added in all cases where the same may be sent without being pre-paid, and all printed matter chargeable by weight shall be weighed when dry. The publishers of newspapers and periodicals may send to each other from their respective offices of publication, free of postage, one copy of each publication; and may also send to each actual subscriber, enclosed in their publications, bills and receipts for the same free of postage. The publishers of weekly papers may send to each actual subscriber within the county where their papers are printed and published one copy thereof free of postage.

SEC. 3. And be it further enacted, That no newspaper, periodical, magazine, or other printed paper or matter, shall be entitled to be sent at the rates of postage in this act specified, unless the following conditions be observed:

First. It shall be sent without any cover or wrapper, or in a cover or wrapper open at the ends or sides, so that the character of the matter contained therein may be determined without removing such wrapper. Second. There shall be no word or communication printed on the same after its publication, or upon the cover or wrapper thereof, except the name and address of the person to whom it is to be sent. Third. There shall be no paper or other thing enclosed in or with such printed paper; and if these conditions are not complied with, such printed matter shall be subject to letter postage; and all matter sent by mail from one part of the United States to another, the postage of which is not fixed by the provisions of this act, shall, unless the same be entitled to be sent free of postage, be charged with letter postage.

SEC. 4. And be it further enacted, That if the publisher of any periodical, after being three months previously notified that his publication is not taken out of the office to which it is sent for delivery, continue to forward such publications in the mail, the Postmaster to whose office such publication is sent may dispose of the same for the postage, unless the publisher shall pay it; and whenever any printed matter of any description, received during one quarter of the fiscal year, shall have remained in the office without being called for during the whole of any succeeding quarter, the Postmaster at such office shall sell the same and credit the proceeds of such sale in his quarterly accounts, under such regulations and after such notice as the Post Office Department shall prescribe.

SEC. 5. And be it further enacted, That so much of the second section of the act entitled "An act to modify and reduce the rates of postage in the United States, and for other purposes," approved March third, eighteen hundred and fifty-one, as relates to the postage or free circulation or transmission of newspapers, periodicals and other printed matter, and all other provisions of law inconsistent with the provisions of this act, are hereby repealed.

SEC. 6. And be it further enacted, That when a list of uncalled for letters shall be published in any newspaper printed in any foreign language, said list shall be published in such newspaper having the largest circulation within the range of delivery of said office.

Approved, Aug. 30, 1852.

Canada subscribers will see that the new law reduces their postage somewhat, and make it alike to any of the British Provinces.

Tragic Affair in Charlestown.

About eight o'clock on Saturday evening, one of the most exciting and tragic affairs occurred in Charlestown that has taken place before for years.

At half-past seven, a man named James Mahoney, who lives in Mason-street, Charlestown, while in a fit of delirium tremens, leaped out of bed, and seizing a sharp pruning knife, rushed into an adjoining room, and attacked an Irishman named John Calnan, inflicting a terrible stab in his abdomen, which, from severing the viscera, &c., will, it is feared, prove fatal.

Mrs. Mahoney rushed into the street, and her cries of murder attracted a large concourse of people to the vicinity of the house in which the deadly assault was committed. Police officers Blanchard and Kelley hastened to the spot, but learning that he was armed with so formidable a weapon, they hastened to the Marshal's office to arm themselves with hooks, &c.

The crowd increased on Bow, Mason, and Front-streets, and in a few moments the madman dashed through an open window, on the first floor, armed with the murderous weapon. Persons in the crowd were terrified by his appearance, and rushed in every direction, while the madman made an attack upon them, using his bloody knife in cutting right and left all who were before him. He was completely naked, with the exception of a red flannel shirt, and his hair standing upright, and beard unshorn, his very appearance was frightful.

Mr. Joseph Hunnewell, who was attracted to the spot with others, received a severe stab in the groin, which although skilfully dressed by Drs. Hays and Hard, it is feared will prove fatal.

Mr. McLaughlin, who lives in Wesley Place, Hanover-street, Boston, was walking with a lady near the scene, when Mahoney approached them with uplifted knife. Mr. McLaughlin, seeing that escape was impossible, averted the blow about to be inflicted upon the lady, which would doubtless have proved fatal, by springing before her and telling her to run for her life; and in saving the lady, he was struck down by a blow from the weapon in his groin, which severed a large artery, and inflicted a ghastly wound, which it is feared will prove fatal.

The lady took the proffered arm of a gentleman, and hastened away, unconscious of the injury sustained by Mr. McLaughlin. The madman, who was still using his knife, caught a glimpse of her, and pursued her again. She ran and hid behind a hog-head in a yard in Bow-street, but had scarcely taken that position when Mahoney entered the yard in pursuit of her, and was at one time within a few feet of her. She managed to escape without injury.

One O'Hurn received a severe stab in the abdomen, and another person of the same name was stabbed in the thigh, and though in both cases the wounds are very severe, neither of them will probably prove fatal.

One Mahan, an Irishman, about sixty years old, received a severe wound in the lower region of the back. Several persons whose names we did not learn were slightly injured. He made a pass at a lady, but although her dress was cut she was not wounded.

A watchman employed at the Fitchburg depot was cut in the arm. An Irishman named Jeremiah McCarthy was cut in the hand. John Donovan was wounded in the arm. A boy employed in the provision store of Ladd & Jones, was stabbed in the thigh.

Mahoney rushed into the City Marshal's office, having thrown away his knife, and Constable Sanderson seized him and confined him in the lock up. In attempting to dress the prisoner, officer Sanderson received a severe blow, either from Mahoney's foot or fist.

Mahoney is a gardener, and has generally been regarded as a peaceable man. Of late he has at times been insane from some cause—probably from intoxication. On Friday night he entered his wife's room with a hatchet in his hand, declaring he would kill her, but she anticipated no harm, and consequently gave no intimation to the police.

During the evening Mahoney was conveyed to the East Cambridge jail.

At a late hour yesterday afternoon, the wounded parties were more comfortable. *Boston Journal.*

A New Cuban Expedition.

"Veritas," the Washington correspondent of the *New York Courier and Enquirer*, says:

"Notwithstanding the attempts in various quarters to treat the recent disclosures of a threatened revolution in Cuba with levity, they are known to be sufficiently grave to have attracted the attention of the Spanish Minister here, and to have been brought to the notice of the Government in such a manner as to authorize the adoption of precautionary measures. It is pretty well ascertained that individuals connected with the proposed movement have recently been vibrating between New York and New Orleans, concerting plans for holding conferences, looking, it is supposed, to a hostile demonstration in the month of October. With all the secrecy which has been observed by these conspirators against the public peace and the good faith of the United States in the observance of treaty stipulations, they have been tracked so closely as to warrant the belief that a new plan has been devised, and that another invasion may be attempted, unless the present intelligence should lead to its frustration.

"The *Vos del Pueblo Cubano*, the revolutionary print, the publication of which was the primary cause of all the late commotion in Havana, was published in the capital, by Don Jose Luna, within fifty yards of the palace of the Captain-General! The printing office and editorial room was in the rear of a small seegar store on the Plaza d'Armas. The brothers of Sr. Luna were arrested for having munitions of war in their houses, when Don Jose thought that it was time for him to fly to the United States. Accordingly, he took his little press to pieces and packed it

with his type, and a portion of his edition already worked off, into a coffin which was buried in a cemetery outside the walls of the city. He then took passage in the Crescent City, and arrived safely at this port in that vessel."

THE PUBLICATION OF THE WHOLE TRIAL has not been responded to in a manner to warrant its attempt; so that we no longer continue the list of pledges for that object, and release those who have pledged. The publication of the Defence and of Mr. PAYNE's able and lucid argument, the friends have considered as sufficient to show the recklessness and falsehoods of the agents and abettors in this relentless crusade. It is worthy of note that not "a red cent" has been volunteered from that side of the deep gulf which lies between us, for the publication of a report to be issued by the sanction of the counsel on both sides.

We shall preserve the report for future use. It was carefully taken by Mr. THOMPSON, in phonography; and its accuracy can be judged of by his report of Mr. PAYNE's argument.

They have circulated a story on the other side, that we paid Mr. THOMPSON \$3 an hour for reporting the trial. They have more to make this story out of than they usually have, if it is correct, as we are informed it is, that they applied to Mr. T. before we did, for the same object; but he not liking their looks refused to report for them for less than that sum. When we afterwards sent to him (he being a stranger to us) he gave us his terms at \$3 per day which was very reasonable, and we cheerfully paid it.

When we get the balance of the expenses which the court assessed on them to pay, and get a full settlement with all parties, the chairman of the finance committee, Bro. Brown of Providence, will make a report.

The New Postage Law.

We find on examination of the New Postage Law which has just been published, and which we had supposed was an improvement upon the old law, that it contains one provision which will make more trouble and confusion than even the present law with its many headed schedule of rates. We allude to a provision that newspapers, periodicals, unsealed circulars, &c., weighing not over three ounces, are to pay one cent each, to any part of the United States, or half that rate, where paid quarterly or yearly, in advance, *at the office where the paper is mailed*. This is an outrageous provision, the adoption of which shows that there is a great want of practical men in Congress. By this section a subscriber to the *Journal*, living in the interior, who wishes to secure a commutation of postage, must forward his money to the Postmaster at Boston, take his receipt, and exhibit it to his own Postmaster, who must make a record of it, and deliver the papers during the time mentioned in the receipt. For this service he will receive no compensation, the office at Boston taking the commission. This we presume to be the practical operation of this absurd provision, and it will be troublesome to the newspaper subscriber, vexatious to the mailing Postmaster, and unjust to the Postmaster who delivers the papers. It will give rise to endless disputes, and probably deprive the subscribers entirely of the benefits of cheap newspaper postage. If we had practical business men to make our laws, we should not see so many crudities as are invariably incorporated into the postage acts, and which render it necessary to revise and amend at almost every session of Congress. *Boston Journal.*

To Correspondents.

M. Green—We suppose its meaning is that which is conveyed in the obvious meaning of the words. While we suppose the departed are conscious in the intermediate state, we do not understand that any one has ascended into the heavens where God is, excepting the Son of Man who descended. To depart and be with CHRIST is far better than to abide here; but the resurrection state is that which accompanies the victor's crown.

OUTRAGEOUS CRUELTY.—Sometime last week one of the slaves of Matthew Raynor, who resides in the vicinity of Raleigh, in this county, ran away. He apprehended him in this city, and took him home. The next day he commenced his cruel and fiendlike punishment, and after inflicting upon him hundreds of lashes concluded by cutting off both the negro's ears close to his head. The shocking facts spread through the neighborhood, and news was some way conveyed to Raynor that a warrant had been issued for his apprehension. Upon hearing this he immediately left the county, and arrived at the residence of Mr. Beard, in Tipton county, where he died the next day, and was buried at his residence on Sunday. *Memphis (Tenn.) Enquirer.*

"THE PHENOMENON OF THE RAPING SPIRITS," writes a subscriber, "excites curiosity. I lent the tract the day after receiving it, and it has gone from one to another, so that I have not read it yet."

CORRESPONDENCE.



THE KINGDOM DELIVERED UP TO GOD THE FATHER.

BY J. W. BONHAM.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power."—1 Cor. 15:24.

(Concluded.)

Instead of the kingdom of Christ and his reign terminating with the thousand years, it is much more reasonable to believe that they will be in a certain sense introductory, and be occupied in its complete establishment. As Christ and his saints are spoken of by the Revelator as to reign a thousand years,—as the devil is to be loosed at the end of that period,—as Christ will reign until he hath put all enemies under his feet, and the last enemy that shall be destroyed is death,—the period allotted for the complete establishment of his kingdom may extend over the whole of the thousand years; at the end of which Satan will be loosed, the wicked dead will live again, the armies of Gog and Magog, with Satan as their deceiving leader, will make another attempt to regain his lost dominion, and compass the beloved city with the intention of doing so; but Satan with his host, innumerable as the sand of the sea, will find their united efforts vain. God will send fire from heaven to devour them; and their eternal home will be the lake of fire.

Satan tempted the first Adam, accomplished his end, and gained a victory. He tempted the second Adam, but failed and was frustrated! He will make a last attempt on a grand scale, with his numerous hosts of fallen beings, to regain the kingdom from its rightful owner, but will find its foundations as secure as the pillars of heaven, and fail. His head will be successfully bruised by the conquering power of the woman's promised Seed! Then, with the last enemy conquered, with Christ the King of saints, and the conqueror of nations, what shall make the saints afraid? The kingdom which he came to rescue will be fully organized—completely and immovably established. This work will then, speaking after the manner of men, be done. On Calvary he paid the price, and cried, "It is finished!" And when as "King of kings and Lord of lords" he shall have crushed and destroyed the power of the last enemy, he will see in the most exalted sense, of the travail of his soul, and be satisfied! When he shall have put down all rule, and all authority, and power opposed to his own, he will deliver up the kingdom to God, even the Father. In what sense will he deliver up the kingdom? Not in the sense of relinquishing it, or giving it up to terminate at what some have termed the "general judgment." It appears that the period here referred to will be after the judgment, because it will be after the destruction of the last enemy. The Saviour may "deliver up the kingdom" in the sense of presenting it for the inspection of his Father, as a piece of work finished—completed—perfected. If he is to present his Church, or the subjects of his kingdom, to his Father as pure and perfect, without spot or wrinkle, why is it unreasonable to suppose that he will present or deliver up his kingdom organized in a similar manner? As God conceived the whole plan for the removal of the curse, and the restoration of man, and also provided the means, by sending his only begotten Son to accomplish his purposes, and fulfil this gracious promise of

* The definition of our English word "deliver" is very different from that which is usually assigned to it in this connection. According to Dr. Webster it is, 1. "To free, to release as from restraint, to set at liberty." 2. "To rescue or save." 3. "To give or transfer," which, according to Professor Bush, and also Professor Mills of Andover, is the sense of its original. "To surrender, to yield, to give up, to resign," are given by Webster as only the fourth signification of the term. Thus the "delivering up of the kingdom" is the rescuing it from the usurpers that now administer its government, from the prince of the power of the air, and the restoring it to its rightful Lord.

The following is Professor Mills' translation of this passage:—Eph.

"Then cometh the end, when he shall re-establish the kingdom to God, even the Father; when he shall subdue all [opposing] rule and all authority and power; for he must reign until he put all enemies under his feet. The last enemy, death, shall be destroyed; for he [the Father] hath [by decree] subjected all things beneath his feet. But since it is said all things have been subjected, it is plain that he is excepted who did subject all things to him. But when all things shall be [actually] subjected, even then the Son himself shall be subject to Him, who did subject all things to him, that God may be all in all."—Henry Mills D. D. Prof. Bib. Lit. An. Theo. Sem.—Bib. Repos. Vol. 3d. p. 753.

redemption intimated to our first parents, it is not unscriptural to suppose that when he shall have completed the work appointed him, he will deliver up the kingdom in the sense referred to. The kingdom may be delivered in the sense of being restored to its original state, rescued from the usurper, and presented to God as his revolted dominion restored.—When Satan shall be vanquished, his dominion most certainly will end; and as the kingdom of Christ is to be eternal the end of Satan's rule, and power, and authority must be "the end" referred to, and not the end of the restored kingdom.

In reply to the oft-repeated question, "How can Christ and his saints reign when their enemies shall all be destroyed, so that there will be none to reign over?"—They will reign before this period in judgment over their enemies; and afterwards reign in eternal peace and harmony with nothing to cause a jarring note. A kingdom does not cease when firmly established, and all its enemies are conquered, but reigns as much after their subjugation, as while engaged in conquering them.

The Saviour who will act as the agent appointed by God to subdue all things and put all things under his feet, will be excepted: "But when he saith, All things are put under him it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all, and in all."—vs. 27, 28. Therefore, when all things shall be subdued unto Christ according to the appointment of the Father, then shall Christ himself be subject unto God who appointed him this glorious work. Then God will be all and in all—God will be supreme. The kingdom will exist as the kingdom of God and of Christ—the kingdom prepared from the foundation of the world.

"Then rang'd thy blazing throne around,
The Saviour's honors we'll proclaim;
While heaven's transported realms resound
Thy glorious deeds and precious name."

III. The Duration of the Kingdom.

The kingdom of God and of his Christ will not be destroyed or end, whatever change there may be in its administration in connection with the "thousand years." This the Scriptures clearly prove, and in the mouth of two or three witnesses let the matter be established.

1. The testimony of the Psalmist: "Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none. The Lord is King for ever and ever; the heathen are perished out of his land."—Psa. 10:15, 16. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. . . . Thy throne O God is for ever and ever: the sceptre of thy kingdom is a right sceptre. . . . I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever."—Psa. 45:3, 6, 17.

The apostle's application of this quotation is as follows: "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."—Heb. 1:8.

Hear the Psalmist again: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Psa. 145:13. "The Lord shall reign for ever, even thy God, O Zion, unto all generations."—Psa. 146:10.

"Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."—Psa. 89:35.

2. The prophet Isaiah, who described so vividly and minutely the sufferings and work of the Saviour, as the mouth-piece of Jehovah speaks also of Christ's reign and the perpetuity of his kingdom: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."—Isa. 9:6, 7. Luke the Evangelist applies this to Christ: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:32, 33.

3. The testimony of the beloved Daniel: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Dan. 2:44. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations,

and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—7:13, 14. In verse 27 the same kingdom is referred to as the kingdom of the Most High, and to be possessed by the saints.

The Scriptures clearly teach that the kingdom of God, of Christ, and of his saints, are identical. The territory spoken of is the same—the earth on which his will shall be done as in heaven; its extent from sea to sea and from the river unto the end of the earth; its subjects the redeemed, to whom the Judge will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and the period of its duration will be eternal.

4. The testimony of the Revelator: "The kingdoms of this world are become the kingdom of our God and his Christ; and he shall reign for ever and ever."—Rev. 11:14. "And there shall be no more curse; the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord giveth them light: and they shall reign for ever and ever."—Rev. 22:3-5.

How erroneous to assert in opposition to such an amount of positive testimony that Christ's kingdom will end, and to interpret such striking scriptural language expressive of eternity to signify a period of limited duration! The striking declarations presented prove conclusively that the kingdom will exist for ever and ever: that God, and Christ, and the saints, will reign for ever and ever: "God all and in all." "He shall reign for ever and ever;" "of his kingdom there shall be no end;" "the righteous shall inherit the land and dwell therein for ever!"

Satan, who usurped the dominion, so soon to be rescued from his grasp and restored, has retained possession thereof and reigned as the God of this world for 6000 years since he marred its beauty; and is it consistent to believe that the period of Satan's reign will exceed in point of time the reign of Christ by 5000 years! No! When the dominion was first created God pronounced it "very good." The morning stars sang together and the sons of God shouted for joy! And when its restorer shall remove the curse, and all things be created anew it again will shine in splendor, and the new made earth be filled with God's resplendent glory. All shall acknowledge his power, majesty, and sovereign right to reign. The saints will sing the triumphant song of victory over death and hell; and ascribe praises unto God and the Lamb, who "shall reign for ever and ever."

What a prospect—O how captivating! What a vision—O how bright!

How cheering the words of the Revelator to those who have passed from death, and are walking in the road that leads to life, clothed in the spotless robes of Jesus' righteousness, and cherishing the "blessed hope" of rejoicing when his glory shall be revealed, and of reigning with him for ever and ever. "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."—Rev. 22:7. While travelling on our way to the promised "rest that remaineth," O how sweet to ascend the height of Pisgah's top, and gaze at the glory and proximity of its realization! When by an eye of faith we view the shore of Canaan, breathe its fragrant odors, see its glories, and in imagination converse with its celestial inhabitants, and behold our Redeemer seated on a throne of ineffable brightness, then we feel the vanity of all things earthly, and can sing the hymn and understand its sentiment, and appreciate its sublimity:

"When for eternal worlds we steer,
And seas are calm, and skies are clear,
And faith in lively exercise,
And distant hills of Canaan rise—
My soul for joy, she claps her wings,
And loud her lovely sonnet sings,
Vain world adieu!" &c.

WESTFORD CAMP MEETING.

I left Lowell on Monday August 23d in company with Bro. Himes and a goodly number of brethren and sisters from Lowell, Lawrence, and other places, arrived at the Depot in Westford at twelve o'clock, after a pleasant ride of about thirty minutes. We immediately started for the camp ground situated in a very beautiful grove but a few rods from the Depot. The day was further occupied in putting up our tents, so that there were no public exercises this day. On Tuesday morning, Bro. D. I. Robinson having arrived, though in feeble health, preached a very appropriate discourse from Deut. 23:14: "For the Lord thy God walketh in the camp," &c., on the propriety, usefulness, and effect of camp-meetings. At half past one Bro. J. P. Farrar preached from the words of Paul to the Hebrews 9:28, and at 5 o'clock Bro. S. Heath spoke from Col. 3:1-4. He presented the Christian 1st, as a risen character, 2d, as elevated in his pursuits, 3d, as dead in a certain sense—having a hidden life, 4th, in his final glorified state with Christ. The public exercises here closed as accord-

ing to previous arrangement no evening services were to be held during the meeting. The day was very fine and the stillness and retirement of the grove so agreeable—the word of God so sweet to our taste that all countenances beamed with joy and all felt that the good work of God had truly commenced.

On Wednesday morning we listened to a discourse from Bro. Himes. Text Rev. 2:23. He dwelt especially on the omniscience of Jesus Christ. This was presented in a very lucid light—and many hungry souls were fed with the bread of life. It was a heart searching time. At two and five o'clock discourses were delivered by Bro. Roney and Bentley. The interest continued to increase through the day. Brethren were arriving from different places who were ready to engage in the work of the salvation of men. There were a number of tents on the ground, others no doubt would have been there had it not been for unavoidable circumstances.

Bro. O. R. Fassett being present preached Thursday morning from 2 Pet. 1:10. He spoke of the importance of making our calling and election sure, by adding to our faith virtue, knowledge, &c., perfecting holiness in the fear of God. The character of such as finally receive an abundant entrance into the everlasting kingdom was clearly and pointedly presented. He was followed by Bro. Himes with some interesting remarks on the same subject. The season was truly a feast to such souls as were in a sufficiently healthy condition to appreciate it. We are confident that such "meat" came in due "season," and will be of great service to us at this period of our history as Adventists. Bro. J. P. Farrar discoursed at two o'clock from the parable of the Nobleman, which was listened to with interest. At five o'clock the audience was deeply impressed by a sermon from Dr. Huntington. Text Acts 22:9. His subject was *Divine Influence*—in the conversion of sinners—in the qualification of God's people for the duties, labors, trials, and events of his providence. Although the day was rainy our hearts were refreshed with the grace of God.

On Friday the weather continuing rainy, we met in the Lowell tent which was commodious, when Bro. Fassett preached again from 2 Cor. 7:1. He brought before us some of the exceeding great and precious promises of God; which should lead us to forsake sin—the world—that we should follow after holiness without which no man will see the Lord. In the afternoon Dr. Huntington spoke from the stand. His text was the words of the Psalmist: "Thou shalt guide me with thy counsel, and afterward receive me to glory."—Psa. 73:24. He presented the counsel of God, as given in his word, by his providence, and Spirit. These being followed, the Christian would be conducted to a glorious end. This discourse was very instructive and practical.

At five, the audience listened to a sermon by Bro. C. R. Griggs on the judgment. The day was one of solemnity, yet rejoicing, because of the manifest presence of Christ. The Spirit of God was with us of a truth.

Bro. J. Pearson, jr., having arrived Friday evening, preached Saturday morning. He read a portion of Scripture from Luke 21:24-36, and proceeded to give a most excellent sermon which was food indeed to the children of God. P. M., Bro. W. Burnham addressed the audience from Eph. 2:8—"By grace are ye saved through faith; and that not of yourselves it is the gift of God." After speaking of the connection of grace, and faith—that we are saved on the condition of faith, as well as by grace he went on and dwelt more particularly on the ever-important subject of faith.

At five o'clock we spoke from 1 Cor. 1:30. After which the public services of the day closed. The Sabbath dawned upon us in storm. It was so inclement that comparatively few strangers could attend; nevertheless we were comfortably convened beneath a large tent, which was crowded. Two discourses were delivered; one in the morning by Bro. Pearson—and in the afternoon by Bro. Himes. While the truth came from the lips of these servants of Christ, in its richness and power all felt as Peter did when in the holy mount, "It is good to be here." The seed sown this day will not be lost. God grant by his blessing that it may bring forth an abundant harvest.

This terminated the best camp-meeting we ever attended. The saints were revived and encouraged, backsliders were made to return to their first love—and sinners were convicted of their sins, and resolved to serve the Lord. The melting, contrite, heart-broken spirit evinced that God was at work. The love, unity, and harmony which pervaded the entire meeting will not soon be forgotten. Not a jarring string was touched, but all seemed governed by that heavenly spirit which rules above, and which we could wish reigned in the hearts of all, who profess to be looking for that blessed hope, and the glorious appearing of our Lord Jesus Christ.

The prayer and conference meetings were full of life, and interest. In conclusion we would exhort

our brethren and sisters who attended this meeting, as they return to their several places to stir up their brethren to the work of the Lord, and the salvation of souls. Let not your interest die with the close of the camp-meeting. The night is far spent, the day is at hand, it is time, high time, that we all awake to the work before us. Soon our release will come. There remaineth a rest to the people of God. Our labors, trials, sufferings, anxiety, and self-denial in the cause of Christ will soon be rewarded if we faint not.

A. SHERWIN.

Aug. 31st, 1852.

THOMAS NEWTON.

This learned writer on the Prophecies, was born in 1704, educated at Litchfield, Westminster, and Trinity College Cambridge; and after having filled various minor preferments, one of which was the chaplaincy of George II., was made bishop of Bristol in 1761. He died 1782. The *biographie Universelle* says of him, "Ce prelat se fit estimer par sa conduite exemplaire, sa charité, et son érudition." * His *Dissertations on the Prophecies*, a work of 650 large octavo pages—of great learning united with clearness, and adapted both to the learned and general reader,—was published in 1754,—soon translated into German and Danish, and is not only well worthy a place in the library of every studious Christian, but is almost indispensable to the student of Prophecy. It is a standard work among writers on the prophecies, even those who are not happy to know that he was a Millenarian.

The following extracts from his remarks on the 20th of Revelation show his views of the millennium.

"Nothing is more evident than that this prophecy of the millennium, and of the first resurrection, hath not yet been fulfilled, even though the resurrection be taken in a figurative sense. For reckon the thousand years with Usher from the time of Christ, or reckon them with Grotius from the time of Constantine, yet neither of these periods, nor indeed any other, will answer the description and character of the millennium, the purity and peace, the holiness and happiness of that blessed state. Before Constantine indeed the Church was in greater purity, but was groaning under the persecutions of the heathen emperors. After Constantine the Church was in greater prosperity, but was soon shaken and disturbed by heresies and schisms, by the incursions and devastations of the northern nations, by the conquering arms and prevailing imposture of the Saracens and afterwards of the Turks, by the corruption, idolatry, and wickedness, the usurpation, tyranny, and cruelty of the Church of Rome. If Satan was then bound, when can he be said to be loosed? Or how could the saints and the beast, Christ and Antichrist, reign at the same period? This prophecy therefore remains yet to be fulfilled, even though the resurrection be taken only for an allegory, which yet the text cannot admit without the greatest torture and violence. For with what propriety can it be said, that some of the dead who were beheaded 'lived and reigned with Christ a thousand years: but the rest of the dead lived not again until the thousand years were finished:' unless the dying and living again be the same in both places, a proper death and resurrection? Indeed the death and resurrection of the witnesses before mentioned (chap. 11.) appears from the concurrent circumstance of the vision to be figurative, but the death and resurrection here mentioned must, for the very same reasons, be concluded to be real. If the martyrs rise only in a spiritual sense, then the rest of the dead rise only in a spiritual sense; but if the rest of the dead really rise, the martyrs rise in the same manner. There is no difference between them; and we should be cautious and tender of making the first resurrection an allegory, lest others should reduce the second into an allegory too, like those whom St. Paul mentions, (Tim. 2:17, 18) 'Hymeneus and Philetus, who concerning the truth have erred, saying, that the resurrection is past already, and overthrow the faith of some.' It is to this first resurrection that St. Paul alludes, when he affirms . . . (1 Cor. 15:23) that 'every man shall be made alive in his own order, Christ the first fruits, afterwards they that are Christ's at his coming, and then cometh the end' after the general resurrection.

"In the general, that there shall be such a happy period as the millennium, that the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High" (Dan. 7:27), that Christ shall have 'the heathen for his inheritance, and the uttermost parts of the earth for his possession' (Psa. 2:8), that 'the earth shall be full of the knowledge of the Lord as the waters cover the sea' (Isa. 11:9), that 'the fulness of the Gentiles shall come in and all Israel be saved' (Rom. 11:25, 26,) in a word that the kingdom of heaven shall be established upon earth is the plain and express doctrine of Daniel and all the prophets, as well as of St. John: and we daily pray for the accomplishment of it, in praying *Thy kingdom come*. But of all the prophets St. John is the only one who has declared particularly and in express terms, that the martyrs shall rise to partake of the felicity of this kingdom, and that it shall continue upon earth a thousand years: and the Jewish Church before him, and the Christian Church after him, have further believed and taught, that these thousand years will be the millenary of the world. A pompous heap of quotations might be produced to this purpose both from Jewish and Christian writers: but I choose to select only a few of the most material of each sort; you may find a great number in Dr. Burnet, and other authors who have treated of this subject. . . . In short the doctrine of the millennium was generally believed in the three first and purest ages; and this belief, as the learned Dod-

well hath justly observed, was one principal cause of the fortitude of the primitive Christians; they even coveted martyrdom, in hopes of being partakers of the privileges and glories of the martyrs in the first resurrection.

"Afterwards the doctrine grew into disrepute for various reasons. Some, both Jewish and Christian writers, have debased it with a mixture of fables; they have described the kingdom more like a sensual than a spiritual kingdom, and thereby they have not only exposed themselves, but (what is infinitely worse) the doctrine itself to contempt and ridicule. It hath suffered by the misrepresentations of its enemies, as well as by the indiscretions of its friends; many, like Jerome, have charged the Millenarians with absurd and impious opinions which they never held; and rather than they would admit the truth of the doctrine, they have not scrupled to call in question the genuineness of the book of Revelation. It hath been abused even to worse purposes: it hath been made an engine of faction; and turbulent fanatics, under the pretence of saints, have aspired to dominion and disturbed the peace of civil society. Besides, wherever the influence and authority of the Church of Rome have extended, she hath endeavored by all means to discredit this doctrine; and indeed not without sufficient reason, this kingdom of Christ being founded on the ruins of the kingdom of Antichrist. No wonder therefore that this doctrine lay depressed for many ages, but it sprung up again at the Reformation, and will flourish together with the study of the Revelation. All the danger is on one side, of pruning and topping it too short, and on the other, of suffering it to grow too wild and luxuriant. Great caution, soberness, and judgment are required, to keep the middle course. We should neither with some interpret it into an allegory, nor depart from the literal sense of Scripture without absolute necessity for so doing. Neither should we with others indulge an extravagant fancy, nor explain too curiously the manner and circumstances of this future state. It is safest and best faithfully to adhere to the words of Scripture, or to fair deductions from Scripture; and to rest contented with the general account, till time shall accomplish and elucide all the particulars."

A. MERRILL.

WIN AND WEAR IT.

"Win and wear it"—is inscribed on the crown of glory which fadeth not away.—Bishop Latimer.

Christian, hast thou received command,
To say God's kingdom is at hand?

Go declare it;

Though men condemn thee, ne'er go back:
True honor lies in virtue's track,
Win and wear it.

Art thou defamed, reviled, despised,
By those who once thy talents prized?

Stand and bear it;

Seek Jehovah's approbation,
It will fit thee for thy station,
Win and wear it.

Do pain and trouble make thee groan?
Hast thou to grieve, and grieve alone,—

None to share it!

Do not repine, for soon life's crown
Will bring thee joy and great renown,
Win and wear it.

Though earth is cursed, its groans will cease,
For, soon will come the Prince of peace,

And repair it;

Then a robe of spotless white
Will adorn each child of light,
Win and wear it.

J. M. ORROCK.

BRO. HIMES:—The drought which has afflicted us in this section of our state was dissipated on the night of the 25th inst., when at about nine o'clock in the evening it commenced raining and shower followed shower in rapid succession until about noon on the 28th when it ceased to rain. The air being now more cool and balmy than it had been wont to be for several weeks we began to congratulate ourselves on having a good sabbath rest. But our anticipations of good were premature. The rain, it would seem, was suspended merely for a change in the scene—when, at about half past seven o'clock in the evening of the 28th, an alarm of fire was given, we repaired to the place of interest and found the new Saw Mill, owned by the L. W. P. Co., enveloped in flames.—The workmen had not been absent but for a few moments when the fire was discovered. The mill contained, besides two saws, two planing machines, lath and shingle machines, and machinery for the manufacture of sash and blinds, and so rapidly did the flames spread that, despite the vigorous efforts of our very efficient fire departments, the whole was consumed in a very short space of time. The mill was valued at from between \$9000 to \$10,000 and was insured. The machinery was principally owned by private individuals and I am informed that it was not insured.

The site upon which the mill stood is a portion of the ledge of rock which forms the Falls in the Androscoggin at this place, and is located at the extreme end of the ridge near the Falls. The company will immediately go about erecting another on the same site.

The scene which we witnessed on this occasion was one of awful grandeur. There being quite a rise of water in the Androscoggin the Falls presented a terrific aspect inasmuch that one would hardly know which of the raging elements most to admire, the rushing waters down those craggy rocks anon dashing against others throwing high into the air images

arrayed in white, made more transparent by the intense illumination, and on which a storm of fire in the form of sparks and burning embers were constantly falling, forcibly reminding one of the scenes of the last day, and affording a pleasing contrast between it and the sea of glass mingled with fire, as seen in vision by the apostle John, or the apparently burning crater from whose maw proceeded forth flame and smoke reminding us that soon, perhaps sooner than most are willing to allow, the earth being dissolved with fervent heat all the works therein shall, in like manner, be burnt up.

It will be well for those at that time who shall have been found to have laid up their treasures above. Very truly your brother in Christ.

W. H. F.

Leviston (Me.), Aug. 30th, 1852.

Scintillations of Truth.

Mr. Thompson pastor of the Broadway Tabernacle Church, in a letter from Liverpool, where he had just arrived, in his progress on a European and Asiatic tour for his health, drops a gem or two of truth, which we pick up. He says:

"I remember having once discoursed theoretically upon the advantages of the sea in the present constitution of the world and society; but that was long ago in a lecture upon the Creation and I have since pondered much more familiarly the end of this dispensation, when we are told here shall be 'no more sea,' that its physical benefits and its moral uses will be all superseded in that higher eternal existence that awaits emancipated and ennobled mortality upon the new earth."

In speaking of a burial at sea he adds:

"Sad and sorrowful was such a disposition of a body no doubt dear to many. God grant me to rest by the side of those whom he has called before me; yet blessed be his name, He hath promised that the sea shall give up the dead that are in it. He will not forget his children though they lie many fathoms deep beneath the cold rolling wave."

It is refreshing to see such scriptural allusions in the midst of the general dearth of correct views respecting our inheritance and the hope of a resurrection.

M.

NOTE.—We fear that we sometimes weaken our arguments for the truth by taking it for granted that only a few besides Adventists believe in the resurrection and new creation. In the old school churches of the prevailing denominations, the resurrection is a cardinal doctrine, and large numbers believe in the restoration of the earth. In the new schools the most deny them.—Ed.

OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

Mrs. ELIZABETH GORDON wife of JAMES GORDON, died at Brooklyn, N. Y., August 29th, aged forty-eight years. Bro. Gordon had but recently removed from Boston, where he had resided for many years, when unexpectedly called to part with his beloved companion and bury her in the midst of strangers Sister Gordon has been for many years a professor of religion, and has left her friends the cheering hope of a resurrection to eternal life. She was formerly a member of the Baptist church; and when Mr. Miller visited Boston, and preached the coming of the Lord, she cordially embraced the hope of Christ's coming. Her latest theme was the glorious doctrine of the Saviour's return, at which time she expected to be with him and like him. Her husband feels keenly his loss, but submits to the Divine will. Her only daughter, with whom she resided was almost overwhelmed with grief, but it is to be hoped this great affliction will be sanctified to her.

M.

The Lord has seen fit in his providence to afflict us by taking away one of our little ones, NANCY CAROLINE, the daughter of Robert and Selena Tibbets, she sweetly fell asleep in Jesus August 13th, 1852, aged six years one month and thirteen days. She was a beloved child by all who knew her, she was the darling of my heart. I was told to give her up. It was the desire of my heart that she might live with me a little longer, but the Lord was pleased to take her from me to wean my heart and affections from this world and place them upon heaven and eternal things, and while I mourn the loss of her company I rejoice in God my Saviour in providing a place of rest for all his saints. God is too good to be unkind, too wise to err, He has done it—it is right. It is my prayer that the time will soon come when this earth shall be redeemed from the power of sin and death, that we shall reign with Christ and all his saints in that kingdom of glory, where there is no sickness nor sorrow, pain nor death, but one eternal day to praise God and the Lamb for ever and ever. Little Nancy was a peaceful lovely child, it might well be said of her, "Blessed are the pure in heart for they shall see God." I would not live on this earth only to do the Lord's will and do wait his time and be prepared to reign with Jesus for ever.

O when we shall see that bright day
United with angels above,
No longer confined to our clay
O'erwhelmed in the oceans of love.

S. TIBBETS.

THE ADVENT HERALD.

This paper having now been published since March, 1850, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1843; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY:" "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things be so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

Agents of the Advent Herald.

Albany, N. Y.—W. Nicholls, 18; Morrisville, Pa.—Sam'l G. Allen, Lydius street. New Bedford, Mass.—H. V. 1 avia. Auburn, N. Y.—H. L. Smith. Newburgh, N. Y.—Dea. J. Pearson, sr., Water-street. Buffalo, " John Powell. son, sr., Water-street. Cincinnati, O.—Joseph Wilson. New York City—W. Tracy, 246 Clinton, Mass.—Dea. J. Burditt. Broome-street. Danville, C. E.—G. Bangs. Norfolk, N. Y.—Elder B. Webb. Durham, " D. W. Scribner. Philadelphia, Pa.—J. Litch, 704 North 11th street. Durham, " J. M. Orrock. Portland, Me.—Wm. Pettigill. Derby Line, Vt.—S. Foster, jr. Providence, R. I.—A. Pierce. Detroit, Mich.—L. Armstrong. Rochester, N. Y.—Wm. Husby. Eddington, Me.—Thos. Smith. 215 Exchange-street. Farnham, C. E.—M. L. Dudley. Salem, Mass.—L. Oser. Hallowell, Me.—I. C. Wellcome. Toronto, C. W.—D. Campbell. Hartford, Ct.—Aaron Clapp. Watertown, Shefford, C. E.—R. Homer, N. Y.—J. L. Clapp. Hutchinson. Lockport, N. Y.—H. Robbins. Worcester, Mass.—J. J. Bielow. Lowell, Mass.—J. C. Downing. L. Hampton, N. Y.—D. Bosworth.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 434 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—50 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—50 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers.—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—233 pp. Price (twin covers), 25 cts. (4 oz.) Do do thick covers.—37½ cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles" of the Advent Faith; with Scripture Proofs," by L. D. Fleming, "The World to come!" The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. M. A. Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Russell, on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 37½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-break, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

* This prelate made himself esteemed for his exemplary conduct, his charity and his great learning.

THE ADVENT HERALD.

BOSTON, SEPT. 11, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14. 80 pp. Price, 12 cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives :

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8 ; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions,—that the teachings of the rapping spirits, are in accordance with that demon-worship,—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon,—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

BRO. BLISS :—I have seen no mention made of the measures proposed at the last Conference at Hartford, and as many are likely to forget, would it not be well to speak of the "Quarterly Collections for the Disabled Ministers," and of the "Sectional Conferences," which were to be held every six months ? At our quarterly collection for Aug. 1st, we received \$16.50, which has been distributed to Bro. Turner, Southard, and Ingmire.

L. D. M.

NOTE.—We are glad to see that this is not forgotten in New York city, and hope that it will be remembered in other places. There are several brethren who need more help than they will be likely to receive from any and all sources. Let every one do as the Lord hath prospered him.

Another thing : it is well for brethren themselves to look out for these things, and not depend on the editor to think of everything. Therefore we are much obliged to our Bro. Mansfield for his note on the subject.

SUGAR HILL.—Bro. Himes arranged to visit Sugar Hill on the 8th, and had a notice put in the last *Herald* accordingly. Just as the paper was going to press, a list of appointments was received from Bro. Hutchinson, which rendered the fulfilment of the one at Sugar Hill impossible. In putting these in the paper, the printer omitted to leave out the former, which was not discovered until too late. Bro. H. immediately wrote to Bro. Shipman, withdrawing the appointment. He regrets this, as some may have been disappointed ; but he will endeavor to make amends by holding a conference with them at a future time, concerning which he will consult with Bro. Shipman.

BRO. HIMES :—We have concluded to move to Providence, R. I. If God permit, I shall commence labor there the first Sabbath in October.

I have just returned from West Martinsburg, N. Y. The church there is steadfast and gaining. There was a crowded house last Sabbath, and great attention was paid to the preaching. Prejudice is giving away. Bro. Keeler was with me last week, and preached a part of the time, to good acceptance. The labors of Bro. V. R. Leonard, who is a resident there, and formerly a Methodist local minister, are well accepted, and have proved a blessing to the church.

Homer, Aug. 29th, 1852.

G. W. BURNHAM.

TAURO.—Bro. Himes visited the Advent church in this place last Sabbath, and preached three times in their new chapel, (nearly completed,) which will be a neat and commodious place of worship. The church will then be able also to support a pastor. A permanent congregation will no doubt be gathered there, that will be an honor to the Advent cause.

OUR friends at the West will accept our thanks for their numerous and urgent invitations to visit them. Nothing would give us greater pleasure than to visit them this autumn ; but duties at the East and in Western New York, where we expect to visit this fall and winter, forbid us doing so at present. As soon as circumstances will permit, we will comply with the cordial invitations of our friends.

The verses in the *Herald* of Aug. 14th, headed "The Minister and his Hearers," were written by J. M. Orrock, and not by Miss H. M. Johnson. As these verses bore no signature, and the same letter contained another poetical effusion, in the same hand-writing, to which Miss J.'s name was attached, we supposed she wrote both.

As our paper was going to press, we were informed that Bro. N. SOUTHARD was no more. He died on the 2d inst. Further notice will be given next week.

MR. PAYNE'S ARGUMENT.—We have a number of copies on hand, which we will furnish gratuitously to any who may desire them. Friends who wish it to be sent to others by mail, can have it sent from this office free, by informing us of their wishes. Every copy of this masterly statement should be in use, to counteract the misrepresentations of opposers.

"HIMES'S DEFENCE."—We have a few copies of this work on hand, which we will send by mail to any one who will pay the postage on it, which is one letter stamp.

CANADA EAST SUBSCRIBERS.—Bills have been sent for all who are in arrears. Payments may be made to Bro. Hutchinson, Himes, Foster, or Orrock, as may be most convenient.

BRO. OSLER has returned from his tour to Western New York, in good health, and much cheered by his visit. It is hoped that we shall soon hear from him.

Bro. Himes left for Canada on Tuesday. Letters for him, not on business of the office, may be directed to Waterloo, Canada East.

ON our return from Canada East, and after taking a little rest, we intend visiting the brethren in Montgomery and vicinity, in Vermont, and Meredith and vicinity, in N. H.

ADVENT BOOKS, of all kinds, may be had at Derby Line, Vt., or of Bro. Hutchinson or Orrock.

From Tahiti.—News has been received from the Society Islands as late as the 8th of May. The nature of the intelligence is such as to show that the designs of the French are unmistakable. There can be no question that, if possible, the spirit of Protestantism will be stifled and smothered ; and unless the English missionaries succumb to the dictation of the Governor, they will be ultimately banished from the Islands. The facts and statements we now publish, our readers may rest assured, were not communicated by any missionary resident at Tahiti, because, should it become known to the authorities there that any missionary was sending abroad an account of the state of things, it would subject him to persecution and banishment.

The following are among the persecuting acts of the French Protectorate Government at Tahiti. The English Protestant Missionaries have been forbid to preach until they had formally acknowledged the Governor as their head, and promised to submit themselves to the control of the Government. On or about the 10th of May, the missionaries assembled at Papiete to consult upon the course for them to pursue. No native would be allowed to preach without the sanction of the Government. The Rev. Mr. Chisholm, a German, employed by the London Missionary Society, had been prohibited from preaching out of a certain district, under pain of arrest and banishment.—N. Y. Times.

Indian Troubles.—The Indians have of late become very troublesome on Rogue river. On the 14th ult. they stopped two travellers, and demanded their horses, money, &c., which being refused, the Indians left in a sulky mood. On Saturday, a party of whites went to settle any difficulty there might be existing between them, and met a deputation of twenty-one warriors ; but before they had come to any terms, an Indian drew an arrow on a white man, which was the signal for a general fight. The Indians were whipped, leaving eighteen of their number cold on the sod. A second engagement took place in the afternoon of the same day, when thirteen more Indians were killed. On Sunday a third meeting took place, when four Indians were killed, making thirty-five in all. No white men were killed in any one of these engagements, and but few wounded. The citizens of Siskiyou county have sent a petition to Gov. Bigler, asking for assistance. "We understand," says the *F—Herald*, "that a large number of Indians—two thousand, it is said—will hold a Grand Council at the head waters of the San Joaquin in a few days, with the view it is feared of uniting, for the purpose of a general war on the white settlers. If such be the intention of the savages, we are on the eve of a serious and protracted war with the Indian races, which will not be terminated without a vast outlay of money, and the sacrifice of a great many lives. We have been apprehensive of such a sad state of things for some months past, but we hope the threatened calamity will be averted, although we do not think it probable."

Another Steamboat Disaster on the Hudson.—A sad disaster happened to the steamer *Reinder*, running on the Hudson river between New York and Albany, on Saturday, in consequence of the bursting of the pipe which connects the flues. The accident occurred at Malden, Saugerties Landing, at a quarter past one o'clock. The steam rushed out between decks, tearing down a temporary bulkhead, and passed into the lower cabin, every person there being either killed or badly injured. The following is the list of the dead, as far as ascertained up to Sunday evening :—James Brown, of New York ; Frederick Merrill, barkeeper ; S. Duane, fireman ; Peter Foucke, waiter ; John Bowers, waiter ; R. Farrell, waiter ; Solomon Savoy, (colored, of Rhinebeck,) drowned ; Mrs. Mary Ann Bowers, wife of Daniel Bowers, of Albany ; John G. Rumboldt, an employee of the Danish Consul ; D. J. Holdridge, of Albany ; Thomas J. Baroes, of Richmond, Va. ; Hugh Raleigh, of do ; Margaretta and Cammella Andrews, step daughters of Raleigh ; H. B. Cox, second engineer ; Joseph Brown, deck hand ; Estella Loupe, aged 12 years, daughter of Mr. Loupe, of the firm of Warren, Loupe & Bliss, of N. Y. ; Garwood Rensway, steward, of Pine Plains ; John Savoy, of Rhinebeck ; a German, name unknown ; Dennis Savoy, colored ; Mrs. Sarah N. Lockwood, of Albany ; Augustus W. Whipple, of Cambridge, Mass. ; Rev. Geo. R. Williamson, of Amity, Saratoga county, N. Y. ; Norman Platt Williamson, son of the preceding ; Wm. H. Snell, Richmond, Va. So far, there are twenty-seven deaths, and it is pretty certain that others of the badly scalded cannot live.—Boston Journal.

The Massacre on board the "Robert Bowne."—A friend has handed us the following extract from a letter of an officer of the U. S. ship *Saratoga*, dated Hong Kong, June 21, 1852, giving an account of the energetic and successful measures adopted by Commander Walker, of the *Saratoga*, to capture the mutineers engaged in the massacre of the officers and crew of the *Robert Bowne* :—"We have just returned from a cruise to the Madjicosemah Islands, the object of which was to pursue the pirates that captured the American ship *Robert Bowne*, on a voyage from Amoy to California, with five hundred Chinese Coolies on board. When ten days out they rose upon the officers and crew of the ship, killed the captain, two mates, and three of the men, and took the ship to Patchungsan, one of the islands in the above mentioned group. These islands are in the Pacific Ocean, in lat. 24 25 W., long. 124 E. On our arrival at Patchungsan, Commander Walker had an interview with the High Hong, or Chief Mandarin, informed him through our interpreter of the object of our visit, and requested his assistance in arresting the outlaws who had landed from the *Robert Bowne* on his island. The Chief expressed his readiness to do all in his power, which amounted only to furnishing us guides and horses. As soon as the pirates saw us in the offing they fled to the mountains. Commander Walker then landed one hundred and fifty men from the *Saratoga*, well armed, and taking the command, followed them. After six days' hard work, and excessive fatigue, we succeeded in taking fifty-three and brought them to this place. Fifteen of the ringleaders will be sent to Canton to be executed, and their heads will fall very soon after they are delivered to the Mandarins. The remainder we are to take to Amoy, it is said, to be delivered to the authorities there. * * * We hope to leave China for the United States by the 1st January, 1853, and to be home early the following May."—Boston Journal.

Deplorable Accident.—As a picnic party, consisting of a large number of young ladies and gentlemen from the town of Stockton, were crossing Casadaga Lake on the 2d inst. at about half-past one o'clock P. M., in a scow and a skiff, owing to the breaking of a row-lock in the skiff the ladies became frightened, and it upset. Those in the scow seeing the accident, also became panic stricken, and rushed to the side, upsetting it, and all were thrown into the water. The boats were some forty rods from the nearest shore. No other boats were at hand, and the lake was quite rough. There were five persons in the skiff, all of whom were saved, but of nineteen in the scow, seven young ladies were drowned, with the boatman, who, after rescuing several, perished in endeavoring to save the lives of others. The ladies were all from sixteen to twenty years of age. But two of the bodies had been recovered up to 9 o'clock of the same evening. The names of those lost were Miss Emily M. Goodrich, of Ithaca, Miss Philena Sadler, of Randolph, Lucy and Cecilia La Heell, of Delanti, Charlotte Moore, of Stockton, Mary Harrison, of Delanti, Alice Wilkins, of Delanti, and James Wilcox, of Casadaga, the boatman.—Buffalo Commercial.

Fatal Accident in Roxbury.—On Thursday afternoon a man named Patrick McCarty, in the employ of Patrick Sharkey, fell from the shafts of his team, which was heavily loaded with wood, and both wheels passed over his abdomen. He passed the night in most intense suffering, and died at noon Friday.—Journal.

Emigration across the Plains.—A gentleman has furnished the following statement of the number of emigrants for California and Oregon, who passed Fort Kearney up to the 14th of July last. The list was accurately made out by a person engaged in the public service :—Men, 18,756 ; women, 4,270 ; children, 5,500 ; horses, 7,703 ; mules, 4,993 ; cattle, including cows, 74,782 ; wagons, 7,516 ; sheep, 23,980 ; hogs, 7. Four Germans with wheelbarrows, and several with handcarts, and some on foot, carrying their packs on their backs.—Cincinnati Commercial.

Boy Drowned in Cambridgeport.—On Saturday afternoon, the 4th, a lad about seven years old, named William Cowen, was drowned in the old canal in Cambridgeport, while fishing from Crossman & Cutler's wharf.—Journal.

Father Leahey, the Monk of La Trappe, well known as a lecturer against the Catholic religion, killed a man named Manley at Pardeeville, Wis., in court, where he had just been acquitted on the charge of seducing Leahey's wife. Leahey also fired twice at Squire Morton, the second ball lodging in Morton's arm. Leahey has been committed to jail to stand his trial for murder.—Milwaukee Sentinel.

Great Earthquake at St. Jago de Cuba.—A great earthquake occurred at St. Jago de Cuba on the 20th, causing a terrible destruction of property. All the houses were more or less injured, and the city is blocked up with the fallen buildings. Three shocks were experienced in the course of a few hours, and many others followed during the next two days.—Journal.

Capture of a Wild Girl.—Alf. Burnett informs us that a wild girl was captured last week in the woods back of Columbia, a few miles above this city. She was first observed climbing trees with a rapidity only equalled by a monkey. Capt. McCullough, with a large party, went out to capture this singular being, and after great trouble succeeded in doing so, when they learned from her incoherent expressions that she had been a lunatic in the asylum at Columbus, whence she escaped some months since, and had lived in the woods, subsisting upon nuts and roots.—Cin. Com.

Horrible Accident.—On Sunday, the 29th ult., George Ide, a son of Mr. Amos Ide, of Pawtucket, was playing in a hay-loft with some other boys, when, in jumping from one beam to another, he fell a distance of about ten feet, striking on a stake in a wagon below. He was literally impaled, the stake entering his back and coming out of his abdomen. The accident happened at 11 A. M., and the poor sufferer died at 9 in the evening.—Woonsocket Patriot.

Irish Fight and Probable Murder.—An Irishman named John Doherty was dangerously stabbed in the abdomen yesterday at the house of Timothy Conlan, on Pond-street. He had also several other stabs in the breast, but not deep enough to be dangerous. Thomas Conlan and another man named John Harney were arrested on suspicion of being concerned in the outrage.—Worcester Transcript.

Lost their Tempers.—A dispatch to the "New York Tribune" says :—"An earthquake occurred at Augusta on Wednesday, which lasted for six seconds. The people were much irritated, but no serious damage was done." It is evident the citizens of Augusta don't like to be disturbed by such trifling matters as earthquakes.

Plums.—The plums which were beginning to ripen before the last rain-storm have been very generally blown off. The sudden accession of moisture, too, swelled them so that they cracked open. Bushels now lie upon the ground in the fruit gardens of this vicinity, completely ruined, and few remain upon the trees.—Journal.

Since the late heavy rains, the potato crop in various parts of Baltimore county, Md., has exhibited evidences of rot to a serious extent.

During the storm which commenced on Saturday evening, 28th ult., and ended on Monday night, 4-10 inches of rain fell in Boston.

In Berks county, Pa., the grape crop is likely to prove a complete failure by reason of the grape rot.

The South Carolina and Florida papers complain of the ravages of the caterpillar in the cotton.

"Youth's Guide."

The Sept. number (No. 5, Vol. 6) of this interesting and beautiful little monthly paper is now out.

CONTENTS.

Richard Bakewell (Chap. 5.) The Enemy Within.
Guard against Vulgarity. A Knowing Thrush.
Kosuth and Lola Montes. For Obdient Children.
A Fight with a Lion. Perseverance Rewarded.
The Notorious Glutton. The Art of Swimming.
Home Influence. What a Lie will Do.
Truthful and Untruthful Habits. A Tribute of Affection to Boys.
Warning to Boys. For the Curious.
Charlie on the Bridge. Enigmas, &c. &c.

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Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received at the latest, by Tuesday morning, or they cannot be inserted until the following week.

Bro. Himes will preach as follows :
Shipton, Wednesday, 15th, at 10 o'clock, and continue two days.
Melbourne, Friday, 17th, and over the Sabbath.
Lawrenceville, Tuesday, 21st, at 4 o'clock.
Sheffield, tent-meeting at Waterloo, Wednesday, 22d, and over the Sabbath.

West Sheffield, Tuesday, 25th, at 4 o'clock.
East Farnham, in the chapel at Hurlburt's Corner, Wednesday, 29th, at 10 o'clock, and continue two days.
Stanbridge, in the Baptist house, Stanbridge Ridge, Friday, 1st Oct. at 10 o'clock, and continue over the Sabbath.

Bro. Orrock will accompany Bro. Himes, and do part of the preaching.

I will preach at Richford, Vt., Sept. 10th, and remain over the Sabbath ; Montgomery, 14th—two meetings ; Morrisville, the 14th, where brethren may appoint ; Waterbury, 17th ; Burlington, Sabbath, 19th ; Bristol, 21st and 22d ; Castleton, 24th ; Low Hampton, N. Y., Sabbath, 25th ; Greenfield, 30th—one meeting ; Middle Grove, Oct. 1st, and remain over the Sabbath ; Lansingburg, 5th ; West Troy, 6th ; Albany, 8th, and remain over Sunday.—N. BILLINGS.

Elder Wesley Burnham and myself will hold conferences in the following places :—New Durham Ridge, N. H., Sept. 24th ; West Parsonsfield, Me., Oct. 1st, where my father and Bro. L. Tuck may appoint. Each to continue over the Sabbath. We hope to see a general gathering of the friends.—CHAS. TAYLOR.

The friends in Kennebunk, Me., are hereby informed that I will be with them on the first, third, and fourth Sabbaths in October, but cannot remain during the week time.

The friends in Peacedale, R. I., are informed that I will visit them on the second Sabbath in October, and remain two or three days.

EDWIN BURNHAM.

Providence permitting, I will preach at Densmore Hill, Hartland, Vt., Sunday, Sept. 19th, at 10 A. M. ; Vernon, 23d, 7 P. M. ; Northfield Farms, Mass., 24d, 7 P. M.—W. M. SUTHERLAND.

Providence permitting, I will meet with the brethren at Densmore Hill, Woodstock, Sept. 16th, and remain in that section a week.

S. B. MUNN.

Elder C. R. Griggs will preach in Holden, Mass., Sunday, Sept. 12th.

BUSINESS DEPARTMENT.

Special Notice.

We would say to all subscribers and agents, who are indebted to this office, that we are in pressing need of the monies due by them. They have received bills of the various amounts they owe, and we hope that this notice will ensure an IMMEDIATE response to the same. There is due on the *Herald* about \$2000, in sums of from \$1 to \$5, the payment of which would relieve us from much embarrassment. Those indebted, will find the sum they owe marked on the margin of their *Herald* of June 26th.

Business Notes.

S. Foster—Have charged you per order J. M. O. and credited N. Elliott 30 cts. for Y. G. ; to 63d, \$1.50 ; R. Cross to 61d, \$1.20 ; R. Chamberlain to 61d, \$1.20 ; J. Atkinson \$1, to balance acct—\$5.30.

W. Watson—Have credited you \$2 more to 63d. We found the bill, but could not recall where it came from. You are correct.

S. Welch, \$1—Sent in books and paid postage. The other was received, and paid to 63d.

L. C. Collins—It was received, and paid to 61d.

R. R. Watkins—The price of the Library is \$3.

J. W. S. Napier, \$5—Sent tracts.

D. T. Taylor—Sent you books on the 6th to Rouses Point by Cheney & Co.

J. Powell—Sent you books the 6th to Buffalo by Thompson.

J. W. Daniels—Sent you books the 6th to Trenton, N. J., by Adams & Co.

M. Gatto, \$1—Sent the 7th.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

The Postmaster of Milton Falls, N. H., returns the paper of CLARY HODGES, who owes 2 50

Total delinquencies since Jan. 1st, 1852. 95 20

HERALD DONATION.

S. D. Rideout 91

J. W. S. Napier 4 00

The Advent Herald.

TERMS—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 cts. per volume, or \$2 25 cts. per year. \$5 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cts. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

CANADA SUBSCRIBERS.—As papers to Canada will not be permitted to leave the United States until the payment of postage to the time, which under the new law is 25 cents a year, if pre-paid in Boston, the terms to Canada subscribers will be \$2.25 a year, pre-paid, or \$1.13 a vol. of six months ; or \$1 will pay in advance for the paper and postage of 25 Nos. If not pre-paid \$2.50 per year.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 52 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

Receipts from Aug. 31st to Sept. 7th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 580 is to the end of the first six months of the present year ; and No. 606 is to the close of this year.

N. True, 580—\$1.77 due at end of vol. ; D. Mixer, 612 ; J. E. Pierce, 612 ; N. Gould, 612 ; T. Ware, 612 ; B. Richards, 586 ; M. M. Smith, 612 ; J. D. Cole, 614 ; M. Needham, 615 ; N. Young, 642 ; E. P. Wentworth, 612 ; W. Felling, 608 ; J. Walton, 608 ; C. G. Wiley, 612 ; W. Gray, 614 ; O. R. Fassett, 608 ; D. Fane, 586 ; A. Severance, 612 ; W. J. Churchill, 612 ; W. Barker, 612 ; E. Brishin, 606 ; D. S. Greene, 619, and books ; S. W. Davis, 616 ; A. Hurd, 612 ; T. Brown, 621—each \$1.
J. Noake, 638 ; B. T. Libbey, 612 ; P. Whiting, 590 ; L. N. Watkins, 632 ; Mary Parks, 605 ; J. Fowler, 605 ; J. H. Nutter, 626, and Y. G. and tracts ; J. Talford, 612 ; G. W. Rhea, 580, and \$1 on acct. E. Powell, sent tracts ; Mayo, 623 ; O. Doane, 586 ; A. Fassett, 612 ; N. Collins, 632 ; A. G. Holcomb, 608, and book—each \$2.

Thos. Rogers, 560—\$1.77 due Jan. 1st ; C. Smith, 614, and book ; E. D. Austin, 616 ; E. Newton, 598, and tracts with Y. G.—each \$3.
A. Loomis, 638—\$5. I. Huse, 606—\$1.25. Elder J. Lee, 606—\$2.25.
S. D. Rideout, 590—\$1.54. J. C. Downing, 600—75 cts.

ADVENT



HERALD

Luke 9: 28-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. X. BOSTON, SATURDAY, SEPTEMBER 13, 1852. NO. 12. WHOLE NO. 592

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JOSHUA V. HIMES,
PROPRIETOR AND EDITOR.

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* For terms, &c., see last page.



CRADLE AND COFFIN.

Two receptacles awaiting,
Meet the needs of human kind.
Each with its appropriate freight,
Each with garlands intertwined;
Cradle, where the child reposes—
Coffin which the dead encloses.

Cradle, placed in marriage chamber,
Swaving, swaying to and fro;
Up its sides the children clamber,
Toiling in a rosy glow;
Whispering angels, oft descending,
Sweetest dreams the child are lending.

Coffin, midway placed and dreary,
Cold, funereal draped, and still,
And its tenant resting weary,
With the death-damp stealing chill,
Shrinking shapes, grief-struck and weeping,
Round the couch are vigils keeping.

Cradle—coffin—intervening:
Oh, the long and aching years!
Soul, slowly learning time's dark meaning,
Eyes out-looking through their tears;
Kindly seems the death-cold stillness,
Genial seems the rest and chillness.

All the nooks where self has hidden,
Memory searches to the core,
Till dark spectres come unbidden,
Through the lattice and the door,
Come, upbraiding our omissions—
Self-convicting our commissions.

Loving deeply, fondly, truly,
We infinitude demand;
Yielding up, spontaneous, duly,
Free-will offerings, heart and hand;
Hence this anguish is but telling
Of the depth whence love was welling.

Jael and Sisera.

"Blessed shall Jael, the wife of Heber the Kenite, be; blessed shall she be above women in the tent." &c.—Judges 5:24.

It appears that Jael was the wife of Heber the Kenite; and of Heber, we are told that he was of the children of Hobab, the father-in-law of Moses. There was thus something of an ancestral connection between the family of Jael and the children of Israel, to which we may take occasion to refer in the sequel. But, notwithstanding this connection, it does not appear that Heber took part with the Israelites—for the Lord had, at this time, sold the Israelites, for their iniquities, into the hand of Jabin, king of Canaan; whereas it is said that "there was peace between Jabin and the house of Heber the Kenite." Undoubtedly it was on this account that Sisera directed his steps to the tent of Jael; he would not have put himself in the power of an enemy; but he might calculate on protection from one who was in alliance with his sovereign. And this aggravates what you may be disposed to consider as the treachery of Jael: it was not merely an act of hospitality, it was required by a solemn league, that she should shelter Sisera from his pursuers. Moreover, the circumstances of Sisera could scarcely fail to excite the commiseration of Jael: there is always something very melancholy and touching in great and sudden reverses: men, who are not ordinarily distinguished by compassion, can scarcely avoid feeling it, when they see the prosperous spoiled, in a moment, of all their acquisitions. In the morning, Sisera had an immense army under his command, with nine hundred chariots of iron,—now he was approaching Jael's tent, a lonely fugitive, faint from toil, and tracked by inveterate foes. She comes out to meet him, not waiting until he should prefer a petition for shelter, and solicits him to enter the tent. "Turn in, my lord, turn in to me; fear not." Thus encouraged, and assured of, at least, such protection as Jael could afford, Sisera entered the tent; Jael covered him with a mantle, either that he might repose in greater comfort, or be concealed from

his pursuers. He then asked for water, that he might slake his thirst; but Jael, assiduous, as it would seem, in showing every kindness to her guest, opened a bottle of milk, and gave drink to the exhausted warrior. He then requires her to stand at the door of the tent, that, if any one came to inquire whether there were a man there, she might answer him, No. It is very observable, that we are not told that Jael agreed to do this. She makes no reply. Sisera distinctly asked her to tell a lie in his cause; but the silence of Jael seems rather to indicate that her reverence for truth would not allow her to do this.

And now comes the startling part of the narrative. Hitherto we have seen Jael as the hospitable woman, anxious to do all in her power for one pressed by calamity, and encompassed by danger. She has acted, as we should have expected any one to act who possessed the common feelings of humanity—more especially a woman, in whom we naturally look for a greater measure of tenderness and sympathy. But now the scene is suddenly changed. Placing confidence in the fidelity of Jael, having no suspicion of treachery, and quite overcome with fatigue, Sisera had sunk into deep sleep, forgetting for a while his disasters and perils. Does Jael watch him as his guardian? Is she looking out from the tent, that she may descry the pursuers, and, if possible, divert them from the chase? You would have expected something of this kind from her previous conduct. But, in place of this, we behold her approaching with the stealthy step of an assassin: her guest is before her, buried in profound slumber: the man to whom she had offered protection, who had confided in her, and who, by his very sleep, threw himself more unreservedly on her guardianship—can she abuse his confidence, can she be his murderer, after having pledged herself to his safety? It is even so. This Jael, this woman, who had just before exhibited, as it seemed, all the gentleness of a woman's heart, approaches with noiseless tread the slumbering warrior—a nail in one hand, and a hammer in the other—and, as though she had been practised in the dark trade of the assassin, drives the nail into his temples, and that, too, with such force, that it is fastened into the ground. Having thus murdered her guest, she hastened to the tent door, that she might publish her exploit; and when she saw Barak approach, eager in pursuing Sisera, she ran to meet him, like a heroine glorying in her triumph, and hurried him to the scene of assassination, as though lounging, in place of shunning, to look upon her victim, exclaiming, "Come, I will show thee the man whom thou seekest."

Such are the facts of the narrative; and they make up, you will say, as foul and bloody a tragedy as was ever acted on this theatre of crime. And yet a prophetess, a person speaking by the Spirit of God, declares: "Blessed above women shall Jael, the wife of Heber the Kenite, be; blessed shall she be above women in the tent." The question therefore now is, what vindication can be offered of the conduct of Jael; how can we prove it consistent with what is known of the character of God, that He should pronounce this woman blessed, whilst her hands are red with the blood of one who had committed himself to her promised protection.

We reckon it the satisfactory explanation of her conduct, the one which removes every difficulty, that she was led by a Divine impulse, or in obedience to a Divine command, to take away Sisera's life. It is true that we are not told, as we are in the case of Abraham, that God enjoined the action, which, without such injunction, would have been immeasurably criminal. But we are clearly told that God approved the action; and since the action in itself, and irrespective of His command, was a flagrant offence, we necessarily infer, that what He approved He had also directed. We find Deborah saying to Barak, when he hesitated to go out to battle with the Canaanites: "Notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the

hands of a woman." It is evident, therefore, that God had not only fixed the destruction of Sisera, but the exact mode in which that destruction should be effected; the faithlessness, or hesitation, of Barak was to be punished by the employment of a woman in the perfecting the great work of the deliverance of Israel. And when you combine this announced determination of God, that Sisera should fall by a female hand, with the approbation expressed of the conduct of Jael, we know not what conclusion you can form, except that Jael acted by Divine commission; not from revenge, or covetousness, or cruelty; but altogether in obedience to an impulse, or precept, which she knew to be from above. She had probably acted from her natural feelings, when offering shelter to the fugitive, and giving him most hospitable entertainment. It was the dictate of a kindly spirit that she should go out to meet Sisera, and endeavor to shield him from further injury. But when the deep slumber was upon him, there came an intimation to Jael—I cannot tell you how conveyed, but certainly in such a manner that there could be no doubt of its origin—an intimation from God that her guest must die, and that, too, by her hand.

And if such were the case, and again we remind you that nothing but the Divine command will explain the Divine approval—we challenge you to find, in all the annals of Scripture, a mightier display of the power of faith than was exhibited by Jael. You are accustomed to admire Abraham, and to wonder at the stern fortitude of the patriarch as he stretches forth his hand to slay his son. You do not denounce him as a murderer, because you know that he was expressly commanded by God: you only applaud him as a marvellous proof how a principle of duty may triumph over nature. And we call upon you to do precisely the same in reference to Jael. You have only to suppose that a Divine command existed in the one case as well as in the other, and the faith of Jael becomes, all things considered, as conspicuous as that of Abraham. We have referred already to the peril of the deed which this woman was directed to perform. What if Sisera should awake, just in time to discover and defeat the murderous design! It was likely. He seemed indeed in deep sleep. But, fresh as he was from the battle, his brain must be full of confused imagery; and the least noise would startle him, as though his foes were at the door. She had but a woman's hand and a woman's strength—shall she dare to attempt the nailing the sleeping warrior to the earth? will not her courage fail her at the most critical moment, enough done to rouse Sisera, but not to overcome? And, besides, why must she be the executioner? There was little probability that Sisera could escape. In a short time the pursuers must arrive; and then the foe of Israel would be slain without her interference. We can well believe that thoughts such as these crowded into Jael's mind. We can believe it was a moment of terrible perplexity, when she felt that she had received a commission from God, and considered the fearfulness of its execution. There must have been the natural shrinking from the shedding of blood. There must have been the cutting reflection that Sisera was her guest, and that she was pledged to his defence. There must have been dread of his revenge, if, as it would probably happen, she should betray her purpose, and falter in its execution. But the faith of this woman triumphed over all that was most calculated to confound and dismay her. Like the patriarch Abraham, she staggered not through unbelief. And now, when she comes before you with the stealthy tread, and the hurried glance, and the implications of murder in her hands, you may shrink from her, as from a fierce, vindictive being, bent upon slaughter, and steeled against pity. But I regard her with an amazement that approaches to veneration, because I feel that she is obeying a Divine command, when everything conspired to urge her to refuse: and as she plants the nail, and raises the hammer, and strikes the blow, I behold nothing but a marvellous, and

almost unequalled victory of the principle of faith; and why, then, should I be surprised, if, when the deed is done, and Sisera slain, I hear it proclaimed by a voice from heaven: "Blessed above women shall Jael be"—ay, blessed for the very thing described in our text: "She went softly unto him, and smote the nail into his temples, and fastened it into the ground."—*(To be continued.)*

Why Men do not Find the Saviour.

A benighted wanderer in a waste howling wilderness has lost his way. Darker and more impenetrable becomes his path; exhausted by toil, hunger, and anxiety, he, in despair, sits down to die. The angel of truth approaches him, as once he did the enchained Peter, and rouses his sinking spirit with, "Rise! this is the way, walk ye therein." But the infatuated pilgrim replies, Nay, but I am resolved to seek safety in my own way; if I am unable to succeed, the perils must be mine. Such self-confidence almost invariably leads to disastrous results. This class in the Church are they of whom *The Truth* once said, "Ye shall seek me, and shall die in your sins."

In search of the great end of human hope—viz.: happiness—for six thousand years, men have exhausted their strength, their treasure, their health, and their life. Not unfrequently the shout was heard—Eureka! Eureka! I have found it! I have found it. But, like our ancestors of easy faith, who fondly believed they could yet discover a catholicism which would insure immortality, they sought peace where never peace was found. Notwithstanding so many thousands and myriads have ventured onward amid the mists of hope and the darkening clouds of the future, only to fail as rank after rank sank in endless night, still men seemed girded by failure and stimulated by despair. It would have been strange, indeed, if poor blinded wanderers could falsify the records of heaven, and, despite the curse, find Eden still among the thorns and briers of earth, and an everlasting home amid the shifting sands of time. Our mistake is that of myriads seeking happiness in the wrong place, in the wrong way, and at the wrong time.

The elders and scribes sought the promised Messiah as diligently and as laboriously as did Nathaniel or Joseph; but they sought him among the rich, the learned, the exalted of earth. They looked for an all-conquering angel, who would wield the nations at his will, exalt the favored people, and compel universal homage and tribute.

Thus have men, age after age, sought their chief good amid the glitter of wealth, bustle of commerce, the haunts of pleasure, and the indulgence of the passions.

Some have sought enjoyment in quiet peace, others in the pleasing excitement of business; some in society, others in solitude. He that ventures within those icy barriers of the pole, like Franklin, may expect to perish as did he. The traditions of their fathers bound their spirits in leading strings, blind leading the blind, and both pastors and people travelling down together, mutual flatterers, to the very shores of the burning lake. Such chains must be broken, else we may spend a lifetime in seeking, but will never find the Lord.

Those who lived in Judea then, looked for the Shiloh much, but for a conqueror more; one who would avenge their long-concealed malice, and literally turn the captivity of Zion, and demand for them a name and place among the nations. Their deluded children, to this hour, look forward with far more anxiety to an avenging Lord than a redeeming Saviour. How many more seek him just as far as they can without offending their polite neighbors and drawing-room friends. Their religion must conform, like everything else, to fashion. But let them remember that neither Pilate nor Herod ever invited the Saviour into their palaces. In our day, when the loins of Christian fidelity seem to be ungirding, and the world with silent

step is creeping into the Church, and throwing her chains of gold around the necks and hearts of the dwellers in Zion, the class strongly multiplies who seem quite satisfied with the heartless ceremonies of religion. They seem taken captive by tinsel and finery and the childish gewgaws of ecclesiastical foppery.

On the contrary, the homespun doctrines of faith and repentance, the sad virtues of honesty, humility, temperance, and deadness to the world, fill their refined intellects with disgust. They wonder why a prayer-meeting could ever be made tolerable; how any one could be so rude as to introduce personal religion in their intercourse with the gentry!

Verily, the plain, practical religion of the Son of God must be tricked out like a holiday doll, since the earth has become too humble a place for proud Christians to kneel, and the closet entirely too gloomy a place to love or frequent.

Others seek him amid rites and ceremonies, like Mary, rising early and looking for their Lord among the linen faded and laid aside in the sepulchre. This is to seek the living among the dead. In man, the sensuous ever strives for the mastery over the spiritual. Hence, that religion which the eye can see, the hand can feel, is preferred. A regeneration that can be found in the baptismal bowl, a piety that can be advanced by the simple eating bread and drinking wine, is far more palatable than taking up the cross and walking by faith. All exhortations to a spiritual holiness and life, such esteem and pronounce the vagaries of vulgar minds, or the ebullitions of an enthusiastic spirit. Some there be who fondly hope to find the Saviour in the mere bending of the knee, a form of prayer, a counting of the beads in Lent; in anything and everything but the despised Nazarene. Is it not to be feared that many have, while gazing at a crucifix, stumbled into hell?

Others seek the Saviour in the wrong manner. We become so accustomed to weigh the acts and scan the motives and plans of our neighbors, that, involuntarily, we put the plans of the eternal Jehovah into our crucible, so that they become stamped with our image instead of the Lord's. Mohammed, the impostor, pretended that he could, during a fit of epilepsy, compel the Spirit of Inspiration to utter through him oracles that should guide men from earth to heaven. On those lying responses, millions of his deluded disciples have hung their hopes for eternity. Happy for us if such infatuation were confined to the followers of the Crescent. Are there not those in our own circles who venture their salvation on a dream? Should we ever discover the secret chambers of eternal love, dare we venture to hope that we can unbar the doors and force an entrance?

Some trust during their impenitence to find their Lord. They may indeed meet him as Egypt's proud king met him in the depths of the Red Sea. Should an earthly subject presume, with a banner of rebellion in his hand, to enter the presence of his sovereign, would he find him his friend? Thus, entering the presence of Jehovah, with alienated affections, we may find our Lord, but he will prove an avenging Judge. Dragging with us mountain-weights of unbelief will prove like the taking off the chariot wheels of Pharaoh, and the result will be equally as disastrous. Bunyan's pilgrim, as he entered the gate, perceived falling from his back a fearful weight. He could never have found his Lord, remaining impenitent.

Others fail to find him by seeking him too carelessly. The loiterer who trusts to find some rare flower, but yet through indolence flings himself under some pleasant shade, might slumber an age away before he would add to the treasures of botany. Not unlike this careless one do thousands saunter along life's perilous path, as indifferent to finding the pearl of great price as though it were a worthless pebble on the sea-shore. Amid their secular cares they can arouse themselves to the vanities of time; but when the sacred stillness of the Sabbath morn arrives, every energy seems paralyzed, and they sink down in apathy and slumber. To such members of the Church of God, the light of the Sabbath is not so cheerful as other time, and the very atmosphere is heavy on their souls. They may be present in the courts of Zion, but it is only because they dare not stay away.

Such individuals have heard of agonizing to enter in at the straight gate. They have heard of persons, under some unknown pressure of sin, by night and day seeking a rest, as though heaven and earth depended on their success. They have heard of the kingdom being taken by violence, and the violent taking it by force. But, folding their arms, they send up a faint sigh for that peace which they know they do not enjoy. They see not eternal wrath, they fear no coming storm. They feel no loss of heaven, no dimming of their fine gold, no departing of the sceptre from their hand, no falling of the crown from their head do they perceive. That cry of the saint uttered forth to every passer-by, "Save ye Him whom my soul loveth?" they cannot comprehend.

Many mistake the time for seeking Christ. There is a time to sow. The husbandman who waits until the rigors of the winter have begun will never reap a harvest, though he might amid frozen clods scatter his seed. It might not have been a convenient time. A sinner's convenient hour, convenient day, are generally an eternity too late to find a Saviour. Others, after their plans are carried out, intend to begin the great work. But these are not complete until death oftentimes closes the scene. Others are waiting until affliction comes; and not a small band deliberately intend to postpone all care about the matter until they can uninterruptedly pursue the work of salvation, amid the leisure and quiet of old age. There is a period approaching when the spirit who sought the Redeemer, but died in his sins, will wonder through a miserable eternity that he thought it a trifle to seek a lost innocence, to regain a lost Paradise!

Christian Intelligencer.

"Manifesto against the Bible."

To A. Campbell, Proprietor of the *Millennial Harbinger*.

In the June number of the *Harbinger*, which publication I occasionally read, I met with an article under the caption, "Manifesto against the Bible," which contains a sophism so low, so unworthy of any man, much less of one claiming to be a teacher of Christianity, that I cannot forbear noticing it, as not being at all calculated to increase our esteem of the logical powers of the publisher, or the value of the pamphlet made up of such. It prefaces the letter of the Bishops of Lombardy with the following remarks: "The Bishops of the ecclesiastical province of Lombardy have issued a circular address to the clergy of their respective dioceses, warning them against the efforts of Bible Societies to circulate the Scriptures. As the Romish priests in this country continually deny that their church is opposed to the distribution of the Scriptures, we copy the letter entire." Passing by the gentlemanly insinuations, that the Catholic clergy deny in one country what they hold up in another, I will at once, and briefly, substantiate what is said above. If you had heeded the remarks you make, "Manifesto against the Protestant Bible," you would have escaped the charge of sophistry; for in the very letter you publish, the Bishops tell their clergy, "Let the faithful read the Holy Scriptures, but let them be in such form as they are furnished by the church, who is the sole depository and interpreter of the Sacred Volume." This, certainly, is a strange manifesto against the Bible. It speaks for itself. No one can read the letter, without at once perceiving the Bishops are speaking against the sly practices of British Protestant Bible peddlers—they deserve no better name, who go to insult natives—who bring to their flocks a bad and mutilated version of some books of the Holy Scriptures, under the sacred name of the Bible—for such all Catholics consider the Protestant Bible to be—and to its distribution among our people, we are most decidedly opposed, not only in Lombardy, but everywhere else. This we have never denied, nor ever made a secret of. That we are opposed to the reading of the Catholic Bible, we most positively deny; and none but those whom bigotry has blinded, will assert it. To make Catholic Bishops guilty of manifestos against the Bible, for warning their flocks against reading bad and mutilated versions of some books of the Bible, is rather more, we think, than sound interpretations of public documents will allow. You are welcome to any advantage coming from the *Transcript*—\$500,000 is something. Hoping you were not the author of what has called forth these few lines, I remain, &c.,

J. SCHACHT, Catholic Priest.

P.S.—Mr. Gleaves here told me you generally publish pros and cons.

I am pleased to receive such a communication from a Roman Priest. I will, therefore, invite the attention of my readers to it, and to the respect which he has shown for our good example, in circulating the Holy Scriptures among the laity, as the Romanists call the common, unclerical people. He regards it as slander, and would have us to take the slander with which we have slandered him, in quoting from some other periodical a notice of Roman opposition to the circulation of the English Scriptures, or the Scriptures in vulgar or commonly understood language, amongst the common people. He would have me to know, and then to make known, that it is only our Protestant imperfect and fallacious versions of the New Testament, that his church—the holy and the apostolic—inhibits among the common people, *alias*, the laity of the church of Rome. He challenges my impartiality and honesty in giving both sides, and wonders whether I will let my readers know that his good and venerable church is in favor of giving the New Testament, and even, sometimes, the Old Testament, to the common masses of the Catholic population. I compliment him for the shame he feels at the

imputation of the charge, of withholding the Bible, the New Testament, from the laity of the Catholic Church!!! What a calumny! He says it is only our Protestant version of it; thereby declaring that he and his church are favorable to the general diffusion of the New and Old Testament in the vulgate—such as the Rheims English version of it, which I have always in my study. Well, what now is the first inference from this disclaimer of our priest, that the Protestants, in that extract (quoted from some other paper into our *Harbinger*, for it is not ours,) have slandered the Romanists? And what is the second inference? That they are favorable to the diffusion of their own versions of the vulgate amongst their own Romanist population. In other words, that as Protestants freely circulate their corrupt versions amongst their communities, the Romanists are free and ready to circulate their true and genuine versions amongst their own population! Well, now, is our friend, Priest Schacht, acting the Jesuit, and imposing on Protestant credulity a lie in the form of truth, or truth in the form of a lie, or both? I will put the question to our Roman Hierus, our good, Bible loving Mr. Schacht. If he is only acting the Jesuit, be it so. But if in earnest, honest truthfulness he speaks, then I ask him for his oath of consecration. Is not every priest under an *anathema* from his own oath, if he do not obey "the ten rules of the congregation of the index of prohibited books, enacted by the infallible council of Trent, and approved by POPE PIUS THE FOURTH, in a bull issued on the 24th of March, 1564." And what is the fourth rule of this solemnly ratified ten immutable rules? It is in the following words, in an exact version of it:

RULE 4.—"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and his permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."

Now, what say you, good priest? Have you the presumption to deny this law, and its moral obligation on you? If you call for the original Latin, it is at your service. I have it. So, then, it comes to this, that you have the presumption to say that Papists—priests and people—are not opposed to the circulation of your English version freely amongst your own laity. And yet, one of your own laity cannot be absolved from the sin of reading your own Bible, without permission, until he shall deliver up your own faithful translation of the Bible to the ordinary. And even the booksellers, who shall sell such a good and faithful Catholic version of your own Bible to any person not having such permission, shall not only forfeit the book, but pay such other penalties as the bishop shall enact. Can you blush, Mr. Schacht? Then I exhort you to blush, blush, blush. Pray tell me, did not Archbishop Hughes burn or command to be burned, once upon a time, in the Protestant State of New York, some of our English Bibles, rather than to have them read by his people? When you answer this question, and extricate yourself out of this predicament, I will repay you by placing you in a worse one, if worse there be. We shall see. So readeth the first lesson.—A. C.

Millennial Harbinger.

The Omnipotence of Faith.

Desires, says an old writer, are the sails of the mind. What is it that hurries the poor drunkard to the drunkard's grave, with a velocity swift as time? Why, desire; deep, intense, burning desire; desire hardly surpassed by the damned, as they thirst for the cooling stream. What is it that hurries on the thief to plunder his neighbor, to stamp his own character with infamy, and endanger his life? Why, desire for wealth not his own. What is it that works up man to a point, when he can commit a crime, the recollection of which chills his blood—a crime that brands him with the foul deed of murder? Why, desire. "If you desire salvation, then," says Wesley, "look for it every day, every hour, every moment." Why not

this hour, this moment? Certainly, you may look for it now, if you believe it is to be obtained by faith. And by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be done first. You think you must do thus or thus. Then you are seeking it by works onto this day. If you seek it by faith, and just as you are, then expect it now. It is of importance to observe that there is an inseparable connection between these three points: expect it by faith, expect it as you are, and expect it now. To deny one of them is to deny all of them; to allow one of them is to allow them all. Do you believe we are sanctified by faith? Be true to your principle, and look for your blessing just as you are, neither better nor worse, as a poor sinner that has still nothing to plead, but *Christ died*. John Fletcher says, "come to a naked promise by a naked faith." I mean by naked faith, faith stripped of feeling; with a soft heart, or a hard heart; just such a heart as you have now. If you are seeking to weep more, to get a softer heart before you come to Christ, then you, till now, are seeking salvation by works. You see the condition God requires—*desire, prayer, faith*. Desires are the sails of the mind. Have you your sails up? Yes, some of you here. O, my dear brother! you are on the very edge of the fountain. Said the poor woman, "If I can but touch the hem of his garment, I shall be made whole." The crowd presses around him. "I am weak with the loss of blood; I fear I shall never reach him; I shall die in the attempt. Well, if I tarry here, I die; I can but die. I will make the attempt." Borne this way and that way by the waves of the people, now she is being borne nearer and nearer. "If I can but touch the hem of his garment!" Now, trembling, pale, agitated, she stretches out her hand, and touches, and is made whole. Now, sinner, Christ is in the crowd; he is nigh thee; he is passing by thee; touch him, touch him, and live!

In America, some years ago, there was an old gentleman who had constructed an electrifying machine. The students from one of the colleges went to his house to see this wonderful machine. He began to wind round, and round, and round, till the machine was charged with the electric fluid. "Now, my lads," said he, "take hold of each other's hands; now you that stand before there, touch that brass ball." He touched, and sudden as lightning the shock was felt through the whole group. And if ever this promise was charged with electrifying, galvanizing, saving power, it is now. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

See! that vessel leaving the port of Liverpool. (Now, don't you laugh at my seafaring language.) "Ship ahoy! whither bound?" "New York, sir." "New York! when do you expect to get there, captain?" "God's vessel, sir; fair wind; I expect a short voyage." "Why, man, you have not a rag of sail up; I'll tell you where you'll get, if you don't take care; you'll get to the bottom." Now here comes another vessel. "Ship ahoy! whither bound?" "New York, sir." "New York! when do you expect to arrive there, captain?" "Look aloft, sir; the compass stands direct to a point; fair wind and a fine breeze!" How finely she's rigged—mainsail, topsail, top-gallant sail! See, how she bounds on before the breeze!

The desires are the sails of the mind. Have you got your sails up? Yes, yes, bless God! I see many of you have—many of you in the gallery there, and many of you below there, have your sails up. Come,

"Blow, breezes, blow a gale of grace."

Now, let all get down before the Lord; all of you in the gallery there, and all of you below. Now, "what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." It is not a cold, lifeless trust, but a good, bold, hearty venture on Christ. I cannot doubt the truth of my Lord; I can as soon doubt his divinity as his truth; I can as soon doubt his Godhead as his veracity. "What preparation," says one, "is necessary?" "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them?" God cannot lie. I will die rather than doubt my God. God is not a man, that he should lie. The devil does not care a rush for a Christian believing that God is able, willing, waiting, and anxious to save the soul. Nor does he care for him believing that God will do it some time. No; it is faith in the present tense that the devil dreads—believing that God does just now do it. This simply and fully taking God at his word is the great spell. Come, my dear brother! come, my dear sister! don't be afraid to step into the sea to Jesus, as Peter did. Hark! he bids you meet him. Now step—so to speak—on the naked promise, and the Spirit and the blood will fully cleanse. If ever my God was here, he is here now. Touch the promise—touch the hem of his garment! I know some of you are touching. He is saving some of you. Let your inmost soul cry out—

"Tis done: thou dost this moment save:

With full salvation bless!

Redemption through thy blood I have,
And spotless love and peace."

"What things soever ye desire when ye pray,
believe that ye receive them, and ye shall have them."
Rev. James Caughey.

Examples of Bible Reading.

Many of the anecdotes compressed within the following paragraph, it is easy to verify; and every reader will acknowledge the value of the lessons which they are intended to teach. Remarkable as some of them are, not one approaches what is related and earnestly believed in the East of a famous Mohammedan, namely, that, during his confinement in the prison of Bagdad, where he died, he read over the Koran seven thousand times!

That we may see, says Dr. Plumer, what can be done in becoming acquainted with the Bible, let us look at a few facts. Eusebius tells of one who had his eyes burnt out in the Diocletian persecution, and who repeated in a public assembly the very words of Scripture with as much accuracy as if he had been reading them. Jerome says of Nepotian, that by reading and meditation he had made his soul a library of Christ. Theodosius the younger was so familiar with the Word of God, that he made it a subject of conversation with the old bishops, as if he had been one of them. Augustine says that after his conversion he ceased to relish even Cicero, his former favorite author, and that the Scriptures were his pure delight. Tertullian spent much of his time in reading the Scriptures, and committed large parts of it to memory. Beza learned all Paul's Epistles in Greek so thoroughly, that when he was eighty years old, he could repeat them in that language. Cranmer is said to have been able to repeat the New Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said, "The walls and trees of my orchard, could they speak, would bear witness that there I learnt by heart almost all the Epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof I trust I shall carry with me to heaven." Sir John Hartop, a man of many cares, made the book of God so much his study, that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day on his bended knees, with his head uncovered. Joshua Barnes is said to have read a small pocket Bible one hundred and twenty times over. Roger Cotton read the whole Bible through twelve times a year. William Romain studied nothing but the Bible for the last thirty or forty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old; his mother read them through twelve times. I have read of more than one of whom it was said, that if the Bible had been lost, the whole might have been recovered from their memories. In short, was there ever an eminent Christian who was not remarkable for his study of Scripture as he had opportunity?

Movements in Italy.

It appears, notwithstanding the argus-eyed vigilance of Popery and despotism, there is a movement in the old "Sleepy Hollow" of superstition, even in Italy itself. The constant efforts of priests and despots are not sufficient entirely to exclude all mental and moral light—even the Holy Scriptures are occasionally unsealed to the wondering vision of a few persons. And we have reason to hope the work will go forward with increasing power and success, until even benighted Italy shall be "regenerated, emancipated and disenthralled." God speed the blessed time. The following extract is from the speech of Rev. A. Dallas at the meeting of the Hibernian Bible Society, Dublin:

"There was a rumor circulated that there was a movement in Italy. Now rumors were very easily sent forth and spread abroad, and prudent men did not place implicit confidence in them; and therefore he did not at first receive confidently the reports which he had had concerning the movement that was going on in Italy; but, being placed in a position to obtain authentic information on the subject, he made inquiries, and asked if he might make use of the facts. He was told that he should endeavor to see the documents, and that then he must take care how he mentioned the matter; and not to name the place lest he should endanger the cause. He (Mr. D.) did see the documents, and had received the desired information, and was in a position to vouch for its truth. Fourteen or fifteen years ago there were two students in a University in Italy, who in the midst of their studies, would not say they found the Bible, as Luther did, but took it up and studied it; and in doing so they were led to perceive the falsehood of the Romish mode of preaching, and to see the truth as it is in Christ Jesus. They

remained where they were, graduated, were ordained, and appointed to their various places, where they began to administer the mass and receive confessions, according to their duties, but they began to preach from the Bible. They did not take the book, but they spoke from it. They never referred to the sacrifice of the mass, nor to the intercession of saints, nor to the Virgin Mary; but they preached of Jesus Christ.

There were six others who joined them, and those eight men were near each other, and they carried on the teaching of the Bible. Crowds came to their churches, and numbers came from different parts of the country to hear them. Priests came and asked them what was the cause of that state of things, and what they were doing—and they invited the priests themselves to come and hear what they said.

Well, the work progressed, and the number of priests who took this course increased, until at length there were two or three hundred who saw that the best way to preach was from the Scriptures. In 1848, in consequence of the events that took place, they were separated. Every man went his way, but they kept silent, and so the year 1848 passed away. But in 1850, when things had become more settled, they returned to their several occupations, and then they came to the conclusion that they should combine, if they were to effect a reformation. They, therefore, formed themselves into a body, and he had seen a list of three hundred and sixty members, with two mitred abbots among them, thus bound together for the purpose of effecting a reformation.

In the end of 1851, five of them were taken up and imprisoned; he believed and hoped they were now at liberty, but they had not been so in last February. At that time they determined to send one of their number to England, in order to consider what step was best to be taken. Unhappily he got into a position which, but for the interference of Providence, would have militated against the progress of matters. However, he went to the Bishop of London, and a sort of private committee was formed; they sent a communication to their friends in Italy, and received a reply. That answer he had himself seen. It contained an expression of thankfulness to God, and entreated the individual whom they had sent out to go over, and bring with him a supply of Bibles. Three weeks ago he sailed back to Italy with a large supply of Bibles. That was what made the subject relevant to the present occasion."

The Way with some People.

Deacon S—once employed a cobbler to take a few stitches in a boot, for which service was asked half a dollar. The demand was considered exorbitant, but the deacon was not a man to have trouble with his neighbor on a trifling matter, so without a word of objection it was cancelled. "All will come round right in the end," he said to himself.

Next morning, the deacon, who was a farmer, was on his way to his field with oxen and plough, when the cobbler came out of his shop and accosted him.

"Good morning, deacon. You're just the man I hoped to see. The case is, I've hired the field yonder, and am going to sow it with wheat; but being no farmer myself, I wish you would stop and give me a little insight into the business."

The other was about to excuse himself, for he felt particularly anxious to finish a piece of ploughing that day, which he could not if detained at all, when remembering the boot mending, thought he, "The affair is coming right so soon. Here is an opportunity for illustrating the Golden Rule, and returning good for evil. I will render the assistance he needs, and when asked what's to pay, will answer, 'Nothing, sir, nothing. I never make account of these little neighborly kindnesses.' That will remind him of yesterday."

So the deacon readily consented to do as requested, and going over to the field, commenced and finished sowing a bushel of grain; scarcely thinking, meantime, of how his team was standing idle in the cool of the day; but glorying in anticipation of the smart his neighbor would suffer from the living coals about to be heaped upon his head. The employer, who, seated on a pile of stones in the centre of the field, had watched the process in silence, now rose to his feet, and very deliberately advanced towards the obliging farmer.

"Now, for my revenge," thought the latter, seeing him about to speak, but the other only carelessly remarked, "It isn't much to do a thing when one knows how."

The deacon made no reply, but stood awaiting the question, "How much do you ask for your labor?" He waited in vain, however; the question was not asked. The other began to speak on different topics, and the farmer unwilling to lose more time, turned and hurried away to where he had left his team. He had gone some distance along the road, when a voice was heard calling,

"Hallo, deacon. Hold on there a minute." The deacon turned his head, and his neighbor the cobbler beckoned him back.

"He's just thought of it," said the deacon to himself, half impatient at being again stopped. "My triumph is likely to cost about as much as it's worth, but I'll have it after all. Urge as he may, I won't take a single dime."

So saying, he secured his oxen to a post by the roadside, and ran back as far as the wall, against the opposite side of which the cobbler was carelessly leaning.

"Why how you puff deacon; there's no special haste called for. I merely thought to ask whether you don't imagine we shall have rain soon? You farmers pay more attention to these things than we mechanics do!"

The deacon coughed a full minute and then answered that he really "could not say," but it seemed pretty near cool enough for snow," and having given this opinion, he once more set his face forward; musing as he went, whether it might not have been well to have attached to the Golden Rule a modifying clause, suited to dealing with such people as his neighbor of the awl and last.

The deacon loves to this day to tell the story and laugh over it; but he never fails to add, "Well, well, it ended just as it should; inasmuch as I was wickedly calculating and rejoicing over my neighbor's humiliation." *Journal.*

Two Kinds of Riches.

A little boy sat by his mother. He looked long at the fire, and was silent. Then, as the deep thought began to pass away, his eye grew bright, and he spoke: "Mother, I wish I was rich."

"Why do you wish to be rich, my son?"

The child said, "Because every one praises the rich. Every one inquires after the rich. The stranger at our table yesterday asked 'who was the richest man in the village.' At school there is a boy who does not love to learn. He takes no pains to say his lessons well. Sometimes he speaks evil words. But the children don't blame him, for they say he is a wealthy boy."

The mother saw that her child was in danger of believing wealth might take the place of goodness, or be an excuse for indolence, or cause them to be held in honor who lead unworthy lives.

So she asked him, "What is it to be rich?"

And he answered, "I do not know. Yet tell me how I may become rich, that all may ask after me, and praise me!"

The mother replied, "To become rich is to get money. For this you must wait until you are a man."

Then the boy looked sorrowful and said, "Is there not some other way of being rich, that I may begin now?"

She answered, the gain of money is not the only, nor the true wealth. Fires may burn it, the floods drown it, the winds sweep it away, moth and rust waste it, and the robber make it his prey. Men are wearied with the toil of getting it, but they leave it behind at last. They die, and carry nothing away. The soul of the richest prince goeth forth like that of the wayside beggar without a garment. There is another kind of riches which are not kept in the purse, but in the heart. Those who possess them are not always praised by men, but they have the praise of God."

Then said the boy, "May I begin to gather this kind of riches now, or must I wait till I grow up, and am a man?"

The mother laid her hand upon his little head, and said, "To-day, if ye will hear His voice; for He hath promised that those who seek early, shall find."

And the child said, "Teach me how I may become rich before God."

Then she looked tenderly on him, and said, "Kneel down every night and morning, and ask that you may love the dear Saviour, and trust in him. Obey his word, and strive all the days of your life to be good, and to do good to all. So, though you may be poor in this world, you shall be rich in faith, and heir of the kingdom of heaven."

False Reliances.

What constitutes the strength of the church? Not members. A church may have many members, and yet but little strength. In proportion as a church is increased by the accession of worldly-minded and slothful members, destitute of the spirit of Christ, is her strength weakened. Not age. A church may be venerable for age; she may have existed centuries on centuries, and still be very feeble. What is the present state of some of the churches planted by our Puritan fathers in the days of their pilgrimage? What is now their strength? Is it not weakness? What is now the state of the churches, established by apostles and the primitive teachers of Christianity? The very places where

they stood, are scenes of spiritual desolation. Not wealth. Happy indeed it is, when men of wealth possess the benevolent spirit of the gospel. Then their wealth increases the moral power of the church to which they are attached. But a church may abound with the riches of this world without being rich in good and benevolent works. Generally speaking, churches are weakened in proportion as they rely on temporal wealth and distinction. Not talents nor intelligence. It is happy, when talents and learning as well as wealth, are enlisted in the cause of Christ, when they are united with love to God and the Redeemer. But the wisdom of this world, considered in itself, whether within or without the visible church, is foolishness with God. Not all these united. A church may have a thousand members; she may have existed thousands of years; she may be distinguished by wealth, talents, and learning; she may have a name to live, and yet be dead. She may have little or no strength.

In what, then, does the strength of the church consist? In its piety and unity. In its piety, operating in the way of imparting instruction by its pastor, in the way of example, and in the way of prayer. A church, all of whose members are truly pious and love one another, as Christ loved his disciples, may by their instructions, example, and prayers, exert a moral power, almost irresistible. *Puritan and Recorder.*

A Politician's View of Heaven.

Mr. Parker said: "Yesterday morning, at 11 o'clock, the spirit of Henry Clay, so long the pride and glory of his own country, and the admiration of all the world, was yet with us, though struggling to be free. Ere 'high noon' came, it had passed over 'the dark river,' through the gate, into the celestial city, inhabited by all the 'just men made perfect.'"

"May not our wrapt vision contemplate him there, this day, in sweet communion with the dear friends that have gone before him?—with Madison, and Jefferson, and Washington, and Adams, and Henry, and Franklin—with the eloquent Tully, with the 'divine Plato,' with Aaron the Levite, who could 'speak well,'—with all the great and good, since and before the flood!"

"His princely tread has graced these aisles for the last time. These halls will wake no more to the magic music of his voice."

"Did the tall spirit, in its ethereal form, enter the courts of the upper sanctuary, bearing itself comparably with the spirits there, as was his walk among men?"

"Did the mellifluous tones of his greeting there enrapture the hosts of heaven, comparably with his strains 'to stir men's blood' on earth?"

"Then, may we not fancy, when it was announced to the inhabitants of that better country, 'He comes! he comes!' there was a rustling of angel wings, a thrilling joy, up there, only to be witnessed once in an earthly age?"

The Louisville (Ky.) Herald says:

"The Hon. gentleman's speech reminds us of a negro sermon, which we heard from the pastor of one of our colored churches, in this city a few weeks since. The preacher had just returned from a visit to Washington city, and was giving his flock a description of the grand scenes which he had witnessed whilst there.—Among other things he described the splendor of the hall of the House of Representatives, and the great men he saw in it, and said he, 'my brethren, whilst I was standing dar, lookin at it, my eyes filled with tears, I said to myself if heaven be as grand a place as this, I'll toil and strive and labor thirty years more to get there. If you had seen it, you would say so too.'"

A Story with a Moral.

Mr. Bones, of the firm of Fossil, Bones & Co., was one of those remarkable money-making men, whose uninterrupted success in trade had been the wonder and afforded the material for the gossip of the town for seven years.—Being of a familiar turn of mind he was frequently interrogated on the subject, and invariably gave as the secret of his success, that he minded his own business.

A gentleman met Mr. Bones on the Assanpink bridge. He was gazing intently on the dashing, foaming waters, as they fell over the dam. He was evidently in a brown study. Our friend ventured to disturb his cogitations.

"Mr. Bones, tell me how to make a thousand dollars."

Mr. Bones continued looking intently at the water. At last he ventured a reply.

"Do you see that dam, my friend?"

"I certainly do."

"Well, here you may learn the secret of making money. That water would waste away and be of no practical use to any body, but for the dam; that dam turns it to good account, makes it perform some useful purpose, and then suffers it to pass along. That large paper-mill is kept in motion by this simple economy."

Many mouths are supplied in the manufacture of the article of paper, and intelligence is scattered broad cast over the land, on the sheets that are daily turned out; and in the different processes through which it passes, money is made. So it is in the living of hundreds of people. They get enough money; it passes through their hands every day; and at the year's end they are no better off. What's the reason? They want a dam, their expenditures are increasing and no practical good is attained. They want them dammed up so that nothing will pass through their hands without bringing something back; without accomplishing some useful purpose. Dam up your expenses, and you'll soon have enough occasionally to spare a little, just like that dam. Look at it my friend.

Trenton True American.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPT. 18, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PAUL'S EPISTLE TO THE HEBREWS. CHAPTER XII.

V. 23—"Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."

(Continued from Herald of Sept. 4th.)

His voice shook the earth when "mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."—Ex. 19:18. And it was this which caused the people to desire that God would not speak to them, but by Moses, who spoke on earth. (Jb. 20:19.) As He who now speaks from heaven is CHRIST; and as the voice of Him who now speaks was that which then shook the earth, it follows, that CHRIST was the God of Israel who came down and talked with Moses on the mount. But as his voice then shook the earth, so "thus saith the LORD of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations; and the Desire of all nations shall come; and I will fill this house with glory, saith the LORD of hosts. . . . The glory of this latter house shall be greater than of the former, saith the LORD of hosts; and in this place will I give peace, saith the LORD of hosts."—Hag. 2:6-9.

This was spoken by the prophet HAGGAI, when was come "the time that the LORD's house should be built."—Jb. 1:2. The former house was made glorious by "the cloud," the HOLY SHEKINAH, which "filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD."—1 Kings 8:10, 11. The second temple was made more glorious, by the SAVIOUR's personal presence, according to the prediction, "The LORD whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant whom ye delight in."—Mal. 3:1. "There was a man in Jerusalem, whose name was SIMEON, and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the LORD'S CHRIST. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him in his arms, and blessed God and said, LORD, now lettest thou thy servant depart in peace, according to thy word."—Luke 2:25-29.

The prophecy of HAGGAI, like many other of the discursive prophecies, connects together the events of CHRIST'S first, and of his second coming. Numerous instances are not wanting to illustrate this. The glory predicted of the second temple, must have been fulfilled while CHRIST was on earth; but the shaking of all things, was a promise, when PAUL wrote, to be fulfilled in the future.

V. 27—"And this sentence, Yet once more, sheweth the removing of the things shaken, as of things which have been made, that the unshaken things may remain."

When the earth before shook, it was the literal earth which was shaken; therefore the "once more," must have respect to the shaking of heavens, and earth, the sea, and dry land, which the prophecy affirms shall be shaken, which signifies their removal. "Of old hast thou laid the foundation of the earth:

and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee."—Psa. 102:25-28. "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:12, 13. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."—Rev. 20:11. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I JOHN saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Jb. 21:1, 2. "The LORD shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your God dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."—Joel 3:16, 17.

Those things which cannot be shaken and will remain, are the children of the LORD who "shall continue," and whose "seed shall be established before" him, in the everlasting kingdom which was promised, and for which we pray, "Thy kingdom come."—Matt. 6:10. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:13, 14, 27. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our LORD, and of his CHRIST; and he shall reign for ever ever and ever."—Rev. 11:15.

Va. 28, 29—"Wherefore, we receiving a kingdom not to be shaken, let us have grace, through which we may serve God acceptably, with reverence and pious fear; for our God is a consuming fire."

We receive the kingdom by faith in God's promise which is "left us of entering into rest" (4:1); believing that there remaineth "a rest to the people of God" (4:9), which should cause us to fear "lest any of you should seem to come short of it." It is that better thing which God has provided, so that those who have died in the faith may be perfected with us. PAUL therefore exhorts us to have grace, or as it is in the margin, to "hold fast" the "profession of our faith without wavering."—Jb. 10:23. "Cast not away therefore your confidence, which hath great recompense of reward."—Jb. 10:35. "For our God is a consuming fire." He was thus presented to the people of Israel, when Moses said: "Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of anything which the LORD thy God hath forbidden thee. For the LORD thy God is a consuming fire, even a jealous God."—Deut. 4:23, 24. "Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee."—Jb. 9:3. "The sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel."—Ex. 24:17. "And thus will he be in his second coming. "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him."—Psa. 50:3. "A fire goeth before him, and burneth up his enemies round about."—Jb. 97:3. "For behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many."—Isa. 66:15, 16. "And to you, who are troubled, rest with us, when the LORD Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our LORD JESUS CHRIST: who shall be punished with everlasting destruction from the presence of the LORD, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. 1:7-10. (To be continued.)

ARE YOU REGENERATE?

BY J. C. RYLE, OF ENG.

(Concluded.)

Reader, I place this mark also before you. What would the apostle say about you? Are you born of God?

4. Fourthly,—St. JOHN says, "we know that we have passed from death unto life, because we love the brethren."—1 John 3:14.

A regenerate man has a special love for all true disciples of Christ. Like his Father in heaven, he loves all men with a great general love, but he has a special love for them who are of one mind with himself. Like his LORD and SAVIOUR he loves the worst of sinners and could weep over them, but he has a peculiar love for those who are believers. He is never so much at home as when he is in their company. He is never so happy as when he is among the saints and the excellent of the earth. Others may value learning, or cleverness, or agreeableness, or riches, or rank, in the society they choose. The regenerate man values grace. Those who have most grace and are most like CHRIST, are those he loves most. He feels that they are members of the same family with himself, his brethren, his sisters, children of the same Father. He feels that they are fellow-soldiers, fighting under the same captain, warring against the same enemy. He feels that they are his fellow-travellers, journeying along the same road, tried by the same difficulties, and soon about to rest with him in the same eternal home. He understands them, and they understand him. There is a kind of spiritual freemasonry between them. He and they may be very different in many ways,—in rank, in station, in wealth. What matter? They are JESUS CHRIST'S people. They are his Father's sons and daughters. Then he cannot help loving them.

Reader, I place this mark also before you. What would the apostle say about you? Are you born of God?

5. Fifthly,—St. JOHN says, "Whoever is born of God overcometh the world."—1 John 5:4.

A regenerate man does not make the world's opinion his rule of right and wrong. He does not mind going against the stream of the world's ways, notions, and customs. "What will men say?" is no longer a turning point with him. He overcomes the love of the world. He finds no pleasure in things which most around him call happiness. He cannot enjoy their enjoyments;—they weary him:—they appear to him vain, unprofitable, and unworthy of an immortal being. He overcomes the fear of the world. He is content to do many things which all around him think unnecessary, to say the least. They blame him—it does not move him. They ridicule him—he does not give way. He loves the praise of God more than the praise of man. He fears offending Him more than giving offence to man. He has counted the cost. He has taken his stand. It is a small thing with him now whether he is blamed or praised. His eye is upon Him that is invisible. Him he is resolved to follow whithersoever he goeth. It may be necessary in this following to come out from the world and be separate. The regenerate man will not shrink from doing so. Tell him that he is unlike other people, that his views are not the views of society generally, and that he is making himself singular and peculiar. You will not shake him. He is no longer the servant of fashion and custom. To please the world is quite a secondary consideration with him. His first aim is to please God.

Reader, I place this mark also before you. What would the apostle say about you? Are you born of God?

6. Sixthly,—St. JOHN says, "He that is begotten of God keepeth himself."—1 John 5:18.

A regenerate man is very careful of his own soul. He endeavors not only to keep clear of sin, but also to keep clear of everything which may lead to it. He is careful about the company he keeps. He feels that evil communications corrupt the heart, and that evil is far more catching than good, just as disease is more infectious than health. He is careful about the employment of his time; his chief desire about it is to spend it profitably. He is careful about the books he reads.—He fears getting his mind poisoned by mischievous writings. He is careful about the friendships he forms: it is not enough for him that people are kind and amiable and good-natured:—all this is very well; but will they do good to his soul? He is careful over his own daily habits and behavior:—He tries to recollect that his own heart is deceitful, that the world is full of wickedness, that the devil is always laboring to do him harm, and therefore he would fain be always on his guard. He desires to live like a soldier in an enemy's country, to wear his armor continually, and to be prepared for temptation. He finds by experience, that his soul is ever among enemies, and he studies to be a watchful, humble, prayerful man.

Reader, I place this mark also before you. What would the apostle say of you? Are you born of God?

Such are the six great marks of Regeneration, which God has given for our learning. Let every one who has gone so far with me read them over with attention and lay them to heart. I believe they were written with a view to settle the great question of the present day, and intended to prevent disputes. Once more then I ask the reader to mark and consider them.

I know there is a vast difference in the depth and distinctness of these marks among those who are regenerate. In some people they are faint, dim, feeble, and hardly to be discerned. You almost need a microscope to make them out. In others they are bold, sharp, clear, plain, and unmistakable, so that he who runs may read them. Some of these marks are more visible in some people, and others are more visible in others. It seldom happens that all are equally manifest in one and the same soul. All this I am quite ready to allow.

But still, after every allowance, here we find boldly painted the six marks of being born of God. Here are certain positive things laid down by St. JOHN as parts of the regenerate man's character, as plainly and distinctly as the features of a man's face. Here is an inspired apostle writing one of the last general Epistles to the Church of CHRIST, telling us that a man born of God does not commit sin,—believes that JESUS is the CHRIST,—doeth righteousness,—loves the brethren,—overcomes the world, and keepeth himself. And more than once in the very same Epistle when these marks are mentioned, the apostle tells us that he who has not this or that mark is "not of God." I ask the reader to observe all this.

Now what shall we say to all these things? What they can say who hold that Regeneration is only an admission to outward church privileges, I am sure I do not know. For myself I say boldly, I can only come to one conclusion. That conclusion is, that those persons only are regenerate who have these six marks about them, and that all men, and women who have not these marks, are not regenerate, are not born again. And I firmly believe that this is the conclusion to which the apostle wished us to come.

Reader, have you these marks? I know not what your opinions may be on this much-disputed subject of Regeneration. I know not on which side you may rank yourself. But once for all I warn you, if you find nothing in yourself answering to the marks I have been speaking of, you have reason indeed to be afraid. Without these marks it is vain to fancy you are scripturally regenerate. The witness of the apostle John is clear and express that you are not. There must be a certain family likeness between God and His children. Without it you are none of His. There must be some visible evidence of the Spirit being within you, as plain as the stamp upon gold and silver, however small. Without this evidence you are only boasting of a false gift. Show me thy faith without thy works, said the apostle James, when he wrote against those who were content with a dead faith. Show me thy regeneration without its fruits, is an argument that ought to be pressed home on many a conscience in the present day.

Reader, if you have not these marks, awake to a sense of your danger. Arise from your sleep of indifference and unconcern. Know the immense peril of hell and eternal misery in which you stand. Begin to use diligently every means by which God is ordinarily pleased to give grace to men's hearts, when they have not received it in their youth. Be diligent in hearing the gospel preached. Be diligent in reading the Bible. Be diligent, above all, in prayer to the LORD JESUS CHRIST for the gift of the Holy Spirit.

If you take this course I have every hope for you. None ever sought the LORD JESUS CHRIST in simplicity and sincerity, and sought in vain.

If on the contrary you refuse to take this course, and will continue as you are, I have little hope for you, and many fears. If the Bible be true, you are not yet born again. You will not use the most likely means to obtain this mighty blessing. What can I say but this, "The LORD have mercy upon your soul!"

Reader, if you have these marks I have been speaking of, be advised, and strive every year to make them more clear and plain. Let your repentance be a growing habit,—your faith an increasing faith,—your holiness a progressive holiness,—your victory over the world a more decided victory,—your love to the brethren a more hearty love,—your watchfulness over yourself a more jealous watchfulness.—Take this advice, and you never will repent it. This is the way to be useful and happy in religion. This is the way to put to silence the opposition of the enemies of truth. Let others, if they will, have Regeneration on their tongues, and nowhere else. Let it be your care to have it shining forth in your life, and to feel it in your heart.

Reader, I commend what I have been saying, to your serious consideration. I believe that I have told you nothing but what is God's truth. You live in a day of gross darkness on the subject of regeneration. Thousands are darkening God's counsel by confounding baptism and regeneration. Beware of this. Keep the two subjects separate in your mind. Get clear views about regeneration first of all, and then you are not likely to fall into mistakes about baptism. And when you have got clear views hold them fast, and never let them go.

PRETENDED LETTER FROM THE SPIRIT OF WILLIAM MILLER.

As a matter of interest to some of our readers, we make the following extract from the pretended letter from the spirit of MR. MILLER in the *Spiritual Telegraph*, that we noticed a few weeks ago. Any one familiar with MR. MILLER'S style, knows that this is very unlike his. He never used ye for you, which

alone shows that whatever personated his spirit was a miserable imposition. The medium by whom the communication purports to be made is a MR. TREAT, of whom we know nothing. The following is the extract:

"Ye know not how to prize the blessing God has bestowed so freely upon you. Ye cannot realize the deep, boundless love of God in thus revealing his glorious truth to the children of men, choosing his own bright band of ministering spirits, and sending to ye, first of all, those ye loved on earth, that they might win thy heart and draw ye to themselves by their pure, holy love. Is not this more worthy of a holy God than what thou hast been taught—a God full of wrath and hate to those that will not listen to his invitations of mercy—a friend to a part, and a bitter enemy of the rest? When on earth, I preached wrath, destruction, and misery, to those that followed not the path that, in my weakness, I pointed out; but when I reached the Spirit-land, O how changed the scene from what I had pictured! Weak, erring mortal, why will ye close your eyes to truth—and such a blessed truth! My first prayer after I entered the Spirit-land, was, O that I could return, and undo the wrong my hand hath wrought! I may not come in bodily form, but my spirit shall yet strive to teach ye the truth of God, even as his spirit-children know. He hath given ye all, just, good, and holy laws; if ye break those laws, then are ye answerable to him for it, and the sins of earth shall hang a heavy weight, to chain the spirit down, and check its upward course; for ye cannot rise with a load of sins clinging to you, ye must first cast them from you, and then may ye begin your journey. Will the pleasure of sin compensate ye, for the future drawback that lies before ye? I tell ye, nay. Commence your journey in the spiritual world, now, ere ye leave the body. What can the world offer thee better—more to be desired—than the spirits' love? 'Tis free, free, free to all—will ye not receive it to your hearts, and grow better and wiser day by day, as ye converse with the holy of heaven? Be cheerful, look up, the little flock is growing larger every day—not one sun shall set but some shall be added to thy number—thou mayest not hear of them, but God knoweth His own little band—His hand upholds them all, none are so small that they can escape His loving, tender glance. Let the scoffer and unbeliever turn away in contempt, ere long they will be constrained to say—'Of a truth, God is with us, the spirits are even in our midst, truth has conquered, right has prevailed, we have fought against those we loved in the Spirit-land, and would fain have driven them from us. Thanks be to God, their love hath won us to truth, all else failed, but their heavenly love was far stronger than our earthly prejudice, the spirits' call we will ever obey!' My friends, why will ye turn from this truth, and shut your heart to its sweet whispers of peace and comfort! As the spirit has passed away from earth, and ye have taken your last look of the loved one so dear to thy heart, has not thy spirit in its bitterness yearned for tidings, tidings, tidings from the lost one! 'O for one message of love to cheer my lonely way!' And shall ye always cry in vain? I tell ye, nay. The spirits respond to that cry, and fly as on the wings of the wind, and speak peace to the mourning heart, and ye are comforted. God seeth the wants, the need of man, and supplieth liberally, freely. Reach forth thy hand, ye mourning ones, and take the heavenly blessing! Give your first, best love to God, who careth so tenderly for you; slight not His commands, strive to do His will in all things. In the Spirit-land we know no law but His will, but His silent, unuttered will is obeyed by us as our highest happiness. No deeper sorrow could we know, than to disobey His loving, righteous law—it would throw a gloom over the brightness of heaven! And does it not bring sorrow to thee on earth, when ye do aught contrary to His commands? If the heart is right, ye will love to follow his precepts, for they lead to happiness, to heaven, and are ye not all seeking happiness? Can ye find a pleasanter path than the spirits have pointed out to you? Follow our counsel, commence right now, and a higher, nobler place shall be thine in thy Heavenly Father's mansion! Bright, glorious spirits are waiting to lead thee; perhaps the dearest one of thy earthly love is even now beckoning thee to follow in the way the faithful only shall lead. Wilt thou scorn these gentle messages of love? Pause and think, then follow on.

THE SPIRIT OF WILLIAM MILLER.

BRO. N. SOUTHARD.

Died, at Lyme, N. H., Thursday, Sept. 2d, at half-past 6 o'clock P. M., NATHANIEL SOUTHARD, aged 40 years. He had suffered severely at intervals from difficulty of breathing for some weeks previous to his final dissolution, and had told his anxious wife and relatives more than a week previous to his death, that he did not expect to be with them twenty-four hours longer, and also said that he felt ready to depart. To his patient wife, by her daily and nightly attention and judicious nursing, may be ascribed, under Providence, his continued existence for many weeks, and great alleviation of his sufferings.

He died in his native town, where he had spent many months in a feeble state; but notwithstanding his weakness, he had done much to improve the condition of schools, and had acted in the Sabbath-school as teacher of a Bible-class, which included some of the most intelligent men of the town, who acknowledged their large indebtedness to him for more full and various instruction and illustration on Bible doctrines and precepts, than they had ever obtained from any other source.

He was born in Lyme, N. H., in May, 1812, and resided at home until he was seventeen years old, where he received the common school education of that period, which would not exceed in time more than four months in the year, with the addition of about six months at an academy; but he took a deep interest in study, and laid the foundation for self-education, which was faithfully built upon. He left home for Boston about 1830, where he learned the printer's trade, and commenced business on his own account about 1834. He took a deep interest in all

the moral reform movements of the day, and enlisted early in support of the Temperance reformation, Anti-Slavery movement, &c. He was also very much interested in the cause of education. After continuing the printing business some four years, he became connected as editor with a weekly paper called the *Youth's Cabinet*, which was intended to convey instruction upon topics pertaining to a common school education, in a clear, simple, and interesting manner. In this he was eminently successful. The writer heard it frequently remarked at that time by men who understood the subject, that the *Youth's Cabinet* was better calculated to promote the education of children than any publication of the kind they had ever seen. In 1840, while still editing and publishing the *Cabinet*, he became temporary editor of the *Emancipator*, in which station he acquitted himself to the entire acceptance of readers and proprietors.

He always manifested great zeal in and entire devotion to the subject which engrossed his attention for the time, and seemed to think much less of his own pecuniary advantage than of the benefit which the public might reap from his labors.

The above was communicated by a brother of the deceased, who left the subsequent period of his life for us to notice, which we very gladly comply with.

BRO. SOUTHARD had been associated with us in the dissemination of the doctrine of the Advent; and will be affectionately remembered by a large number of our readers. On the establishment of the office of the *Midnight Cry* at New York in the fall of 1842, he took the editorial charge of that paper, and conducted it very judiciously and with much ability till the fall of 1845, when his health failed and he was obliged to retire from that post of labor. On retiring to his native hills in New Hampshire, and breathing his native air, his health so much recovered that he was able to teach school in his own village, which he did for several winters. After this, he thought he was able to attend to the pastoral duties of a church and society and removed to Providence, R. I., where he preached to the Adventists for several months; but in the spring of 1850 his health again failed, and he returned to his native place. Not recovering as before, he spent the last winter in the neighborhood of Savannah, Ga., in company with Bro. C. B. TURNER, who was also an invalid, from whence he returned in June. His disease had become so firmly seated that a change of climate did not effect the desired results.

In Bro. SOUTHARD, we always had a kind and faithful friend and adviser. His intelligence, and judicious arrangement of his various literary acquirements made his services very valuable. He was ever a firm believer in the Advent near, and adorned the doctrine by his life and Christian deportment. As a public man he was more powerful with his pen than voice; and we always regarded him as the best adapted to the editorial chair of any man entertaining our faith. His loss of health prevented his continuing in that department as he otherwise might have done.

We desire to pay this tribute to his memory, and to unite our sympathies with those of his bereaved household, and other friends.

The Honest Lawyer.

Lord Truro, when at the bar as Mr. Sergeant Wilde, was retained to defend a person accused of a crime depending on the oath of a single witness, the accuser. Mr. Sergeant Wilde accepted the brief, and prepared for the trial. At the consultation, he was told that the accused, thinking probably that he would be safer if his counsel knew the real truth, had confessed that the charge was true. "Then," said Mr. Sergeant Wilde, "I cannot hold his brief; you must take it elsewhere;" adding, in answer to the surprise of his informant at so unusual a scruple, these words, or words to this effect: "The single question at the trial will be, is the defendant guilty, or is the witness perjured? I will not defile my mind by attempting to persuade a jury that a witness is perjured whom I know to be speaking the truth." Now, this is precisely the conduct which we wish to see expected of every barrister. We wish to see such scruples not unusual; matters of course, not matters of surprise. What Mr. Sergeant Wilde did, every lawyer might do; and if every lawyer would but take the same course himself, and applaud it when taken by another, each according to the light of his own conscience, we are convinced that we should soon cease to hear of abuses.

London Examiner.

The above reflects great credit on the character of Lord TRURO. But we once heard of a case where equal integrity was manifested. A gentleman of great legal attainments was once retained by a plaintiff in a case of some importance, and was employed to make the closing argument. Being celebrated for his wonderful power in gaining the verdict of a jury, he had been relied on as sure to gain the case in a most unrighteous prosecution. The learned gentleman, as was his custom, did not examine the case at all before it came on for trial, but heard it for the first time when it was presented to the Court by his junior counsel. He there saw that it was a regular conspiracy, originated for the purpose of destroying the influence of the defendant and making him odious by getting a legal, but unjust verdict against him. The case opened darker and darker. It grew black continually. It continued for days, and the learned gentleman was evidently troubled and perplexed at

having been entrapped on the side that he was. When it was fully unfolded, he redeemed himself by refusing to argue it, or to be longer connected with it, and he compelled his associates to discontinue the case.

THE NEW POSTAGE LAW.

In giving the Postage law last week, we were misled on one point, by an omission in the law as printed in the paper from which we copied it. According to that, subscribers to reduce their postage one half by pre-payment, would have to pre-pay at the office where the paper is mailed; but supplying the omission in the law, it seems that it may be pre-paid either at the office where it is mailed or where it is received. Its actual provisions are therefore as follows:

1. Any single newspaper, or periodical that is not sealed up, and weighs less than THREE OUNCES, may be sent any distance within the United States, for ONE CENT; and one cent in addition for each additional ounce, or fraction of an ounce.

2. Newspapers that weigh less than one and a half ounces, as does the *Herald*, may circulate for one half a cent a copy within the State where it is printed.

3. Newspapers may circulate free of postage in the county where published.

4. Newspapers that are paid yearly or quarterly in advance at the office where they are mailed, or where they are delivered, will be charged one half the above rates—i. e., 26 cents a year out of the State, and 13 cents in.

5. Books, bound or unbound, of a less weight than FOUR POUNDS if pre-paid will be charged ONE CENT for each ounce or fraction of an ounce, for any distance under three thousand miles; and twice that amount, for any distance over three thousand miles.

If not pre-paid, they will be charged one and a half cent an ounce, under, or three cents over three thousand miles, at the office of delivery.

This law will greatly favor the sending of books by mail, over five hundred miles,—making it the same for three thousand, that it is now for five hundred miles. For newspapers, by paying in advance, as all will of course, the postage on the *Herald* will be only 13 cents a year anywhere in Massachusetts; and 26 a year to all other parts of the United States. Under the old law, those over 50 miles had to pay 40 cents a year; those over 300, 60, and those over 1000 miles, 80 cents. Now, the postage is very reasonable.

Canada subscribers, and those in all parts of the British Provinces, will see by this, that \$1 in advance will now pay for twenty-three numbers and the United States postage on the *Herald*, or \$1.13 in advance will pay for a volume, or \$2.25 a year. This will favor them somewhat.

The following is a copy of the new act, which it will be seen goes into effect from and after the 30th inst.

AN ACT to amend the act entitled "An act to reduce and modify the rates of postage in the United States, and for other purposes," passed March third, eighteen hundred and fifty-one.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the thirtieth day of September, eighteen hundred and fifty-two, the postage upon all printed matter passing through the mail of the United States, instead of the rates now charged, shall be as follows, to wit: Each newspaper, periodical, unsealed circular, or other article of printed matter, not exceeding three ounces in weight, shall be sent to any part of the United States for one cent, and for every additional ounce, or fraction of an ounce, one cent additional shall be charged; and when the postage upon any newspaper or periodical is paid quarterly or yearly in advance, at the office where the said periodical or newspaper is delivered, or is paid yearly or quarterly in advance at the office where the same is mailed, and evidence of such payment is furnished to the office of delivery in such manner as the Post Office Department shall by general regulations prescribe, one half of said rates only shall be charged. Newspapers and periodicals not weighing over one ounce and a half, when circulated in the State where published, shall be charged one half the rates before mentioned: *Provided*, That small newspapers and periodicals, published monthly or oftener, and pamphlets not containing more than sixteen octavo pages each, when sent in single packages, weighing at least eight ounces, to one address, and pre-paid by affixing postage stamps thereto, shall be charged only half of a cent for each ounce or fraction of an ounce, notwithstanding the postage calculated on each separate article of such package would exceed that amount. The postage on all transient matter shall be pre-paid by stamps or otherwise, or shall be charged double the rates first above-mentioned.

SEC. 2. And be it further enacted, That books, bound or unbound, not weighing over four pounds, shall be deemed mailable matter, and shall be chargeable with postage at one cent an ounce for all distances under three thousand miles, and two cents an ounce for all distances over three thousand miles, to which fifty per cent. shall be added in all cases where the same may be sent without being pre-paid, and all printed matter chargeable by weight shall be weighed when dry. The publishers of newspapers and periodicals may send to each other from their respective offices of publication, free of postage, one copy of each publication; and may also send to each actual subscriber, enclosed in their publications, bills and receipts for the same free of postage. The publishers of weekly newspapers may send to each actual sub-

scriber within the county where their papers are printed and published one copy thereof free of postage.

SEC. 3. And be it further enacted, That no newspaper, periodical, magazine, or other printed paper or matter, shall be entitled to be sent at the rates of postage in this act specified, unless the following conditions be observed:

First. It shall be sent without any cover or wrapper, or in a cover or wrapper open at the ends or sides, so that the character of the matter contained therein may be determined without removing such wrapper. Second. There shall be no word or communication printed on the same after its publication, or upon the cover or wrapper thereof, nor any writing or marks upon it, nor upon the cover or wrapper thereof, except the name and address of the person to whom it is to be sent. Third. There shall be no paper or other thing enclosed in or with such printed paper; and if these conditions are not complied with, such printed matter shall be subject to letter postage; and all matter sent by mail from one part of the United States to another, the postage of which is not fixed by the provisions of this act, shall, unless the same be entitled to be sent free of postage, be charged with letter postage.

SEC. 4. And be it further enacted, That if the publisher of any periodical, after being three months previously notified that his publication is not taken out of the office to which it is sent for delivery, continue to forward such publication in the mail, the Postmaster to whose office such publication is sent may dispose of the same for the postage, unless the publisher shall pay it; and whenever any printed matter of any description, received during one quarter of the fiscal year, shall have remained in the office without being called for during the whole of any succeeding quarter, the Postmaster at such office shall sell the same and credit the proceeds of such sale in his quarterly accounts, under such regulations and after such notice as the Post Office Department shall prescribe.

SEC. 5. And be it further enacted, That so much of the second section of the act entitled "An act to modify and reduce the rates of postage in the United States, and for other purposes," approved March third, eighteen hundred and fifty-one, as relates to the postage or free circulation or transmission of newspapers, periodicals and other printed matter, and all other provisions of law inconsistent with the provisions of this act, are hereby repealed.

SEC. 6. And be it further enacted, That when a list of uncalled-for letters shall be published in any newspaper printed in any foreign language, said list shall be published in such newspaper having the largest circulation within the range of delivery of said office.

Approved, Aug. 30, 1852.

Adam Clark on Dancing.

I long resisted all solicitations to this employment, but at last allowing myself to be overcome, I grew passionately fond of it. And now I lost the spirit of subordination, did not love work, imbibed a spirit of idleness, and, in short, drank in all the brain-sickening effluvia of pleasure. Dancing and company took the place of reading and study, and the authority of my parents was feared but not respected, and few serious impressions could prevail in a mind imbued with frivolity. Yet I entered no disreputable assembly, and in no case kept improper company. Nevertheless, dancing was to me a perverting influence, an unmixt moral evil. I consider it a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will, I know it to be evil, and only evil. "No man in his senses will dance," said Cicero, a heathen. Shame, then, on those Christians who advocate a cause by which many sons have become profligate, and many daughters have been ruined!

CATHOLIC HATRED OF ENGLAND.—The *Freeman's Journal*, in quoting from an article in the *Paris Univers*, says, "The destiny of Louis Napoleon, we rejoice to say it, is to crush and annihilate England as a power in the world." In speaking of the European powers, the *Univers*, in the article quoted, says:

"In France, notwithstanding all the misfortunes and all the bitter recollections of the invasion, there is no national or rooted hatred, excepting against England. Forty years of peace have not weakened that feeling which every Frenchman seems to carry with him in coming into the world. Louis Philippe labored for twenty years to soften it, and he only succeeded in increasing it. Among the people it is instinctive, among the upper classes, wherever Protestantism and philosophy have not, so to speak, changed the nature of Frenchmen, it is a fixed principle. England is the principal inheritor of all the hatred and of all the plans of the eternal heresy, and it is France which will give to that country the conquering blow."

And why does France hate England? Why does she desire to annihilate her? And why do not the French Protestants participate in this feeling? The secret lies in the fact that England stands forth before the world as the great champion of Protestantism.—*N. Y. Observer*.

SPIRITUAL RAPPINGS INSANITY.—We are informed that Mr. Orville Hatch, of Franklin, Conn., has become insane, he having devoted considerable attention to the subject of spirit rappings. Mr. Hatch left home on Saturday, and his friends fear that he will commit suicide, as he, previous to his departure, represented that he had received a message from the spirit of a man who had committed suicide, urging him to leave the world. Mr. Hatch is a farmer, and has been instrumental in introducing many important improvements in agriculture into the town where he resides. He was also an officer of the New England Poultry Association, and at the last exhibition in this city, his collection of fowls was very large and valuable.

The number of those made insane by the spiritual phenomenon is increasing every day, and in view of this fact it becomes those who investigate the causes of the manifestations, to be guided by the laws of reason and nature.—*Boston Journal*.

CORRESPONDENCE.



LETTER FROM L. OSLER.

BRO. HIMES:—I have just completed a very interesting tour, a brief account of which I give.

I started with my family, July 26th, for Worcester, where I preached the evenings of the 26th and 27th. Found the friends somewhat discouraged, in consequence of the prospect of being deprived of the labors of Bro. Bonham, who was about leaving them. I am glad to learn however, that they have secured the services of Bro. Robinson.

28th and 29th, preached in Albany, N. Y. The first evening I preached in the basement of the meeting-house occupied by the Freewill Baptists. Had between two and three hundred to attentively listen to the truth. The Baptist friends offered us the use of their house for the second evening, but as the appointment had been announced for the Advent Hall, our second meeting was held there. The evening being rainy, but few attended. There are about twenty-five or thirty Adventists yet in Albany. In the midst of all their trials and reverses, they have clung to the standard raised in their city in 1845.

30th, preached in Auburn. We stopped with our worthy and hospitable Bro. Smith, and his kind family. Enjoyed a very pleasant meeting with the friends. Bro. Gross divides his labors between this place and Homer.

31st, went to Rochester, were kindly received by Bro. Dutton and family. Aug. 1st preached in Corinthian Hall. I was agreeably surprised in finding so many gathered to hear the gospel of the kingdom. I administered the word three times to those who were prepared fully to appreciate the truth. I formed a number of new and interesting acquaintances. I was fully satisfied while in R. that a faithful minister would find Rochester an interesting field of labor. There are enough of friends in R. who love the truth, unmixed with "Jewish fables," who are prepared to sustain a consistent and efficient laborer.

2d, went to Buffalo and found in Bro. Tanner's house a pilgrim's stopping place: and in Bro. and sister Tanner the same kind of host, and hostess, as ever. We remained with the church in this place two weeks, during which time I preached ten times. They still occupy the chapel, erected by Bro. Tanner in 1844. That was nearly filled most of the time. The cholera prevailed considerably during our stay in B. The friends in Buffalo have regarded the admonition of Paul to the church at Ephesus. (Eph. 4:14.) They have been favored with the labors of Bro. McWilliams; his health is now feeble. This church much needs a pastor, and they ought to have one. Buffalo is a large and growing place, and a flourishing society might be raised there by judicious efforts.

16th, went to Niagara Falls. Found one lone brother looking for the hope of Israel. On the evening of the 16th, I commenced preaching in Lewistown, in a school-house, and continued for four evenings. The place was full, every evening, after the first; and all who attended the meetings realized that God was there, impressing his truth upon the minds of the hearers.

20th, we changed our meetings from the school-house to the Presbyterian meeting-house in the village, which was kindly offered to us.

21st and 22d, we occupied the Universalist house, which had been previously engaged. The attendance was large, from the village and the surrounding region.

On Sabbath evening the Presbyterian friends omitted their meeting, and came and worshipped with us. Their singers gave us their services for the evening.

The meetings that we held in Lewistown will not be lost. The brethren in L. have kept their prayer-meetings in operation, and consequently they have a nucleus. Our visit to L. will be remembered with great pleasure.

23d, went to Lockport. Had the pleasure of seeing Bro. Galusha and family. On the evening of the 24th I preached in the vestry of the Lutheran meeting-house. The brethren in Lockport have given up their prayer-meetings, and scattered every one to his chosen place. I could not fail to contrast the condition of the cause in Lewistown and Lockport.

25th, returned to Auburn, and on the evening of the 26th commenced a series of meetings which continued over the Sabbath. The hearings I had in Auburn were good, Sabbath evening their hall was full. A number of the friends assured me that the meetings had been blest to them. There are materials in A. for an efficient church.

31st, returned to Albany, and tarried over night, and Sept. 1st returned home, and found the church

here in a better condition than when I left; having been favored with the timely ministrations of Bro. Edwin Burnham and Plummer on the Sabbaths; and Bro. Roney and Himes Thursday evenings. Yours looking for a better country.

Salem Sept. 6th 1852.

LINES

Suggested by seeing Christians (?) asleep in the house of prayer.

Asleep in church! What do I see?
A Christian sleeping! Can it be
That he is washed in Jesus' blood,
And came to-day to worship God!
What does it mean! Does Satan sleep?
Nay, he doth constant vigils keep:—
At home, in church, where'er we go
We find him still a wakeful foe.
Do angels sleep! Behold they stand
Prepared to fly at God's command,
And minister to those who are
Committed to their watchful care.
Is God asleep! Blasphemous thought!
Begone—thou art with evil fraught.
Will any sleep in hell? Oh!—hark!
What means the sound from yonder dark,
Terrific, dismal pit of woe
Whither the damned are bid to go?
If all in heaven and all in hell
Are wakeful, surely 'tis not well
For men to sleep. But I forget!
Men are not gods, nor devils yet:
Earth lies between the two extremes
Of heaven and hell, and really seems
To feed both places day by day.
And mortal man, when borne away
By weariness, is apt to feel
Sleep with his pinions o'er him steal.
But tell me, why do men not sleep
When listening to a tale, but keep
Their eyes wide open, and appear
As if they wished each word to hear?
In yonder church, behold a man
So fast asleep, that really one
Might think him dead, and that the friends
Wait till the burial service ends!
But I must stop. Christian, awake!
Thy soul this moment is at stake;
"The flesh is weak," we often cry,
But let us make an effort,—TAY.

J. M. ORROCK.

THE CAUSE IN PENNSYLVANIA.

BRO. HIMES:—I have just returned from our Pennsylvania camp-meetings. They have been seasons of refreshing and will long be remembered with joy to many. The first meeting was in Elk county, a part of the State with a sparse population and very mountainous, but embodying as much intelligence and enterprise as can be found in the same numbers in older parts of the State. The meeting we were told was the largest gathering ever witnessed in the county on any occasion. The interest manifested in listening to the word was excellent, and the effect salutary; many were pricked in the heart and earnestly sought the Lord until they found him to the joy of their souls, and many others went away bowed down under the burden of their sins resolved to forsake them. During the meeting ten or twelve professed to find peace, sixteen were baptized. The church in Elk county a year ago, consisted of seven members, and now numbers about one hundred. The Advent faith has taken fast hold on the minds of the leading persons in the community. It is so scriptural and reasonable as to carry conviction to the candid mind of its truth. We were cheered by the unexpected arrival on the ground of Bro. Benjamin Butler, formerly of Springfield, Mass., who is now located in Ulyssis, Potter county, Pa., where he is laboring in the cause of Christ and holding forth the word of life and the glad tidings of the kingdom. He also informed us that Bro. F. McNamee, a brother with whom I became acquainted near Pittsburgh in 1843, is also in that county preaching as the way opens before him. We had no knowledge before of the existence or labors of either of these brethren in Pennsylvania.

Bro. Gates is also doing effective service in that field, and was with us during all our meetings.—Bro. I. T. Laning is also in Centre county, and laboring to good acceptance in the Lord's vineyard, he also was at the camp-meetings. Bro. J. D. Boyer, the pioneer of the cause all through that region of country, is still in the field and his sacrifices for the cause are abundantly owned of the Lord. We have besides these, several young brethren who are engaged more or less in the work. Bro. John Cummings, at present in Milesburg, is preparing to devote himself to the work of the ministry. Bro. Samuel Shearer also in Centre county, is disposed to work for the Lord as an exhorter. Bro. Starup, a young man with whom we became acquainted at the Elk county meeting, proposes to enter the field as soon as the way opens before him to do so, and in the meantime he will work where he is for the salvation of souls. In addition to these there is a Bro. Lane in Elk county, who was a Wesleyan preacher in England, but is now an established Adventist who ought to be in the harness, and I trust before long will be out working for his Master. These are backed and supported by a host of efficient and faithful brethren in the church, who believe and act on the principle that the laborer is worthy of his hire. The

time between the two camp-meetings was occupied by Bro. Gates and Boyer, in holding a meeting in Caledonia where the Lord abundantly blest his truth in the conversion of about twenty souls, and quite a number were baptized. The calls for preaching all through that section are numerous and pressing. Myself, Bro. Laning, and Bro. Cummings, spent the intervening Sabbath at Snow Shoe in Centre county, where we had an excellent season.

Our camp-meeting in Centre county commenced the 26th of August, but owing to the storm but few attended till the Sabbath, when we had a large and deeply interested audience. Sunday evening I left for home, but the meeting was to be continued till Thursday morning, with encouraging prospects of a most successful meeting.

In Philadelphia, since we got into our new place of worship, our congregation is much increased and our prospects for usefulness are encouraging. Bro. F. Gunner, Bro. Paul, from England, with three Methodist brethren who are with us in sentiment, supplied the desk during my absence, to the great satisfaction of the congregation.

Bro. Daniels is still at Morrisville and Yardleyville, where the cause is still going forward and new fields inviting his labors. So you will perceive that Adventism is not yet quite extinct in Pennsylvania.

Philadelphia, Sept. 3d, 1852.

J. LITCH.

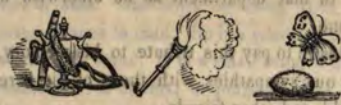
Winstead Camp Meeting.

BRO. HIMES:—We have just closed our camp-meeting, and it has proved one of the most glorious gatherings ever held by Adventists since they were a people. The most perfect order was maintained by the brethren, (a thing our camp-meetings have often lacked,) and that, in conjunction with the law of kindness, thoroughly enforced, caused the most respectful treatment throughout the entire meeting from those not particularly interested in our hope. The preaching was varied and excellent; and all classes seemed to appreciate it fully. Those only who have heard Bro. Burnham can understand the effect of his beautiful cadences and unmatched eloquence on the literal "acre of upturned faces," which were gathered on the Sabbath, as he discoursed in language of the deepest pathos, of the "sufferings of Christ," and again brought in imagination the splendors of the "city of God" to view in connection with the "glory that shall follow." The last supper of our Saviour was commemorated in a deeply solemn manner on Sabbath evening, and on Monday with the best and most loving spirit the assembled brethren took the parting hand. Very truly yours,

Burrelle, Sept. 6th, 1852.

C. W. COOK.

OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in Norway, Me., on the 25th of August, MARY STETSON, aged 69, after an illness of three months, in the hope of a glorious immortality at the coming of the Lord.

DIED, in this town on the 24th ult., DEACON THOMAS MIRELL, aged 64 years. He was one of the oldest members of the Sea-street Christian Church in Boston. He sustained the Christian character—was sustained by the Christian's hope—and died in the fullness of his joys. HENRY PLUMMER.

DIED, in Loudon, Aug. 4th, MRS. MARY R. WHITNEY, only daughter of Elder Jairus H. and Polly C. Stevens, aged twenty-nine years. In unbroken retirement Mary lived and walked with God. Few may have been her acquaintances, but such as were privileged to enjoy her company and witness her example can attest to her great gentleness of disposition, goodness of heart, and close walk with her Saviour. Her sphere in life was eminently suited to the meek and quiet ways of virtue. She was no stranger to affliction. The early loss of her husband fastened a constant grief in her bosom; her slender form yielded under it, till consumption began and finished its work. She left the world when the flowers that she cultivated with so much affection were drooping beneath the sun's strong glare and a fatal drouth. She resteth from her labors and her soul is at peace. J. H. STEVENS.

DIED, on board the steamship S. S. Lewis, while she lay in the harbor of Accapulco, on June 24th, Bro. MOSES P. LANE, aged 34 years. Bro. Lane left Lowell about the first of May for California. He was taken sick Friday June 8th by a severe cold; this sickness continued till his death. Bro. L. L. Knowles who was with him at the time writes thus to his friends: "Thursday 24th, he was very sick and seemed to have no consciousness of anything that was passing about him. He took what medicine and nourishment I gave him until about noon when he could not swallow anything whatever. I did not leave his bed-side for a moment—done everything to render him comfortable; but all remedies seemed to

fail. As I sat fanning him I saw he began to look more deathly; thought I, is it possible he must die and I bare the sad intelligence to his relatives and friends. I endeavored to speak to him, but he was not able to speak or understand me, he looked me full in the face for some minutes. About an hour after I thought he was struck with death, I put my hand on his breast—all was quiet in death's cold embrace. I thought of the words,

"How blest the righteous when he dies,
When sinks a weary soul to rest,
How mildly beams the closing eyes,
How gently heaves the expiring breast."

"Thought I, is it possible he is dead and to be here no more to set us an example how a true Christian should live and die, which he has fully accomplished in his life and death. The last words he said that we could understand were—How changeable this world is! I thought how appropriate the words of the poet,

"Farewell conflicting hopes and fears,
Where lights and shades alternate dwell,
How bright the unchanging morn appears
Farewell inconstant world, farewell."

"Religious services were performed by an Episcopal clergyman. He was buried in the American burying ground at Accapulco."

I may add to the above that Bro. Lane was a devoted Christian, and a decided Adventist. He loved the doctrine of Christ's speedy coming. Therefore, though far away from his friends, and a little daughter not as those without hope. For the Lord himself which he has left, we sorrow shall descend from heaven with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then will come the day when death and the tomb can divide us no more. A. SHERWIN.

FRANCIS ABBOTT—THE RECLUSE OF NIAGARA.

The name of this singular individual, his history, and his fate, will long be associated with the Falls of Niagara. Guide books speak of him, and guides point out to visitors the site of his lowly and lonely dwelling.

He was of a highly respectable family in England. A thorough collegiate education completed, he travelled and sojourned in Egypt, Palestine, Turkey, Greece, Spain, Portugal, Italy, and France, residing for considerable periods of time in Rome, Naples, and Paris. He came to the United States in the summer of 1829, spending a few days in New York, where he saw some acquaintances of his family, and left for the Falls of Niagara.

He arrived at the Falls on foot, carrying under his arm a roll of blankets, a flute, and a book. He was under thirty years of age, tall, handsome, of genteel address. Seeking out the humblest inn of the places he engaged a room, a table to himself, stipulating his frugal meals. Repairing to the village library, he became a subscriber, and visiting the places of business, he purchased a violin, and some music books. Settled in his room, he soon sallied out and viewed the Falls, and returning, dwelt with enthusiasm upon the sublimity and the magnificence of the scene; asserting that Mount Aetna during an eruption was the only thing he had seen in all his travels that would compare with it. From day to day he visited the Falls, viewed them from different positions, rambled about the islands, gazed and admired, until his sensitive mind was enraptured. He had wandered over the old world, a searcher for the grandest of nature's creation, and here in the new world was his "Eureka."

At first, he resolved upon a week's sojourn—then a month's—and finally he applied to the proprietors of the larger island for leave to build for himself a hut upon the spot he had selected. This being inadmissible, he was allowed the privilege of a room in the only house upon the island, with the tenants of which he contracted for his simple daily food—bread and milk. Settled in his new home, he became a recluse, avoiding all intercourse with the family, visitors, or citizens of the village, except when his few necessities or requirements in the way of food and clothing demanded it. Thus he resided for over a year and a half. In the latter portion of this period, the family moved away, and left him the solitary tenant of the island, a position much to his liking; for when another family moved into the house he broke up his quarters, erected with his own hands a rude cottage on the main shore, about thirty rods above the Falls. This he had occupied about two months, when he was drowned, while bathing in the river—whether by accident, or premeditated design, remains a mystery. About ten days after he was missed, his body was found floating in the river, near Fort Niagara. It was brought back to the Falls, and interred in the village cemetery.

While at the Falls, business brought him in contact, sometimes, with the inhabitants; with a few of these he would be sociable—to all others he was distant and reserved. At such times his conversation would be of the utmost interesting kind, and his descriptions of people and countries were highly glowing and animated. But at such times, even with those he would hold no conversation, but communicated his wishes on a slate, and would request that nothing might be said to him. Some times for three or four months together he would go unshaved, often with no covering on his head, his body enveloped in a blanket—shunning all, and seeking the deepest solitude of Iris Island. He composed much, and generally in Latin; but destroyed his compositions as fast almost as he produced them. When his little cot was examined, hopes were entertained that some manuscript or memorial might be found of his own composition, but he had left nothing of the kind. His faithful dog guarded his door, and he was with difficulty persuaded aside while it was opened. His cot occupied the place appropriated as his bed. His guitar, his violin, and flute, and music books were scattered around in confusion. There was a port-folio, and the leaves of a large book; but not a word, not even his name, was written in any of them.

Rochester Union.

THE PRINCE-PARADOX OF FRANCE.

Really, this Louis Napoleon is a very provoking fellow. He disappoints all prophecy; lags behind all expectation. The Press, and the politicians behind it and before it, have been quite at fault. He has done nothing that his antecedents solemnly promised. Every advance in life has been a surprise. It has been made with the coolest disregard of sequence and logically consistency. What the world, shrewd, cool, unprejudiced world, thought it had a right to expect of the man, the man has uniformly refused to produce. He was a mere nobody, a negation of a man, in 1838, and in 1839, forgetting the Boetian dullness befitting his popular ideal, he burst upon mankind as the hero of Strasbourg. The world, lamenting its previous misconception, fancied it had the individual now. He had disclosed his subjective reality. He had become positive: from the rank of a stupid imbecile, he advanced to the honors of a positive fool. Sagacious world! The individual fell back upon old habits, and apparently had done with feats of glorious war. He was much seen at the St. James' Club-House, and waiters hung up his hat nightly at the hells of Baden-Baden. 'The Bonaparte was a brazen black-leg—and "nothing more." And then another access of folly fell upon the fellow, and mankind stood aghast at the stupendous absurdity of Boulogne. The only question now was, whether the man's lunacy was harmless, so as to admit of his running at large, or whether he should be consigned to the remedial treatment of an asylum. Pending the decision Louis Philippe locked him up at Ham; and the Bourbon and the Bonaparte kept still, while the world made its false estimate about both; and while the events of 1848 were in obscure preparation.

Then came the Revolution and the Provisional Government. The dunce remained stolidly quiet, and nearly forgotten. He was elected to the Assembly; and it was thought a fresh evidence of absurdity that he accepted the seat. He was made President, and France was pronounced to have caught the contagious folly. And since that day, every act has been startling. He surprised us on the 2d of December, on the 10th of January, on the 9th and on the 31st of March, on the 10th of May, on the 15th of August. He is obstinately resolute in putting to naught the wisdom of the wise. He confounded all calculation by becoming Dictator, when President; and now that he is Dictator, he is equally confusing because he remains so. In the programme of the world half a dozen different days have been appointed for the appearance of the mountebank in the character of a king. He is still Prince President. Wars have been planned for him, for his armies must be employed. He is still at peace, and his armies complaisant. Samples of all the royal blood of Europe have at various times been chosen for transfusion into his veins, and he remains a promising bachelor. He turned France upside down, in order to pour Socialism out of it; and he is just now authorizing the publication of Proudhon's most subversive dogmas. And thus at all points he refuses to be anticipated; tramples on the decrees of public opinion, and walks forward to unknown objects over paths entirely his own.

Is it surprising that the baffled and befooled world should, at last, begin to mend its opinions of the paradox? In ten years—nay, in half of ten years—he has passed infinitely upward on the scale of regard. His heaviest draft upon fame has been made within the twelve months past. The grandest triumph of his career lies in the refutation of the earlier misconceptions of himself, and in the fact that he has obliged the world to admit its inability to measure him. Thus if he be not Emperor, he is at least the Prince-Paradox of France; and his history will range on the book-shelves of posterity with that of the Twelve Paladins.

N. Y. Times.

NIGHT HOURS IN THE CITY.

About midway between twelve at night and the break of day, the city is usually hushed into a state of profound repose. The tide of life which has been roaring and chafing along the streets through the liveliest day, gradually subsides as the hours of night steal on; the jostling and swaying of the crowd grows less and less as its ranks are scattered, and the individuality of those remaining begins to be developed as the aggregate becomes reduced. The great streams of living beings which, in the early part of the day were swollen by the inpourings of innumerable rills, now reverse the order, and grow less and less by the reflux of all those smaller streams, until the channels through which they poured in with resistless impetuosity are left unfilled. Now and then some straggler, detained by a harder task than usual, or some late sitter at a convivial board, hurries along the streets as if frightened at the echo of his own solitary tread. The clock in the tower of the Old South Church, which has stood over the city for a hundred years, tolls out the hours with a lonely stroke, as if to mark the successive generations of men who have been born, and lived, and died, since this thronged peninsula first became the abode of civilized man. At intervals, the sound of wheels rolling over the pavement disturbs the solemn silence, and again dies away in the distance, like retiring billows on a far off shore.

It seems to one waking and listening at such an hour—one who has toiled and jostled with the crowd throughout the day—as if some stupendous calamity had fallen upon all that scene of bustle and activity, and changed it into one of desolation;—as if he alone of all the crowd was left to brood over its darkness and silence; and if the miser happens to be one who is separated for a season from all those he holds most dear, a sense of utter loneliness comes over him, too painful to be borne. The footfall of the watchman or of some solitary passer strikes the ear with a kind of fearful pulsation. The loneliness of the country, even at midnight, in the depths of its grand old forests, is nothing like it; for one feels that the Omnipotent Architect is ever present in the midst of the works of his own hands; while the walls and towers of a city, the results of human labor,—too often of human pride and ambition,—seem abandoned

by the ephemeral builders to darkness and decay.—How forcibly do we feel at such a moment the vanity of all earthly things. Hope, pride, ambition—exciting men to intense action; wealth, fame, honor—challenging the admiration of the passing crowd; crime, calamity, and death—striking terror to the human heart—all their votaries and victims pass away, and their names are blotted from the memory of succeeding generations, which again in swift succession are consigned to the same inexorable fate. "Vanity of vanities! all is vanity!"

But the time for these reflections is short indeed. Before the first flush of dawn lights up the oriental sky, we hear the rising murmurs of the returning tide beginning to swell and roar in its accustomed channels; and long before the sun has reached mid-heaven, it is sweeping on as if no interruption had occurred since the first creation.

Boston Journal.

Satanic Literature.

The Cincinnati *Atlas* states that the West is flooded with trash in the shape of cheap blood and thunder stories, and it expresses the hope that the press throughout the country will help to wage a war of extermination against the nefarious traffic. This obscene and revolting literature is hawked about by agents who insinuate themselves into every dwelling, office, and public place, and by their misrepresentation induce thousands to buy their demoralizing publications, thus diffusing the poison through the community. Is there no means, asked our Cincinnati contemporary, to stay the torrent of impurity? None, we fear, but in cultivating a purer taste in the community, which would lead them to reject as they would garbage the vile stuff offered for their mental diet. It is positively amazing, the number of writers, male and female, of trashy tales that have sprung up in this country during the last ten years. Many of our weekly papers are laden with their contributions; and heaven spare the digestive apparatus that can receive and assimilate them! It is almost enough to disgust one with fiction to see the quantity of rubbish that these scribblers have the capacity of giving forth, "in one weak, washy, everlasting flood." Many of the stories are written by prurient, precocious boys, in whom the imaginative faculties have been strongly developed. We have our recollection on one lad, who after contributing any quantity of pirate stories and others of like quality to one of our most widely circulated weeklies, died of cerebral excitement produced by the emission of such quantities of clever trash. Let the public discourage the publication of these stories by refusing to buy them, and the evil may be gradually corrected, and a more salutary taste be substituted.

Boston Transcript.

Grand Tour de Conscience.

We read a paragraph the other morning which spoke of a "hope tumor," that a certain or uncertain late arch-deacon, after having gone over to the Church of Rome, is expected to come over again to the Church of England. All this recantation and cantation is not very creditable to the intellects of the parties concerned, however much it may say for their consciences. One hardly knows the value to either side of an individual whose position is like that of a serious pendulum, or of whom it may be said, with respect to his views on religious subjects,

There he goes backwards and forwards,
There he goes round and round.

A church dignitary leaves the Established Church conscientiously enough, do doubt,—feels unhappy in his mind, and wants to come back again, when possibly some new preferment will be joyfully bestowed upon him. There is, however, something inconsistent in the whole proceeding; and we hope we shall not have many cases in which we shall hear of a reverend pervert or convert being able to sing, as the arch-deacon may in the present instance,

I've been Rome-ing, I've been Rome-ing,
To a creed a la Romaine;
And I'm coming, and I'm coming,
To my living back again.

London Punch.

Catholic Schools.

A Washington correspondent of the *Christian Observer*, gives the following account of the strange influence exerted on our great men, in regard to the education of their daughters by female Jesuits.

"The Jesuitesses here are carrying all before them in the way of schools. You have no idea how our great men of the nation are carried away—completely captivated—by iron grates, brick walls, and the appearance, neatness, and order within the schools of those nuns. This is the great engine of the Jesuits in leading our people from vital piety and liberty. They are not laboring, either, for the present day—but for future ages. They must be met with their own weapons. And who is to do this but the strong churches? Great men are not always wise, and this is clearly true of those who commit the education of their children to the daughters of superstition and hypocrisy. The literary advantages of no Catholic Seminaries in the land, whether designed for young gentlemen or young ladies, are to be compared with those of Protestant institutions, every where abounding; and their moral influences are as corrupting and disastrous, as their religious principles are anti-Christian and anti-Republican."

To the concluding remarks might be added, that the loss of time also, in the observance of the endless mummeries and ceremonials inseparable from these Papal institutions, must subtract greatly from the advantageous progress of the pupils.

Origin of Language.

How did the first man and woman learn to talk intelligibly? Was it a gradual process as in the case of the infant, or rather, were they formed with the gift of speech perfectly developed? Infidels and would-be philosophers have generally assumed the former position. Christians, believers in "the record" which God has given, generally maintain the latter. An excellent article on the subject in the

last *Repertory* closes with the following paragraph as the only safe and certain conclusion of the whole matter:

"So much is certain from Scripture that language is not the fruit of a slow process—that is not a human invention gradually perfected—man is represented as immediately capable of conversing with his Maker. We have not the slightest intimations that his terms were crude or inappropriate; and if we believe that he was created after the image of God, 'in knowledge, righteousness, and holiness,' it is certainly reasonable to suppose, to say the least, that he was endowed not only with the faculty of speech, but with language itself. God brought the animals to Adam, 'to see what he would call them.' This, doubtless, intimates the close union between thought and word. Those unfortunate beings even, whose eyes, ears, and lips are closed, whose souls dwell within their clay tabernacle, without the use of those glorious avenues to the outward world which other men enjoy—even they have some sounds for the different objects of their—what we are loth to call—sensation."

An Old British Poet.

Vincent Bourne, one of the most eloquent of modern Latin poets, was educated at Westminster and Trinity Colleges, Cambridge, and took his degree of A. M. in 1721. He was employed during his lifetime in the higher departments of teaching, and died under-master of Westminster School in 1747, probably under fifty years of age. The poet Cowper, who was contemporary with him for about twenty years, describes him as the neatest of all men in his versification, and as the most slovenly in his person. As a poet, he thought him not at all inferior to Ovid. A deep religious sentiment pervades his writings, overcast with a shade of melancholy and sadness in the contemplation of man as mortal, as the following epitaph from his pen will show:

Here lies T. L.,
My age a span.
The common lot of man
Is but to die,
As I.
Pain, sorrow, sin,
Fought with me to the grave, and saw me in.
What life I led,
If known, he little said:
Unknown, ask not;
'Tis best forgot.
Suffice to know
That we were both made of the self-same earth
From birth.
Mine lies below,
And turns to dust,
As soon yours must.

Congregational Journal.

Moral Desolation.

War may stride over the land with the crushing step of a giant; pestilence may steal over it like an invisible curse, reaching its victims silently and unseen, unpeopling here a village and there a city, until every dwelling is a sepulchre; famine may brood over it with long and weary visitation, until the sky itself is brazen, and the beautiful greenness gives place to a parched desert, a wide waste of unproductive desolation; but these are only physical evils. The wild flower will bloom in peace on the field of battle and above the crushed skeleton; the destroying angel of the pestilence will retire when his errand is done, and the nation again breathe freely; and the barrenness of famine will cease at last, the cloud will be prodigal of its hoarded rain, and the wilderness will blossom. But for moral desolation there is no reviving spring. Let the moral and republican principles of our country be abandoned, our representatives bow in unconditional obsequiousness and individual dictation, let impudence and intrigue and corruption triumph over honesty and intellect, and our liberties and strength will depart for ever. Of these there can be no resuscitation. The "abomination of desolation" will be fixed and perpetual; and as the mighty fabric of our glory totters into ruins, the nations of the earth will mock in our overthrow, like the powers of darkness, when the throne of one of Babylon became even as themselves, and "the glory of the Chaldees' excellency" had gone down for ever.

New England Weekly Review.

Changes of Time.

In Asia Minor, we tread upon a soil rich in interesting and splendid recollections, with an existing population completely debased by ignorance and slavery. The glory of twenty different nations that once flourished here has been extinguished; flocks wander over the tomb of Achilles and of Hector; and the thrones of Mithridates and the Antiochuses have disappeared, as well as the palaces of Priam and Cressus. The merchants of Smyrna do not inquire whether Homer was born within their walls; the fine sky of Ionia no longer inspires either painters or poets; the same obscurity covers with its shades the banks of the Jordan and the Euphrates. The republic of Moses is not to be found. The harps of David and Isaiah are silent forever: the wandering Arabian comes indifferent and unmoved to rest the poles of his tent against the shattered columns of Palmyra; Babylon has also fallen beneath the stroke of an avenging destiny, and that city, which reigned supreme over oppressed Asia, has scarcely left behind it a trace that can show where the ramparts of Semiramis were raised. "I have seen," says a traveller, "the accomplishment of that prophecy, 'Tyre, queen of the nations, shall be made like the top of a rock, where the fishermen shall spread their nets.'"

Malte Brun.

CONSISTENCY.—"I shall not attend Sabbath-school any more," said a girl to one of her class. "Why not?" asked her friend. "Because my brother is going to send me to dancing school, and I think it very inconsistent to attend both at the same time." Do not children reason, if their parents do not? "Lead us not into temptation," let children pray; for are they not often led there?

Am. Messenger.

THE ADVENT HERALD.

This paper having now been published since March, 1846, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The testament of Immortality, (in the Scriptural, and not the secular use of this word), through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

Agents of the Advent Herald.

Albany, N. Y.—W. Nicholls, 183 Lydus-street.
Auburn, N. Y.—J. L. Smith.
Buffalo, N. Y.—John Powell.
Cincinnati, O.—Joseph Wilson.
Clinton, Mass.—Dea. J. Burditt.
Danville, C. E.—G. Bangs.
Dunham, N. Y.—D. W. Sornberger.
Durham, N. Y.—J. M. Orrock.
Derby, Vt.—S. Foster, Jr.
Detroit, Mich.—L. Armstrong.
Edgington, Me.—Thos. Smith.
Farmham, C. E.—M. L. Dudley.
Hallowell, Me.—I. C. Wellcome.
Harford, Ct.—Aaron Clapp.
Homer, N. Y.—J. L. Clapp.
Leicester, N. Y.—H. Robbins.
Levell, Mass.—J. C. Downing.
L. Hampton, N. Y.—D. Bosworth.

BOOKS FOR SALE AT THIS OFFICE

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TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 484 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—50 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

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THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—222 pp. Price, 37½ cts. (8 oz.)

ADVENT TRACTS (bound).—Vol. I. This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds," 9th, stitched, 12 cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Moulton Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee," a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn, "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-break, and Clear Day.—\$1 50 per hundred.

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THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts. (7 oz.)

FOREIGN NEWS.



The British steamship *Europa* arrived at New York on the 10th inst., with dates from Liverpool to the 28th ult., and the *Humboldt* on the 13th, with four days' later news.

England.

The emigration to Australia continues unabated. The tonnage likely to sail by the end of September from English and Scotch ports is estimated at a little under 80,000.

The *London Times* had published a leading article relative to the Collins and Cunard lines of steamers, which attracted considerable attention. It favored throwing open the championship of the Atlantic to free competition, and thinks there is but little importance in which, American or English, the victory of four or five hours in a passage may be.

Mr. Webster's letter on the Lobos Islands has excited much unfavorable comment. The leading papers labor to prove that the Islands belong to Peru, and consequently that the best disposition that can be made of them is to use the deposit they contain to liquidate the claims of English bondholders.

The *Times* publishes a letter from a Dr. Hamilton, late of Peru, stating that both the Lobos Islands were surveyed for the King of Spain about the year 1735, and were laid down on the maps accompanying reports published at Madrid in 1748, and at London in 1772. In a Geographical Dictionary of the kingdom of Peru, published at Madrid in 1787, the Islands are laid down as within the viceroyalty.

It was generally understood that the fishery difficulty had been arranged satisfactorily to both countries.

Three weeks later news had been received from Australia. The rains had set in, and the yield of gold is reported as increasing.

Ireland.

The Irish flax crop this season promises to be very abundant. Immigration, however, is telling very disadvantageously upon the Ulster linen manufacturers.

The potato disease appears to have stayed its progress, notwithstanding there are still some complaints from particular localities. The grain and green crops are generally abundant, and are being rapidly harvested, in good order. Oats are above an average crop.

There has been great diminution of paupers in the work-houses, owing to the demand for harvest laborers.

The agricultural accounts from Scotland are highly satisfactory, and are no less so from most parts of England.

France.

The French Government journals announce the receipt of dispatches from Constantinople, notifying the appointment of Faud Effendi to the Foreign Department, and giving assurance that full satisfaction has been given for the Tripoli affair, and that the other demands of the French Government will be acceded to by the Porte.

Letters from Paris intimate that petitions in favor of the re-establishment of the Empire, continue to be signed in most of the departments; some of them are couched in very strong language.

Louis Napoleon was considering the formation of a solid military reserve, which, without compromising the respect and dignity of France, would enable him to effect the economy which he desires to introduce in the public taxation.

Louis Napoleon has contributed two thousand francs for the relief of the sufferers by the late fire in Montreal.

M. Persigny is in London, and is charged, it is said, with proposals to the English Government respecting a modification of the tariff on French goods.

It is stated that Louis Napoleon has perfected a new system of infantry tactics, which he is about to introduce in the French army.

Appearances still point towards the establishment of the Empire, which, it is believed, will be proclaimed at no distant day. The President was to leave Paris on the 15th of September, to be absent one month.

There were intimations of a commercial treaty between France and Germany.

Much interest was being excited at the warfare between the *London Times* and *Paris Moniteur*. The latter accuses the former of wilful misrepresentation and defamation, while the *Times* retorts on the French Government, affirming the entire truth of its statement, and taunting Louis Napoleon with being afraid of giving the truth publicity, as it was known the articles in the *Moniteur* were direct from the pen of the French autocrat. The President was endeavoring to prevent the circulation of these articles in France, and had ordered all English newspapers to be opened at the Post-offices, so that any objectionable matter may be suppressed.

Belgium.

The *Cologne Gazette* states that the Belgian Government does not intend to renew the treaty of commerce with the Zollverein, which expires on the 31st December next. It has declared, says the *Gazette*, that the state of its negotiations with France do not permit it to assign a fixed basis in future commercial relations between Belgium and the Zollverein.

By the new convention, just signed between France and Belgium, the duty charged on books printed in the latter country, will be reduced to 20 francs per 100 kilograms, and a like reduction will be made in prints, engravings, and papers. There are other modifications in the tariff favorable to Belgium, which are to be made the subject of a distinct treaty, and together with the Literary Convention above mentioned, will come into operation on the 1st January next, for ten years.

The Chambers will not be convoked before October, as the ratification of the treaty with France is not obligatory before November.

Austria.

We learn from Vienna, that from the 1st September the

Austrian press will cease to be subject to the military authorities; in other words, as far as the public press is concerned, the civil will supersede the military laws.

The *Austrian Lloyd's* contradicts the statement that Gen. Gorgey has been sent to the fortress of Kufstein. He is to remain at Klogenfurth.

An imperial decree, that has just appeared closes the courts-martial established in consequence of the troubles of 1848.

Greece.

A letter from Malta, of Aug. 17th, says:—"The American Minister has arrived at Athens, and the frigate *Cumberland*, with the broad pennant of Com. Stringham, arrived in our port yesterday. She saluted the forts and the port Admiral. She will leave again on Thursday for Naples."

We have but meagre accounts of the manner in which the affair of the Rev. Dr. King was settled. The *London Sun* corroborates the statement that Mr. Marsh having examined the official paper relative to the latter, found that Dr. King had been tried by the laws of Greece, which he was bound to respect, and that the ambassador appeared satisfied that he had not been unjustly dealt with.

Sweden.

The town of Wasa, in Finland, was destroyed by fire on the 11th, only the Court-house and four buildings being left standing. The town was founded in 1606, and contained about 3200 inhabitants.

THE ADVENT HERALD.

BOSTON, SEPT. 18, 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15-18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. 'For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.'"—Rev. 16:14. 80 pp. Price, 12½ cts. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives :

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8-9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-egal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions,—that the teaching of the rapping spirits, are in accordance with that demon-worship,—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon,—that this battle will commence in a violent conflict between the opinions of men and the word of God,—that these few lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

ELDER HIMES.—We exchange with the Second *Advent Herald*, and have noticed that serious charges were being concocted and circulated against its editor, Joshua V. Himes, by, it seems, a party in his own denomination. The reports were not published in the *Herald*, but from the allusions to them, we imagined they would be something horrible when brought to light. They have been brought out before the Supreme Court of Rhode Island, and have been shown by Mr. Payne, Mr. Himes's lawyer, to be frivolous and false. The six lawyers on the other side, finding that they had a bad case, or no case at all, concluded to discontinue the case without submitting it to the jury! The leading adversaries of Mr. Himes, no doubt feel that public opinion is now ruling them up Salt River. They would do well to emigrate to Great Salt Lake,—they would make fit associates for the "Latter Day Saints."—*Due West* (S. C.) *Telegraph*.

Pocket-book Dropping.—A few days ago, a man named Enoch L. Nutter arrived in this city from Maine, with the intention of taking passage on board the barque "Dolphin" for Australia. While amusing himself with viewing the streets of the city, the pocket-book dropping game was practised upon him at the foot of Vesey-street. He was done out of fifty dollars in the following manner: The pocket-book was dropped at his feet, and another of the gang picked it up and asked Enoch if it was his; while a third came up, collared him and told him that he was the owner of the wallet, and that he (Enoch) had stolen it from him. This fellow threatened him with a berth in the State Prison if he did not at once settle the matter. Poor Enoch, fearing that he had got into hot water, gave the rascals fifty dollars to get clear. He then proceeded to the station-house and told his story, and a fellow was arrested named Waldren and taken before Justice Bogart, but finally escaped through the instrumentality of a confederate, who recovered the fifty dollars for Enoch, and persuaded the latter to refuse entering a complaint, on the ground that he could not certainly identify black Joe. The above is a new trick, and strangers should be on their guard against being duped by it.—*N. Y. Mirror*.

SUMMARY.

An Awful Tragedy.—A most revolting tragedy took place at Brownstown, Pa., a few days since. It appears that two brothers, named Hiram and Warren Francisco, who were engaged in clock peddling, agreed to meet at a public house in the vicinity of Brownstown. One of the brothers reached the tavern about nine o'clock in the evening, and inquired if his brother had arrived, and was informed by the landlord that he had not. After eating his supper he called for a light, and asked to be shown to bed. The landlord informed him that he had no candles about the house, but if he would follow him, he would take him to bed. Francisco followed the landlord into a dark room, and undressed himself and retired to rest. The bed seemed to be wet, and having some matches about him, he struck a light. Upon examining the bed he found it was wet with blood! Discovering a candle on a table near by, he lit it, and, looking under the bed, saw the body of his brother, with his throat cut from ear to ear, and perfectly lifeless! Fastening the door immediately, he proceeded to load a revolver which he had, but before he could do so there was an effort made by several men to enter his room. Pretending not to be alarmed, he asked them to wait until he dressed himself. As soon as he had finished loading his pistol he opened the door, and the landlord and two other men rushed on him, when he fired two barrels of his pistol, immediately killing the landlord and one of his accomplices, after which the other man fled.

Caution to Boys.—An accident of a sad and fatal character occurred at Wentworth, N. H., on Friday last week, which should serve as a warning to boys against rough play. A son of Jeremiah Blodgett, a lad of about twelve years of age, was in the river bathing, and while swimming on his back a playmate named Ames jumped upon him, injuring him fatally. He was taken from the water, immediately commenced vomiting, and died the next day.—*Journal*.

Explosion of Stone Pavings.—At the late fire in Ogdensburg, one very remarkable fact occurred, creating a good deal of alarm—the explosion or bursting of the flagging in front of the burning building. The flags were of Potsdam stone, and the action of the heat caused them to explode, with a noise as loud as the report of a musket, throwing the fragments as high as twenty feet in the air.—*Ogdensburg News*.

Potato Rot.—A fine field at Byfield, belonging to Daniel Colman, Esq., of about an acre and a half, in which the potatoes had grown to a large size, and of excellent quality, has within a few days been struck with the rot, so that there is not a sound potato in the field, and the whole crop is worthless. Those which were dug and brought into the house some days before in a sound state, were struck at the same time, and with equal virulence. They are Chenangoes.—*Newburyport Herald*.

Swallowed by a Whale.—The whaling barque *Sacramento*, Capt. Sowle, of Westport, was spoken at sea Aug. 22d in lat. 35° 50' N., lon. 51° 20' W., and reported that a few days previous they had lost the second mate, Mr. Timothy Allen, of Westport, who was knocked overboard while fast to a whale, and when last seen was in the monster's mouth.—*Boston Journal*.

Hon. W. A. Gorman, member of the House of Representatives from Indiana, and one of the committee to investigate the causes of explosions and disasters on the rivers and lakes, was among the passengers on the "Reindeer," and just previous to the explosion was standing on the upper dock, almost over the boiler, conversing upon that subject.—*Albany Evening Journal*.

Thomas Clark, a highly esteemed citizen of Defiance, O., on the 26th ult., on his return home from the funeral of his wife's brother, having his three children in the buggy with him, was run into the canal by some means, one mile from town, and himself and all the children drowned.—*Journal*.

Fatal Realization of a Presentiment.—William Huey, of Delaware, just across the line from Kennett, Chester county, recently left his home in company with two of his men, to fell a tree. At first one of his men objected to go, in consequence of a singular dream of the night previous, which so impressed him with danger, that he was fearful of its reality. However, he finally went. When the work was nearly accomplished, and while those present were looking for the tree to fall, Mr. Huey took hold of a branch, and attempted to push it. He was warned to leave, and just at the moment of falling sprang; but instead of out of the way, he fell directly under, and was crushed to death.—*Journal*.

There is now living in Holmes county, Miss., a woman who married her first husband in September, 1823. She subsequently parted with him; and from time to time married three others, with all of whom she separated. On the day twenty-five years from her first marriage, she parted with her fourth husband, attended the funeral of her second, was married to her first, and the marriage ceremony was performed by her third husband. She is now living with her fifth, or rather her first husband, and doing well; and is some woman yet.—*Lexington Sentinel*.

ANNIVERSARY OF THE "AMERICAN BIBLE UNION."

The Annual Meeting of the American Bible Union will be held in the meeting-house of the First Baptist Church, on the corner of Broome and Elizabeth streets, in the city of New York, on Thursday, the 7th of October next. The exercises are expected to continue through several days.

Among the speakers appointed for the occasion are, Pres. Lynd, of Covington Seminary; Pres. Shannon, of Missouri University; Prof. Adkins, of Shurtleff College, Ill.; Prof. Duncan, of Louisiana University; Elder Wm. B. Maxson, New York; Rev. John L. Waller, Editor of the "Western Recorder," Ky.; Rev. James Poyer, Editor of the "Christian Observer," Canada; Elder R. L. Coleman, Editor of the "Christian Intelligencer," Va., and Rev. Messrs J. G. Stearns, C. P. Sheldon, William S. Clapp, Thomas Armitage, A. Wheelock, W. W. Everts, J. I. Fulton, and others. Discourses upon the Bible are expected to be delivered by Rev. Dr. Lynd, A. Wheelock, and J. Poyer. The morning hour of Thursday, from eight to nine o'clock, will be occupied as a prayer-meeting, in which brethren from all parts of the country will unite in seeking the blessing of God upon the plans and operations of the American Bible Union, especially in reference to the revision of the English Scriptures.

The business meeting will commence at 9 A. M. in the lecture-room, and the anniversary exercises in the body of the house at 10 A. M. WM. H. WYCKOFF, Cor. Sec.

The *Pathfinder Railway Guide* for the New England States, for September 1852, published by Geo. K. Snow, 5 Washington-street, is published, and is sold by periodical dealers and newsmen.

We wish to give notice to our friends, that our appointment for a conference at New Durham Ridge is recalled. CHASE TAYLOR.

Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

DANIEL SMYCHOS, owner of Lancaster, Pa., is sent back by the Postmaster, owing 1 25
Total delinquencies since Jan. 1st, 1852 96 20

"Youth's Guide."

The Sept. number (No. 5, Vol. 6) of this interesting and beautiful little monthly paper is now out.

CONTENTS.

Richard Bakewell (Chap. 5.) The Enemy Within.
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Keweenaw and Lob Islands. For Disobedient Children.
A Fight with a Lion. Perseverance Rewarded.
The Notorious Glutton. The Art of Swimming.
Home Influence. What a Lie will Do.
Truthful and Untruthful Habits. A Tribute of Affection to Boys.
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Charlie on the Bridge. Enigmas, &c. &c.

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Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday morning, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

Bro. Himes will preach as follows:
Sheffield, tent-meeting at Waterloo, Wednesday, 22d, and over the Sabbath.
West Sheffield, Tuesday, 28th, at 4 o'clock.
East Farnham, in the chapel at Hurlburt's Corner, Wednesday, 29th, at 10 o'clock, and continue two days.
Stambridge, in the Baptist house, Stambridge Ridge, Friday, 1st Oct. at 10 o'clock, and continue over the Sabbath.
Montgomery, P. 1. Oct. 3th and 6th—two days.
Richford, Oct. 7th, evening.
South Troy, P. 1. Oct. 8th, evening.
Derby Line, Sunday, Oct. 10th.
Barnston, C. E., Oct. 11th, at 10 o'clock.
Sugar Hill, N. H., Oct. 13th, evening, and continue over the Sabbath.
Bro. Orrock will accompany Bro. Himes, and do part of the preaching.

There will be a Conference at Waterbury, Vt., on Wednesday and Thursday, Oct. 6th and 7th. The object of this conference will be to transact such business as may be deemed necessary to promote the general interests of the Advent cause in this State. It is desirable that Advent ministers, and others interested, should attend. The conference will be opened for business each day at 10 A. M. Preaching and devotional exercises may be expected.—E. L. CLARK, D. T. TAYLOR. (In behalf of the church in Waterbury.)

I will preach at Burlington, Vt., Sabbath, Sept. 19th; Bristol, 21st and 22d; Castleton, 24th; Low Hampton, N. Y., Sabbath, 25; Greenfield, 26th—our meeting; Middle Grove, Oct. 1st, and remain over the Sabbath; Lansingburg, 3th; West Troy, 6th; Albany, 8th, and remain over Sunday.—N. BILLINGS.

Elder Wesley Burnham and myself will hold conferences in the following places:—West Parsonsfield, Me., Oct. 1st, where my father and Bro. L. Tuck may appoint; Waterbury, Me., Oct. 5th, where Bro. Wm. Taylor may appoint. Each to continue over the Sabbath. We hope to see a general gathering of the friends. CHASE TAYLOR.

The friends in Kennebec, Me., are hereby informed that I will be with them on the first, third, and fourth Sabbaths in October, but cannot remain during the week time.

The friends in Freetown, R. I., are informed that I will visit them on the second Sabbath in October, and remain two or three days. EDWIN BURNHAM.

The Lord willing, I will preach at West Stratford, Vt., Sabbath, Sept. 26th; Holderness, N. H., 28th; Meredith Centre, 29th; Meredith Neck, 30th; Loudon Mills, Oct. 1st; Concord, 3d; Nashua, Sabbath, 5th.—L. D. THOMPSON.

Providence permitting, I will preach at Densmore Hill, Hartland, Vt., Sunday, Sept. 19th, at 10 A. M.; Vernon, 22d, 7 P. M.; Northfield Falls, Mass., 24d, 7 P. M.—W. A. SUTHERLAND.

The Lord willing, I will preach the word at South Hope, Me., Sabbath, Sept. 26th.—THOMAS SMITH.

BUSINESS DEPARTMENT.

Special Notice.

We would say to all subscribers and agents, who are indebted to this office, that we are in pressing need of the monies due by them. They have received bills of the various amounts they owe, and we hope that this notice will ensure an immediate response to the same. There is due on the *Herald* about \$2000, in sums of from \$1 to \$5, the payment of which would relieve us from much embarrassment. Those indebted, will find the sum they owe marked on the margin of their *Herald* of June 25th.

Business Notes.

T. M. Preble, \$19 on acct.—Have credited you this amount, and charged you \$2, for paper sent to M. D. F. from 350 to 390—one year, which had not been before charged you.
S. Bennett—Have directed another copy to A. Crockett.
E. P. Burdett, \$1.—We will mail the tracts on the 1st of October, when the postage will be only one half.
S. W. Thurber—The error was made on those sent to S. Hardwick in transcribing our books. We now send.
M. M. George—Sent you a \$3 Sunday School Library the 13th by Tuck's express.
J. J. Peret—Will send tracts Oct. 1st.
J. M. Cowles, \$1.06—It pays the postage on all, and for only nine of the Phenomena. You have paid to No. 250, and will owe \$1.77 Jan. 1st.
G. Rittenhouse—Will send tracts Oct. 1st.

The Advent Herald.

TERMS.—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12½ cts. per volume, or \$2 25 cts. per year. \$3 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

CANADA SUBSCRIBERS.—As papers to Canada will not be permitted to leave the United States without the payment of Postage to the time, which under the new law is 25 cents a year, if prepaid in Boston, the terms to Canada subscribers will be \$4.25 a year, pre-paid, or \$1.15 a vol. of six months; or \$1 will pay in advance for the paper and postage of 25 Nos. If not pre-paid \$2.50 per year.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 52 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

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Receipts from Sept. 7th to the 14th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 334 was the closing No. of last year. No. 335 is to the end of the year—six months of the present year, and No. 336 is to the close of the year.

M. D. Farnsworth, 615; E. Carter, 616; G. Tilley, 615; J. Truesdell, 607, and postage; M. A. Sovereign, 608; W. P. Truesdell, 567; \$1.00 due at end of vol.; R. W. Middaugh, books and to 509—\$1.42 due at end of vol.; S. P. Smith, 608; L. Atkins, 614; Y. G. to 72, and tract; P. Jordan, 613; W. Watkins, 627; O. Nichols, 606; G. West, 508—\$3.77 due at end of vol.; P. Hodgdon, 612; A. J. Hodgdon, 612; D. Whitney, 606, and \$1 for sundries; Mrs. C. Caswell, 612; D. Libby, 606; S. Clark, 612; C. Houghton, 606; J. K. Bellington, 612; L. Strout, 617; M. Woodcock, 616—each \$1.
L. W. Wells, 638, new books sent; E. W. Cook, 586; J. W. Hicks, 638; C. Lawson, 626, books sent; E. W. Merrill, 392; L. D. Thompson, 391; G. Brownson, 637—the old acct. was square; J. S. Rhodes, 638; G. Rittenhouse, 606, and \$1 for tracts; H. Asselsteyne, 616, and tracts—each \$2.
W. Harnah, 599; J. P. Cowles, on acct.; D. W. Sornberger, on acct.—each \$3. W. Pettigell, on acct.; J. F. Stone, 606; J. James Craig, 616, and tracts—each \$3. A. Mudgett, 606—\$2.25. E. Smiley, 554—\$2.52. D. Grant, 608—\$1 cts. B. F. Green, 600—50 cts.

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PROPRIETOR AND EDITOR.

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* For terms, &c., see last page.



PRECIOUS SEED.

BY MRS. L. H. SIGOURNEY.

"He who goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. 126:6.

Bear precious seed, and go
Forth to thy work and toil,
Where'er the sowing master's hand
Shall designate the soil.

Perchance in native clime,
Perchance beyond the sea—
Where'er His wisdom marks the field,
That is the place for thee.

Though weeping mark the path,
And grief thy heart assail,
Go fearless forth, and trust in Him
Whose promise cannot fail.

Sow precious seed, in hope
Its blessed fruits to see
In God's own good, appointed time—
That is the time for thee.

No doubt the contrite tear
That dews the furrowed clay,
Shall multiply the ripened sheaves
At the great harvest day.

American Messenger.

Jael and Sisera.

"Blessed shall Jael, the wife of Heber the Kenite, be; blessed shall she be above women in the tent." &c.—Judges 5:24.

(Concluded.)

There is yet another question which will suggest itself to your minds, of full as great importance as those already considered. * * *

You may, no doubt, ask why God should have employed an instrumentality, which, if it did not cause guilt, is nevertheless so revolting to our feelings. We doubt your right to propose such a question; for you are bound to believe that, whatever God does He does in the best possible mode. But we need not content ourselves with this general statement. We may find reasons, in the several cases to which we have referred, why that particular agency was used against which we feel disposed to object. In the instance of Abraham, it is seen at once that the great ends which were proposed could not have been answered had any other but the patriarch himself been directed to slay Isaac. The grand object appears to have been, to prove Abraham, and to teach him, through a figure, the mystery of redemption—an object which manifestly demanded that Abraham himself should slay his son. In the case of the Canaanites, undoubtedly God might have made use of plague or flood, in place of the sword of the Israelites, and have equally destroyed an execrated people. But the destruction would not have conveyed to surrounding nations so impressive a demonstration of the power of Jehovah. For the heathen estimated the might of their gods by success gained in war; and if one tribe subdued another, the deities of the conquerors were reckoned superior to those of the conquered. Hence, as the God of Israel designed to read to every neighboring people an intelligible lesson of His supremacy, He made the sword of His people irresistibly destructive; and thus, by employing the battle rather than the pestilence, at once destroyed the wicked and demonstrated His own greatness. And in the case of Sisera, Barak, as well as Jael, might have slain him: or he might have fallen with his hosts on the plain of Zaanaim. But, as we before observed, God had a purpose of punishing the timidity of Barak, by taking from him the honor of completing the victory; and therefore he employed the woman to do the work of the warrior. Thus, in each case, there is a reason to be given why God employed what we

think the objectionable instrumentality rather than some other which must have been equally at His disposal.

And this, we will venture to affirm, makes our argument complete. Let us briefly sum it up, so far as the instance of Jael and Sisera is concerned. It was just and righteous in God to determine that Sisera should die: Sisera had been the cruel oppressor of Israel; and therefore was sentence passed against him by the Lord. The sentence having been passed, God had only to appoint an executioner; and who-soever he might appoint, if acting only because thus appointed, would necessarily be blameless, nay, even praiseworthy, in the deed. He chose to appoint Jael—there being special reasons why this woman should be employed, rather than any other individual, whether male or female. And Jael had a hard task to perform, one demanding extraordinary faith and dependence upon God. But she performed it without flinching: she struck the nail so that it entered into the very ground. And who, then, will deny either that God did nothing at variance with the properties of His nature, or the precepts of His law, in commanding Jael to put to death her slumbering guest; or that Jael, in place of our reproach and abhorrence, deserves our admiration and applause, as a mighty heroine, standing forth to execute the bidding of the Almighty, whatever the risk,—yea, who will deny that it was altogether to have been expected that Jael would be pronounced "blessed among women" for the very deed related in our text, when she "took a nail of the tent, and a hammer in her hand, and went softly unto Sisera, and smote the nail into his temples, and fastened it into the ground?"

Now, it has been an endeavor to remove the objections which are frequently, we may even say naturally, made against that portion of Scripture which forms part of the lessons for the day. We are not aware that we have left any point untouched, on which a candid mind may be supposed to experience some perplexity. We have labored to show that Jael was no treacherous or bloodthirsty woman, but an intrepid and faithful servant of God, who shrank not from performing the Divine will, even when it required her to take the life of another, at the imminent peril of her own. And now, having vindicated Jael, we shall not hesitate to go further, and hold her forth as an example which it should be your effort to imitate. We do not merely mean that, having displayed strong faith, and obeyed the Lord when obedience was beyond measure difficult, she has left a pattern to be followed by all who are summoned to special dangers and sacrifices in the service of God. Over and above this, the case of Jael and Sisera has a peculiar resemblance to that of many, yea, even all, amongst ourselves, who are required by God to inflict death where they have offered hospitality. Just consider that Jael was the friend of Sisera, but ought to have been his enemy. There should have been no peace between the Kenites and the oppressors of Israel, —the foes of the Lord's people should have been also the foes of the kinsmen of Moses. And therefore Jael had received into her tent, and kindly entertained one with whom it was wrong that she should be in alliance—she was bidden indeed to smite a companion—but a companion whom she ought long before to have shunned as an adversary. Is there no resemblance in this to our own circumstances and conduct? We ought to be at war with evil passions, with carnal desires, with sinful associates—but, in place of being at war, is it not true that we make a league, or strike an intimacy, and that we offer hospitality where we ought to draw the sword?

And is it not, therefore, yet further true, that the very thing which God demanded from Jael, he demands also from us—namely, that we smite that with which we are unlawfully at peace, and which is sleeping, as it were, under the wing of our protection? Yea, if it be the Scriptural demand that we crucify—crucify, so as to employ the hammer and the nail—that we "crucify the flesh, with its affections and lusts,"

then there is a vast similarity between our case and that of Jael. We too must put to death an enemy whom we have cherished and succored. We too must determine that we will act the executioner, where we have been the patron and the host. We too must be ready to strike that which we have embraced, to pierce that which we have admitted, not only into our tent, but even into our heart. And therefore is Jael a great example to us, as she resolutely approaches the sleeping Sisera. As she adjusts the nail, and lifts the hammer, and destroys her guest, she does but represent to us how, in the power of faith, and in dependence upon God, we too should deal with favorite habits, chosen associations, and desired objects, whensoever it can be proved that there is peace where there ought to have been war.

I counsel you, then, that you regard not the history which we have been engaged in reviewing as merely a strange narrative of heroism, if not of crime, as only commemorating a bold deed, and a tragic occurrence. There is a Sisera in your own dwellings. There is an enemy with whom you have made a league—and whether it be a corrupt passion, a sinful compliance, a wordly practice, or a carnal pursuit, we demand from you the hammer and the nail, and tell you that to spare the foe is to kill yourselves. We ask from you the faith of Jael; we ask from you the determination of Jael. We will hear nothing of the greatness of the effort, nothing of the peril, nothing of the close ties which bind you to an object. You cannot have as much to plead why you should not proceed to extremes with this or that opponent of your salvation, as Jael had why she should not smite Sisera. If Christ require the cutting off a right hand, or the plucking out a right eye, whensoever it is the occasion of offence, it is manifest that the process of destruction is not to be arrested by the closeness of our connection with that which God's Word hath devoted to death. The avenger of blood will be speedily upon us, just as Barak was speedily at the tent door of Jael. And if it should appear that we have sheltered God's enemy, that we have spared the lust which we were commanded to destroy, that we have shrunk from driving the nail into the temples, because of the league between ourselves and our guest, Oh, then we can only expect to be dealt with as Jael might have been dealt with, had she refused to kill Sisera, when bidden of God. There is a curse pronounced in the subsequent parts of the history, as well as that blessing upon Jael, whose justice it has been one chief object of our discourse to establish. There is a curse upon those who espoused the cause of the adversaries of the Lord, or who declined to take part in their destruction. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." Under such curse, such bitter curse, must all of us fall, if we will not be bold in endeavoring to exterminate the evil which has made its home in our hearts. But let there be this boldness, the hammer and the nail—Oh, spare not an attachment because it is cherished, nor an affection because it is dear, if it seduce you from God—and over you shall be divinely breathed words, resembling those which were breathed over Jael as she drove the nail into Sisera's temples: "Blessed above women shall Jael, the wife of Heber the Kenite be: blessed shall she be above women in the tent."

Mr. Melvill.

St. Bartholomew Massacre.

This day is the anniversary of the massacre of St. Bartholomew. As this recurred to my mind, I was led to refer to the history of it, and have collected some of its incidents and results. The event was remarkable, and stands distinguished for the breach of faith, and the secretly planned stratagem to decoy the Protestants by special invitation to the festal occasion of a royal marriage connected with the fearful massacre. Distinguished in this respect, it is still in keeping with multiplied and continued facts in the

history of the Papacy. Those who consult volumes detailing the events connected with the massacre minutely, will find many incidents of an affecting and thrilling nature, inspiring sympathy and admiration for the sufferer, and horror for the persecutor. D. W.

The noted event of the massacre of the Huguenots, or French Protestants, took place at Paris, August 24, 1572, (St. Bartholomew's day.) This season of the year has recalled it to mind. Large numbers of Protestants had been brought to Paris through the arrangements of the government, confiding in their safety, while at the same time secret measures had been planned for their destruction. When the sun of August 24, 1572, arose upon Paris, all was tumult, confusion, and carnage. Torrents of blood flowed in the streets. Dead bodies of men, women, and children encumbered the streets. Everywhere curses and blasphemies were mixed with the groans of the dying. Executioners by thousands insulted their victims before butchering them, and then loaded themselves with their spoils. The dagger, the pike, the knife, the sword, the musket, all the weapons of the soldier and robber were put to the service of the execrable slaughter; and the vile populace, following the butchers, were seen despatching the Huguenots, mutilating them, and dragging them in the dirt with a cord round their neck, in order to have their part in this feast of cannibals. At the Louvre, the Huguenots, led in single file between a double line of pikes, fell beneath their wounds before reaching the end; and court ladies, worthy to be the mothers of assassins, came to feast their eyes on the bodies of the victims. It has been observed that so sudden and insidious was the surprise, that of so many brave men who had a thousand times faced death on the battle-field, but one made resistance. So monstrous a crime, in its suddenness, paralyzed them at the moment, and before they could recover themselves they were despatched. Some, however, who resided on the other side of the Seine, in the suburbs, had time to understand their position, and escape. It was then that the King, intoxicated with rage, took a musket and fired upon Frenchmen. Two hundred and twenty-seven years afterwards, (1799,) Mirabeau brought out from the dust of ages the musket of Charles IX., to turn it against the throne of Louis XVI. The massacre lasted four days. Some pretext must be made before France and Europe. At first it was laid to the Guises, but they repelled the charge. Then it was pretended there was a conspiracy of Huguenots against Charles IX. and his family. There were all sorts of evasions; stories that could not be maintained for an hour; assertions that were denied the next day; orders and counter-orders to governors of provinces—a wretched farce enacted after the tragedy. On Friday, while the blood of the victims inundated the streets of Paris, the clergy celebrated a special jubilee and made a general procession; and while the Catholic pulpits resounded with thanksgiving, a medal was struck with this device: "PIETY AWAKES JUSTICE." The St. Bartholomew massacre was renewed in the provinces, and lasted, horrible to say, more than six weeks. There were a few of the governors, and one or two of the priests, who refused to execute the orders. The provinces were affected variously. In those where the Protestants were in small numbers, as Brittany, Picardy, &c., few excesses were committed. In some cantons of provinces, on the contrary, where they were numerous, as Lower Languedoc, &c., they were not attacked. The massacre was mostly in towns. This explains why so many escaped death.

The Protestants at Meaux were butchered in prison during several days; and the sword being too slow, iron clubs were used. Four hundred houses in the finest part of the city were pillaged and destroyed. At Orleans, where there remained still three thousand Protestants, horsemen shouted through the streets, "Courage, boys; kill all, and then you can pillage their goods." The most bitter were those who

had abjured in the late wars; they parodied the Psalms while butchering those whose faith they had renounced. At Rouen, many Huguenots took flight, and others were taken into prison. The massacre there did not begin till September 17, and lasted four days. The prisoners were called out by name from a list given to the executioners, and there perished about six hundred persons. At Toulouse, the events of Paris were known on Sunday, August 31. The gates of the city were shut, and one by one the Protestants were admitted to celebrate their worship in the village of Castanet. They were led to prisons and convents, where they remained a month. It was not till the 3d of October that they were executed by the order of President Dais. Three hundred of them perished. Among them were five councillors, who, after having been killed, were hung in their robes on a great elm before the palace yard.

The massacre at Bordeaux was postponed, like that at Toulouse, and during the delay, a Jesuit named Angier declaimed every day in the pulpit against the pusillanimity of the governor. At last, companies of assassins were organized, the name of Red Band, or Cardinal Band being given to them. The cities of Bourges, Angers, and many others, were witnesses of similar scenes. But these were trifling, compared with the massacre of Lyons. That was a second St. Bartholomew, but more frightful than that of Paris, because it was done methodically. The Governor, Mandelot, ordered the Calvinists to be shut up in the prisons of the Archbishopric, the Cordeliers, and the Celestines, and to be butchered in regular order. There perished at Lyons, according to some, eight hundred, and according to others, as high as fifteen or eighteen hundred. The boatmen of the Rhone, in Provence and Dauphiny, were affrighted to see so many bodies floating and thrown on the shores of the river. Capilupi, attached to the Pope's court, remarks that "at Lyons, owing to the good order and singular prudence of M. de Mandelot, governor of the city, all the Huguenots were taken in hand one after the other, like sheep." Mandelot's correspondence was published a few years since. He expressed to Charles IX. his profound regret that some Huguenots had escaped, and begged his Majesty to give him a part of the spoils of the dead.

What was the number of victims in France? De Thou says thirty thousand; Sully, seventy thousand; Bishop Paeix, one hundred thousand. The last number is probably exaggerated if only those are reckoned who perished by violent death; but if all are added who died of grief, hunger, and exposure, and whose life was shortened by this great catastrophe, the estimate is probably below the truth.

The St. Bartholomew massacre produced consternation throughout all Europe. At first the news was not believed. After it was confirmed, the courts, the churches, the public places and private houses resounded with it, and there was scarcely a fireside where the St. Bartholomew massacre did not bring, according to the creed of its inmate, joy or grief.

Many thought at the commencement that this was the first act of a more extensive conspiracy, and that the Roman Catholic powers had determined to destroy all the Protestants of Europe. The Papacy, Philip II., and the court of Charles IX., spoke constantly of the utter extermination of heretics. They lacked the power, not the will. At Rome, the intelligence, eagerly communicated by Charles IX. to the Pope's Legate, was received with transports of joy. The messenger was rewarded with a thousand pieces of gold. He brought a letter of the *Nuncio Salviato*, written the very day, (August 24th,) in which the priest said to Gregory XIII., that he blessed God his pontificate had commenced so auspiciously. King Charles and Queen Catharine were commended for having acted so prudently in extirpating this pestiferous root, and for so well taking their time that all the rebels were confined under bolts, as in a cage.

After rendering solemn thanks with the College of Cardinals, the Pope caused the cannon of the castle of St. Angelo to be fired, a jubilee to be published, and a medal to be struck in honor of this great event. The Cardinal of Lorraine, who had gone to Rome for the election of a new pontiff, also celebrated the massacre by a great procession to the French church of St. Louis. On the door he placed an inscription in golden letters, purporting that the Lord had heard the prayers addressed to him for twelve years. Madrid partook of the joy of Rome. Philip II. wrote to Catharine that it was the best news that could ever have been told him. In the Netherlands, the noted, atrocious Duke of Alva, Philip's Viceroy, on learning the assassination of the excellent Admiral de Coligny, exclaimed, "The Admiral dead is one great captain less for France, and one great enemy less for Spain."

But what was the impression produced by the St. Bartholomew massacre in Protestant countries? It appears from the letters of Theodore Beza and other contemporaries, that they could

not for more than a year banish for a moment from their minds this bloody, horrible image. Germany, England, Switzerland, Holland, on the arrival of a multitude of half-dead fugitives, and hearing from their mouths an account of the massacre, execrated the name of France. In Geneva, a solemn day of fasting and prayer was appointed, which is said to be kept up to this day. In Scotland, every pastor preached a sermon on the St. Bartholomew, and the venerable John Knox pronounced in a church in Edinburgh the following prophetic words: "Sentence is passed against this murderer, the King of France, and the vengeance of God will not be withdrawn from his house. His name will be execrated by posterity, and none of those who issue from his loins will possess the kingdom in peace and repose, unless repentance prevent God's judgment."

The ambassador, Lamothe Fenelon, who was instructed to justify the St. Bartholomew massacre at the court of London by accusing Admiral Coligny of having conspired against Charles IX., said bitterly that "he was ashamed to bear the name of Frenchman." "Nothing," says Hume in his history, "could be more awful and affecting than the solemnity of his audience. A melancholy sorrow sat on every face; silence, as in the dead of night, reigned through all the chambers of the royal apartment; the courtiers and ladies, clad in deep mourning, were ranged on each side, and allowed him to pass, without affording him one salute or favorable look." On approaching Queen Elizabeth, Lamothe Fenelon stammered his odious apology, and withdrew confused. The justification of the measure was not easier in Germany. The ambassador, Schomberg, did what he could to accredit the fable of a plot by Coligny, but he found none to believe it. Any communication with him even, except in writing, was refused, so suspected was an envoy of Charles IX., so tarnished the character of France!

A writer observes: "If we weigh all the circumstances of the St. Bartholomew massacre; the premeditation; the interference of the King's court and council; the snares laid for the feet of the Calvinists; the solemn oaths which allured them to Paris; a royal marriage-feast stained with blood; the dagger placed in the hands of the populace by the rulers of the state; hecatombs of human victims slaughtered in time of peace; the carnage kept up for two months in the provinces; the priests and high ecclesiastics with their feet in blood, lifting their hands to heaven; if we reflect on all these circumstances, we shall be satisfied that the St. Bartholomew massacre is the greatest crime of the Christian era since the invasion of the northern barbarians. The Sicilian vespers, the extermination of the Albigenses, the punishments of the Inquisition, the murders committed by the Spaniards in the New World, odious as they were, did not, in the same degree and extent, violate all laws, human and divine. So, too, from this monstrous crime resulted frightful calamities. Individuals may commit crimes which remain unpunished in this world; not so dynasties, classes, and nations."

The closing remark in this extract has an important bearing. Its meaning remains yet to be practically illustrated in that nation bowing to the will of the new autocrat and the sway of the priesthood. At a time when Popery is laboring artfully and industriously to extend her influence, and exhibits the arrogance of the middle ages, it is right to recall her history, developing her character and genius.

Christian Intelligencer.

Despotism.

The freaks of despotism are much the same everywhere. Unrestricted power is too much for poor human nature. It tends to produce insanity. What a sketch is this of

AN EASTERN DESPOT.

Run Bahadur's Brahmin Queen gave birth to three children, and immediately after her last confinement was attacked with small-pox. Run Bahadur now became almost frantic; all the hackeems (native doctors) were consulted, and large rewards offered for a perfect recovery.

The doctors at Nepaul were propitiated and consulted. Sacrifices and daily offerings were made to them. The Ranee getting worse, all became alarmed, and the king furious. His ministers and doctors then advised, that, as the holy city of Benares contained many celebrated men, a deputation should immediately be sent there to fetch as many as could be induced to come to Nepaul under promises of large rewards for a cure. These arrived in due time, but all their art was in vain. The small-pox had done its work most effectually, and on the queen's recovery, (she having stipulated the king should neither see nor visit her until she was well,) she requested her attendants to furnish her with a looking-glass. When she beheld for the first time the dreadful ravages made on her beautiful face, she became disconsolate, and dismissing her attendants, poisoned herself. The vegetable poisons of Nepaul are

quick and deadly, and to this day no antidote has been found for them.

Upon hearing of her death, Run Bahadur rushed into her apartment, and beholding his once lovely queen a corpse, and dreadfully spotted with the small-pox, he became frantic. He cursed his kingdom, her doctors, and the gods of Nepaul, vowing vengeance on all. He first sent for the unfortunate Benares doctors, denounced them as liars and impostors, and ordered them to be soundly flogged, and each to have his right ear and nose cut off in his presence. This was duly performed, and they were afterwards started to the British dominions as a warning to all future impostors.

He then wreaked his vengeance on the gods of Nepaul, (not even excepting the famous temple at Pat Pas Nath,) and after abusing them in the most gross way, he accused them of having obtained from him twelve thousand goats, some hundred weight of sweetmeats, two thousand gallons of milk, &c., under false pretences, and declared that he would take summary vengeance on them for having willfully disfigured the queen.

He then ordered all the artillery, varying from three to twelve-pounders, to be brought in front of the palace, with all the made-up ammunition at Khamandoo. All the guns were then loaded to the muzzle, and down he marched to the head-quarters of the Nepaul deities. On arriving at Pat Pas Nath all the guns were drawn up in front of the several deities, honoring the most sacred with the heaviest metal. When the order to fire was given, many of the chiefs and soldiers ran away panic-stricken, and others hesitated to obey the sacrilegious order; and not until several gunners had been cut down, were the guns opened. Down came the gods and goddesses from their hitherto sacred positions; and after six hours' heavy cannonading, not a vestige of the deities remained.

Their temples sharing the same fate, the priests ran away confounded, many escaping to the British territory; but those who were not so fortunate, were seized and each deprived of his holy head. The Goorkha king now became satisfied, vowing, however, no god should ever again be elevated in his dominions until his departed queen was restored to him. His life after this, as may be supposed, was a short one. The principal chiefs of his court, who found themselves the objects of his cruel and revengeful persecutions, formed against him another conspiracy, which was brought to a desperate issue rather prematurely.

Extracts.

With what propriety can it be said, that some of the dead who were beheaded lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished, unless the dying and living again be the same in both places, a proper death and resurrection? If the martyrs rise only in a spiritual sense, so do also the rest of the dead; but if the rest of the dead really rise, the martyrs rise in the same manner. There is no difference between them. We should be cautious and tender of making the first resurrection an allegory, lest others should reduce the second into an allegory too.

Bishop Newton.

Origen confidently avows the expectation that Christianity, working outwards from within, would overcome and suppress every other religion, and gain the dominion of the world. Such an anticipation was foreign to the thoughts of the older teachers of the Church. They could conceive of the Pagan state in no other relation than one of constant hostility to Christianity, and expected the triumph of the Church only as the result of a supernatural interposition of the second coming of Christ.

Neander, Church History, vol. 1, pp. 176, 177.

Will you hear the sum of all? Perilous times and seasons are come upon us; many are wounded already; many have failed. The Lord help us! The crown is fallen from our head, the glory of our profession is gone, the time is short, the Judge standeth before the door! Take but this one word of counsel, brethren, *Watch*, that none of these things come upon you, but that ye may escape and be accounted worthy to stand before the Son of God.

Owen, "Sermon on 2 Tim. 3:1."

The subject (which is the reign of our Saviour with his saints on earth), is of a transcendent glory in itself, of universal importance to all persons and states, and very seasonable for the present times. Like a piece of rich coin, which hath been long buried in the earth and lately dug up again, it begins to grow bright with handling, and to pass current with great numbers of saints and learned men of great authority. As the same star at different seasons is the evening star, setting immediately after the sun, and then the morning star, shining immediately before it, so was this truth the evening star to the first coming of Christ, setting together with the glory of that day in a night of Antichristianism; and now it appears again in our times, as a morning-star to that blessed day

of the second effusion of the Spirit and the second appearance of our Saviour in the glory of the Father.

Peter Sterry (one of the Westminster Divines).

Since Scripture uniformly enjoins us to look with expectation to the advent of Christ, and delays the crown of glory till that period, let us be contented with the limits divinely prescribed to us, viz., that the souls of the righteous, after their warfare is ended, obtain blessed rest, where in joy they wait for the fruition of promised glory, and that thus the final result is suspended till Christ the Redeemer appear.

Calvin's Institutes, Book 3, chap. 25, sec. 6.

The princes of this world, at the instigation of that wicked and seducing spirit the Serpent, will not cease from killing and persecuting those that call on the name of Christ, till He shall come again and destroy them all and render to every man according to his deserts.

Justin Martyr. Dial. with Trypho, sec. 29.

We should always live in expectation of the Lord Jesus in the clouds, with oil in our lamps, prepared for his coming.

Usher.

Seriousness.

Nothing is more opposed to the spirit of true religion than levity, though nothing is more common. It invades, like an infectious disease, all classes of society. It has spread into the Church, blasting, as with mildew, many of the fairest plants and flowers of divine grace, preventing the maturity of their precious fruits, which otherwise they might have borne to the glory of God, and the honor and happiness of his people. Seriousness is, in many respects, an important Christian grace. It appears in the conversation of the Christian, in the family circle, in intercourse with familiar friends, as well as before the world. As connected with conversation, it has reference both to our thoughts and the manner of conveying them. What we say should have some useful object—be designed to make ourselves or others wiser and happier. When we have nothing to say, calculated to promote these objects, we should be silent. So the manner of conveying our thoughts to others should not be calculated to deceive, or make the impression that we do not mean what we say; or to turn it into jest and ridicule, and thus prevent the good at which we aim. We should aim to speak what is true, for some useful purpose, and the manner should correspond to our intention.

But seriousness pertains also to our actions—to general deportment. In this sense it implies dignity of behavior—not low, mean and vulgar, which is utterly beneath the Christian character; but a nobleness of conduct, such as is inspired by great principles, by a consciousness of pure and elevated aims, and a high destination. Such as we would conceive suitable to the character of Paul, living amid visions of immortality—contemplating this short life in connection with the cross of Christ and the revelations of the final judgment. A mind familiar with such views could hardly be betrayed into levity of conduct. Time would become too important, duties too solemn, to allow of seeking amusement, for itself or others, in mere trifles.

Some persons are naturally serious—constitutionally reflective and grave. They view matters in their more serious aspects; such as tend to develop their true nature and end. They have no taste for such views of things as merely raise in the mind trifling or grotesque ideas. Such persons usually command respect. They acquire the reputation of good sense; their judgment will be sought in all matters of importance. It is not singular, therefore, that some feign this character from motives of policy; because it will give them influence, and, under the guise of false virtue, enable them to accomplish their selfish and wicked ends. Thus the prince of darkness transforms himself into an angel of light, the more easily and certainly to effect his diabolical designs. The true Christian is serious from a sense of duty, and as the fruit of divine grace. With him, it is the effect of new and intensely interesting views of his relations to God, to men, to time, and to eternity. These views invest present time with a solemn importance, giving birth to earnest purposes of duty and effort, in reference to himself and others, which take away the relish for vain trifling.

The Scriptures abound in admonitions enforcing this duty, and showing its importance. "Let us not sleep," says St. Paul, "as do others, but watch and be sober." The same apostle says: "A bishop must be sober"—Jeacons must be "grave," their wives, "sober and faithful in all things." He exhorts that "aged men be sober, grave, temperate;" also that young men "be sober-minded;" the aged women, "that they be in behavior as becometh holiness," that they may "teach the young women to be sober, to love their husbands, to love their children." St. Peter, addressing all Christians, says, "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." "Where-

fore, gird up the loins of your mind, be sober, and hope unto the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." Thus sobriety, a serious temper of mind, is an essential Christian virtue, connected with victory over the evil one; and with that final grace which is the end of the Christian's hope—namely, the glorification of the body and soul in the beatitudes of the heavenly state, when Christ shall be revealed in the awards of the last day.

Pittsburgh Christian Advocate.

The New Crusade against Protestantism.

The following atrocious sentiments are from the "Freeman's Journal," of this city, and have been endorsed by the "Shepherd of the Valley," published in the West.

We believe that there are Protestants who believe that there is no danger of Roman Catholic influence in our country, and who ridicule the fears of those who strive to awaken the attention of the Christian community to their duty in counteracting the machinations of the Man of Sin. To all such we would commend the reading of the paragraphs below. Let them look, also, at the scramble between the two political parties for the Catholic vote. The time hastens on when the Catholic vote of this country may be hawked to the highest bidder, and when the momentous interests of liberty of conscience and a free Bible may hang on the results of a Presidential election. N. Y. Recorder.

"England is mad, and there are tens of millions who long for her speedy destruction. What say the millions of French Catholics, to the blood and the slavery of their brethren in England? What thinks Catholic Austria? What think the millions of Catholics in northern Germany and the lowlands. What thinks Catholic Spain? . . . Oh, it is time for Europe to think and to feel that England is no longer humane. She is possessed by the devil; and as she insanely rages against everything good and holy, so, in the name of God and of man, it is a duty the world owes to put her down.

" . . . Whoever, among the princes of Europe, will make war upon England, may be sure of the prayers of millions of Catholics for his success, and of aid, in money or in men, from millions of Irish blood throughout the world.

"If Louis Napoleon wishes to rule in the hearts of another nation, as he rules over the minds and bodies of the French, let him strike a bold blow at the very heart of England, and the Irish throughout the world will bless him. If he wants men, they will fill his ranks with the same kind of soldiers that chased five times their number on the plains of Mexico. If he wants skilful engineers, there are enough of the very flower of the officers of our army who are Catholics, and who in such a cause would hasten to his standards. If France does not furnish him money enough, the contributions they will raise in the United States, and wherever else they are, will fill his coffers. Let him then, in return for all the plottings of England against the tranquillity of Europe, strike her a blow that will crush her to the dust.

"But if not so, Irishmen learn in America to bide their time. Year by year the United States and England must touch each other more and more nearly on the seas. Year by year the Irish are becoming more and more powerful in America. At length the propitious time will come; some accidental, sudden collision—and a Presidential campaign close at hand. We will use then the very profligacy of our politicians for our purposes. They will want to buy the Irish vote, and we will tell them how they can buy it in a lump, from Maine to California: by declaring war on Great Britain, and wiping off at the same time the stains and concessions and dishonors that our Websters, and men of his kind, have permitted to be heaped upon the American flag, by the insolence of British agents."

The Religion of the Age.

The present age boasts of its religion as part of its progress. With many, religion is mere philosophic speculation upon truth connected with man's soul. With others, it is the seemly discharge of all relative duties. With others, it consists in admiration for the Bible, as a book of literary excellences. With others, it is the adoption of a creed, or connection with a church. With others, it consists in bustle and outward zeal. In all, it lacks life—that deep, intense, glowing life, which so marked it in earlier times. Its root is not in the conscience, but in some outer region of the soul, which does not bring us into close and living contact with Jehovah himself. It is a thing of the imagination, or of the intellect, or even of the affections, but not of the conscience. There can be no religion which has not its seat there. The hinderance to living religion is the want of a "purged conscience;" and till the conscience has been

purged from dead works, there can be no real religion, no true service of God. How little is there of conscience in the religion of the day! Hence that lack of simplicity, of freshness, of serenity which we should expect. Hence its hollowness and noisy shallowness.

The religion of the day is (as we have seen) an *easy-minded* religion, without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection deliverance, for the binding of the Adversary, and for the Lord's arrival. It is a *second-rate* religion; a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart, a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of harder times; very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an *uncertain* religion; that is to say, it is not rooted on certainty; it is not the out-flowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. All is thus bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.

Rev. H. Bonar.

The Heart and Tongue.

One Mr. TONGUE,
Of much renown,
Who lived at large
In Tattle-town,
Was mischief full,
And wicked too,
As all could tell,
If Tongue they knew.

The statute brought,
The charge was plain,
That Tongue was full
Of deadly bane; *
Tongue then was seized
And brought to court,
Pleading himself
The impending suit:

"'Tis neighbor HEART,"
Plead Mr. Tongue,
"Who leads me into
So much wrong.†
I should be good
As neighbors are—

As Mr. Nose,
Or Eye, or Ear—
If neighbor Heart,
Who lives below,
Were changed by grace
Or made anew.

'Tis very hard
To bear the wrong
Of neighbor Heart,"
Said Mr. Tongue.

"This plea is sound
Of Mr. Tongue,"
Jurors and Judge
Said, all as one.

"While neighbor Heart
Is all so wrong,
No good," they said,
"Could come from Tongue."

The court decide,
As the best good,
To renovate
The neighborhood;
That Mr. Heart
Must be renewed,
Or never Tongue
Can be subdued.

* Jas. 3:3.

† Matt. 13:12.

Christian Mirror.

The Bible.

But to apply this test thoroughly, requires a large and most thoughtful consideration of all that the Bible directly or indirectly teaches of God—of his Personalism as opposed to Pantheism—of his Unity as opposed to Polytheism—of his Holiness in loathing sin—of his mercy and long-suffering as pitying the sinner, and of

the wondrous blending of wisdom, goodness, justice, and mercy, which is seen in all his dispensations. It requires, too, a patient comparison of such teachings with the best, the average, and the worst on the same subjects; which have emanated from the heathen mind. No candid student could make that comparison, without rising from it with conceptions of the greatness and excellency of Scripture which he never enjoyed before; without feeling that if Socrates and Plato spake of God as became sages, Moses and the prophets, Christ and his apostles speak of him as becometh God himself when addressing men.

Uninspired poetry, in its loftiest flights—unaided philosophy, in its most unearthly moods,—how faint the glimmer of their light, beside the blaze of glory which breaks from David and Isaiah, Job and Ezekiel! Compare, for instance, the divinities of the "Iliad" with the Jehovah of the Old Testament, or compare the invisible world of Virgil, which no Bible helped him to conceive, with that portrayed by Milton, or by Dante. If it be said that through the vast mass of fable and conjecture, collected by Pagan minds, may be found scattered, confusedly and dimly, the same views of God which are presented by Moses and the prophets, and that therefore these last may have been borrowed, then we ask whence the instinct which enabled such men, and they only, to choose the gems and reject the refuse; to bring together all the pure gold, and leave behind the dross and all the baser metal? To select, under such circumstances, requires as much of inspiration as to conceive or invent.

Bishop Potter.

Cautions to Communicants.

1. *Beware of Self-deception.*—Solomon said, "He that trusteth in his own heart is a fool." Yet how many do so, and are thus deceived to their own eternal ruin. Through the deceitfulness of the heart, we are in imminent danger of mistaking conviction for conversion—the profession for the possession of religion—union to a church for union to Christ. Dear reader is this your danger? Are you in danger of confounding these things that differ? Remember, self-deceivers are self-destroyers.

2. *Beware of Self-righteousness.*—Christ lived and died in vain, if our tears can atone, and our obedience justify. He cannot be the Lord our righteousness, if we can be saved by any other righteousness than His. In our salvation, Christ must be all in all, or nothing. Those trusting in their own righteousness, shall as certainly perish as those having no righteousness. Dear reader, what is the foundation of your hopes? A builder for eternity would need to build surely.

3. *Beware of Self-dependence.*—God alone can keep our hearts from wavering, our feet from stumbling, and our lamps from going out. In ourselves we have neither strength for duty, nor strength for suffering. All our dependence must be placed on Christ—on his righteousness for justification, and on his Spirit alone for sanctification. Dear reader, ever remember this, for you cannot trust yourself too little, or Christ too much.

Cling to the Crucified;
His death is life to thee—
Life for eternity.
His pains thy pardon seal;
His stripes thy bruises heal;
His cross proclaims thy peace—
Bids every sorrow cease.
His blood is all to thee;
It purges thee from sin;
It sets thy spirit free;
It keeps thy conscience clean.
Cling to the Crucified.

Rev. R. McDonald.

Climate and Costumes of Tibet.

The whole of this country, though so near the tropic, is the coldest and bleakest inhabited by a civilized people on the surface of the earth, if we except Siberia. Forests of cedar, holly, and other Himalayan trees, are met with in the valleys of the extreme east, bordering upon China. Lhasa is surrounded with trees of considerable size; and a few straggling willows or poplars, artfully pollarded for the multiplication of their staves, are found by the water courses of Ladakh and Tibet Proper; but the vast extent of the table land is bare and desolate, and as devoid of trees as Shetland. The ancient Hindoos are said to have esteemed it as a vault over hell. The only shrubs that dot the waste are the Tartaric furze, or the wizened wormwood, with its white parched stalks, or perchance, in more favored spots, a few stunted rose-bushes. Though the winter is long and severe, snow is not frequent in the valleys. The air is of a purity and brilliance which dazzles and fatigues the eye, and its excessive dryness produces effects analogous to those of the scorching May winds in the torrid plains of Hindostan;

"The parching air
Burns froze, and cold performs the effect of fire;"
vegetation is dried to brittleness, and leaves may

be rubbed between the fingers into dust. Mahogany chests, and furniture belonging to Turner's party, which had stood the climate of Bengal for years, warped and split under the cold dry winds of Tibet. Wood seems subject to no other cause of injury from time.

Dark woollen cloth is the standard material of dress, formed into a wide frock, trousers, and leggings, the last re-placed in the wealthy by boots of Russia, or other costly leather. Over all is worn a capacious mantle of cloth, sometimes lined with fur. From a red girdle depend various purses, containing the wooden teacup inseparable from a Tibetan, flint and steel, and other odds and ends. Gay broad brimmed hats are in vogue at Lhasa, but are rarer in the west. The women dress much like the men, and plait the hair in narrow tresses hanging on the shoulders. On the top of the head the Ladakh women wear a flat lappet of cloth or leather, descending in a peak behind, stuck over with beads of turquoise, amber, and cornelian; and the back hair is gathered in a queue, which is lengthened by tassels of colored worsted intermixed with shells, bells, and coins; until it nearly touches the ground. Though not veiled, like the Moslem women, with muslin or calico; their charms are subjected to a much more efficacious disguise. Before leaving home, every respectable woman at Lhasa plasters her face with a black sticky varnish like raspberry jam, which gives her an aspect scarcely human. The practice is said at Lhasa to have been introduced some centuries ago, in order to check the immorality which was then rampant in the city. But it appears to be widely diffused, and is probably ancient. Rubruquis refers to something like it in the thirteenth century. Grueber and Dorville, who travelled through Tibet and Nepal in 1661, says, "The women of these kingdoms are so hideous that they are more like demons than human creatures; for through some superstition, instead of water they always use a stinking oil to wash with; and with this they are so feid and so bedaubed that they might be taken for hateful hobgoblins." But tastes differ, and the same unguent which the missionaries represent as intended to render the women hideously unattractive, or at least a modification of it, in fashion at Ladakh, Moorcroft appears to think is adopted as a cosmetic.

Huck's Travels.

Consumption.

For many years past, the favorite remedy of physicians, in all stages of consumption, has been to recommend a sea voyage, and a sojourn in a warmer climate. The medical professors in England and France, have usually recommended the island of Madeira as the best place of resort for the consumptive invalid; while those of our own country have suggested to their patients either Florida or Cuba, as points of winter residence best adapted to alleviate the condition of the sufferers. Statistics, recently collected, appear to contradict the advantages which were at one time supposed to be derived from a migration to a warmer climate, and to indicate that an atmosphere cool and dry, is in every respect preferable.

It is now contended that tuberculous phthisis is a species of scrofula, and that the process of putrefaction which the diseased lung undergoes, is hastened in the moist atmosphere of a warm climate, and that the disease is, consequently, far more prevalent in the South than at the North.

All bronchial affections are increased by the damp air of the sea-shore, and the statistics of the United States army show that the number of deaths from consumption are more than double in such situations to what they are farther inland. The statistics of the British army, also show similar results. Not more than half as many are attacked with consumption, at home as in the West Indies; and this is now becoming so well understood that men invalided with this disease are sent from the West Indies to Canada, as offering the best chance of their recovery.

In London, two hundred and thirty-six persons out of a thousand, die of consumption, annually; in Sweden, a northern climate, only sixty-six. In Russia, consumptive cases are equally rare, while in those southern climates which have been considered the most beneficial to this class of invalids, deaths by consumption form the most prominent feature in the bill of mortality. In Italy, the disease is as prevalent as in France; and in Madeira, where patients are so frequently sent for the benefit of their declining health, there is no disease more prevalent among the natives of the island. It is now pretty generally conceded that the number of those who are benefitted by a southern sojourn, would have been equally benefitted by remedial agents at home; and that the chances are much more in favor of those who travel north for health, than of those who seek recovery in the south.

The dry air of an inland, or mountain region, is also admitted to be preferable to the moist, cool air of the sea-coast, or of valleys rendered

damp by flowing streams. The subject is one of great interest to all, and any facts that are elicited in relation to it, must necessarily be worthy of careful consideration. Consumption has hitherto been regarded as incurable. There are those who reproach the skill of the physician that it is so. There are even some who believe it possible to afford permanent relief in all but extreme cases; but they have hitherto been looked upon as empirics. Specified remedies, one after another, have been recommended and tried, sometimes with partial, but rarely with complete success. It is to be hoped, from the rapid advancement of scientific knowledge, that some course of treatment may be discovered more certain in its beneficial results than any which have as yet been adopted.

Arthur's Home Gazette.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, SEPT. 25, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

PAUL'S EPISTLE TO THE HEBREWS. CHAPTER XIII.

Having completed his argument, and presented his subject in full, PAUL closes with a practical exhortation to the performance of the prominent Christian duties. And first, respecting

1. BROTHERLY LOVE.

V. 1.—"Let brotherly love continue."

He wrote to TITUS to "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."—Tit. 3: 1-3. To the ROMANS he said: "Be kindly affectioned one to another with brotherly love; in honor preferring one another."—Rom. 12:10. To the THESSALONIANS he wrote: "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another."—1 Thess. 4:9. PETER wrote: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Pet. 1:22.

"Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing."—1b. 3:8, 9. "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."—1b. 4:8. "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. . . . I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 John 2:11, 14. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. . . . If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also."—1b. 4:7, 8, 20, 21.

2. HOSPITALITY.

V. 2—"Forget not to entertain strangers: for through this, some have entertained angels unawares."

PAUL exhorted the ROMANS to "be given to hospitality."—Rom. 12:13. And PETER commanded that they "use hospitality one to another without grudging."—1 Pet. 4:9. When the Son of man shall come "then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gav-

est thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:35-40. "For the LORD your God is God of gods and LORD of lords, a great God, a mighty, and terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless, and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt."—Deut. 10:17-19.

ABRAHAM and LOT, in entertaining strangers, entertained angels unawares. The former "sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said. . . . And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. . . . And the men turned their faces from thence, and went toward Sodom: but ABRAHAM stood yet before the LORD."—Gen. 18:1-5, 8, 22. "And there came two angels to Sodom at even; and LOT sat in the gate of Sodom; and LOT seeing them, rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. . . . And when the morning arose, then the angels hastened LOT, saying, Arise, take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him; and they brought him forth, and set him without the city."—1b. 19:1-3, 15, 16.

3. SYMPATHY FOR THE AFFLICTED.

V. 3—"Remember those in bonds, as if bound with them; and those who suffer hardship, as being yourselves also in the body."

We are to "rejoice with them that do rejoice, and weep with them that weep."—Rom. 12:15. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."—1 Cor. 12:26. Thus we are "all of one mind, having compassion one of another."—1 Pet. 3:8.

4. MARRIAGE.

V. 4—"Let marriage be honorable among all, and the undefiled bed; but fornicators and adulterers God will judge."

"From the beginning of the creation God made" man "male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder."—Mark 10:6-9. "Wives, submit yourselves unto your own husbands, as unto the LORD. For the husband is the head of the wife, even as CHRIST is the head of the church: and he is the SAVIOUR of the body. Therefore as the church is subject unto CHRIST, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as CHRIST also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the LORD the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning CHRIST and the church. Nevertheless, let every one of you in particular so love his wife even as himself: and the wife see that she reverence her husband."—Eph. 5:22-33. "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. . . . forbidding to marry."—1 Tim. 4:1-3. "A bishop must be blameless the husband of one wife." Thus the popish dogma which makes marriage dishonorable in a minister, is contradicted by the Bible. But "flee fornication."—1 Cor. 6:18. "Neither fornicators. . . nor adulterers, nor effeminate, nor abusers of themselves with

manhood. . . shall inherit the kingdom of God."—1 Cor. 6:9. "This ye know that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of God."—Eph. 5:5. "Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."—Col. 3:5. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. 22:15.

5. COVETOUSNESS.

Vs. 5, 6—"Let your conduct be free from covetousness; and be contented with what ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may confidently say, The LORD is my helper, and I will not fear what man will do to me."

The word "conversation" in the common rendering, has reference more to the disposition of heart, and manner of life, than to words spoken. The sin of covetousness is classed as in the foregoing texts from PAUL, with those which are generally regarded as of a more heinous nature, and is affirmed to be idolatry, and sufficient to debar a man from the kingdom of heaven. It is here shown to be the opposite of contentment; so that the discontented person is a covetous one. Said the SAVIOUR: "Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Matt. 6:24, 25, 32-34. "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."—Phil. 4:11, 12. "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life; whereunto thou art also called, and hast professed a good profession before many witnesses."—1 Tim. 6:6-12.

MOSES said to JOSHUA: "The LORD thy God, he it is that doth go with thee; he will not fail thee nor forsake thee" (Deut. 31:6); and GOD repeated the same to him: "As I was with MOSES, so I will be with thee: I will not fail thee nor forsake thee."—Josh. 1:5. In applying these to Christians, PAUL shows that the promises of GOD, made to any of his servants, are applicable to all in like circumstances. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. 37:25.

The LORD being the helper of those who put their trust in him, discontent and undue anxiety respecting future provision for the body, is an indication of unbelief in GOD. "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid."—Psa. 27:1. "In GOD I will praise his word, in GOD I have put my trust; I will not fear what flesh can do unto me. . . . Thy vows are upon me, O GOD: I will render praises unto thee."—1b. 56:4, 12.

6. REMEMBRANCE OF THE GUARDIANS OF THE FLOCK.

Vs. 7, 8—"Remember those, who guide you, who have spoken to you the word of GOD: imitate their faith, considering the end of their course of life. Jesus Christ is the same yesterday, and to-day, and for ever."

The context shows that the remembrance of their guides, who had spoken to them of the doctrine of GOD, has respect to the remembrance of their faith, and holy living; i. e., be ye "followers of them who through faith and patience inherit the promises."—Heb. 6:12. PAUL writes: "For though ye have ten thousand instructors in CHRIST, yet have ye not many fathers: for in CHRIST JESUS I have begotten you through the gospel. Wherefore, I beseech you, be ye followers of me. For this cause have I sent unto you TIMOTHEUS, who is my beloved son, and faithful in the LORD, who shall bring you into remembrance of my ways which be in CHRIST, as I teach everywhere in every church."—1 Cor. 4:15-17. "Be ye followers of me, even as I also am of CHRIST. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."—1b. 11:1, 2. "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk,

of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of CHRIST."—Phil. 3:16, 17.

The "end of their conversation" was the issue or the final result of their holy living, which is a sure title to the rest that remaineth for the people of GOD—the heavenly country which they saw afar off. And this was the end of their faith in CHRIST JESUS, who is the same at all times, in all ages of the world, and in all places. He said to the Jews "Before ABRAHAM was I am."—John 8:58. The Father said to him "Thou art the same, and thy years shall not fail" (Heb. 1:12); and he announces himself to JOHN "as the beginning and the ending saith the LORD, which is, and which was, and which is to come, the Almighty."—Rev. 1:8. In all times there was no way to the holiest of all, but through the blood of JESUS. He is the Lamb slain from the foundation of the world, and it has been only through his blood, either actually shed, or significantly typified, that man has ever had any access to the Father. —(To be continued.)

"SPIRITUAL MANIFESTATIONS."

It may be thought by some that we notice too frequently these new developments; but those who are cognizant of the wonderful rapidity with which they are spreading, will hardly judge so. Its extent and danger are thus alluded to by the Rev. THOMAS M. CLARK, of Hartford, Conn., in an article published in the *Calendar*, an Episcopal paper of that city. He takes a very judicious view of the question, and remarks, as follows:

It is known to all that certain phenomena, purporting to be of a preternatural character, are now attracting great attention in various regions of the country. Connected with these "manifestations," there is a species of literature, which is also obtaining a wide circulation. There is a large and an increasing number of persons, not all of an illiterate and credulous class, whose minds are drawn to this subject, and whose belief is becoming sensibly affected by it.

It is to draw the attention of our clergy to this subject, the importance of which is not to be determined by newspaper squibs, that I write these lines. There is a work going on in this "Spiritualistic" region, which we shall soon be obliged to meet, in some more potent way than mere official malediction. It is undermining the ancient faith in many quarters more effectually, because more secretly, than any other influence now at work in our community. It cannot be properly met and satisfactorily refuted, without examination.

Now shall we of the clergy, through the fear of compromising our dignity and damaging our reputation, make this investigation or not? It is already intimated that clergymen are getting to be abstractions, rather than men, and if cowardice shall prevent us from looking any subject fair in the face, which we have reason to believe is leading society astray, this charge would not seem to be altogether undeserved. To say this matter does not merit examination is to prejudge the case; everything deserves examination which lays any strong hold on the popular mind. The puerilities and nonsense which are connected with it, do not furnish a sufficient reason for turning away with contempt; and if it were so, few subjects would have ever commanded attention in their beginning. Chemistry was once alchemy, astronomy was astrology. But then, behind all these "rappings," "tippings," and other trivial operations, there is a work going on, which it is worse than folly to despise. I will venture to say that, if the whole extent of this work were disclosed, which the nature of the case renders impossible, it would greatly astonish us all. I am glad to see that one of the most judicious and exemplary western Bishops, whose sound churchmanship and piety none will dispute, has had the moral courage to announce over his own printed signature, that he intends, as he has opportunity, to give the subject a careful investigation.

As the basis of such examination it is evident that these phenomena must fall somewhere within the following classification:

1. Imposture and delusion. If this be the whole explanation, it is important that the trick be so conclusively exposed as to put an effectual stop to so mischievous an imposture. It is certain that such an exposure has not been made, and it will require a rearrangement of the laws of evidence before it can be done. The credibility of human testimony and the degree of credence to be allowed to the senses, are points which will have to be carefully reconsidered.

2. Psychological law. If these demonstrations be a new development of psychology, they are certainly worthy of consideration, for they show powers to exist in the human soul, which our old experience has never recognized. Let the whole matter be settled upon this basis, and it will then be removed to the domain of natural science; and theologians may go on their way unmolested.

3. Influence of evil spirits. If this be the explanation of the whole matter, it becomes a question of some interest to know how their influence may be counteracted; and we have the problem to solve, why such beings are allowed to disturb the minds of men, while spirits of a nobler grade have no direct control over this erring world. But this, also, is a decision which we cannot prove to the satisfaction of others, without knowing something of the subject.

4. The only other possible explanation is that which the friends of this new movement claim to be true. In order to show this claim to be untenable, it is of course necessary to know the grounds upon which it rests, and this involves a careful investigation of the subject.

I think there is evidence enough to show that the three elements of imposture or delusion, a new development of psychology, and very probably some evil influence that is extra-mundane, all enter into these "manifestations." As I have not had the opportu-

nity to investigate the subject by personal observation, never having heard any of these sounds or seen any of these movements, which are said to be produced without the intervention of material agency, I have no further opinion upon the subject. But one thing I know, that it is getting a hold upon the community, which renders serious investigations, on the part of some competent persons, imperative. It is leading to the adoption of opinions which strike at the foundations of what we have considered fundamental truths; it is introducing among us a new school of theology, which is not to be extinguished by a sneer.

I am perfectly aware that to ascribe so much importance to such a subject as this, will lead those who know nothing about it, to suspect the soundness of one's judgment, and it will be said that our wisest course is to let it alone; it is one of the humbugs of the day, and will soon die of itself. It may be so, but the indications do not point that way at present. Men of the highest scientific reputation acknowledge themselves to be perplexed; judges of our highest courts, and of the widest experience, are personally identified with these phenomena; clergymen are questioned by their parishioners: the most important and holy principles of our religion are called in question. Meanwhile, is it right for the clergy, who profess to be the teachers of the people, to remain silent, when they believe that souls, committed to their charge, are being lured to destruction? T. M. C.

Hartford, Sept. 8, 1852.

This is a movement in the right direction; and we hope the object of the writer will be fully accomplished.

That there is a measure of imposture in these manifestations, in many instances, is very probable. But it is unlikely that mere imposition should have so misled the judges of our highest courts, the most distinguished scientific gentlemen, and the entire body, with here and there an exception, of the Universalist clergy and membership.

Of the second element referred to, there can also be no question respecting Psychological developments, but that we may be possessed of powers of which we are entirely unconscious; and that laws of being may be evolved which shall explain much that is now enigmatical. There is, however, in some of the manifestations, an element of intelligence independent of all present at any given exhibition, which must be the third element referred to. So that whatsoever Psychological laws may be unfolded, they cannot explain these manifestations, only so far as to show that our physiological and psychological organization is susceptible to be acted on by demoniacal agents.

After all, therefore, the third element, is the first one named which can at all harmonize any theory with existing facts. And this element must be examined in connection with the Bible teachings respecting demoniacal possessions; and its prohibition of all necromantic, witchcraft, or pythonic practices.

The admission of Scriptural testimony on these points, will disprove the 4th, or "only other possible explanation" of which the manifestations are susceptible. It will show that good spirits never would thus communicate in a forbidden manner; that consequently any real communications must be from evil spirits; that being lying spirits, although their communications may agree with facts in innumerable instances,—for the better accomplishment of the deceptive designs of the great master-spirit, Diabolus,—no reliance can be placed on their revelations as truthful; and that when the spirits of the good are personated, they cannot be themselves present, and can only be represented by counterfeit lying spirits which assume to speak in their name.

On investigating and learning the true nature of these manifestations, and their unreliability, no one can be in any possible danger of being deceived by them, or of forsaking the blood-bought privileges of our holy religion, for these "doctrines of demons;" which are calculated, if it were possible, to deceive the very elect,—if not forewarned and self-protected by a knowledge of their wickedness and impotency for good.

That Universalists are all carried away in a body, is not strange, when it is considered that they recognize no evil spirit in existence. Believing that all spirits are good, when they find anything supernatural, they are ready at once to embrace it, without stopping to inquire if old Diabolus may not have a hand in it.

"The Grand Motive to Missionary Effort."

At the late meeting of the A. B. C. F. M., Rev. Dr. Pomroy, then read a second special report of the Prudential Committee, exhibiting "The grand motive to missionary effort." There is now, says the report, considerable interest in this work among Christian families, and in some sections of the church. This is the bright side. On the other hand, one third of the churches contributing through this Board give nothing. Some who profess to give, give very little. Few of our people practice self-denial, and few of them give their children to this work.

This is the dark side of the picture. This state of things had led to the consideration of the question, "What shall be done to urge this work forward? What motives should lie at the bottom to which we can appeal as principles of action?" In the first stage of Christian missions, pity for the social and moral condition of the heathen was the great motive urged, and was urged successfully. But the charm of novelty soon wore away from this, and it ceased to excite emotion and lead to sympathy and action.

Another ground of reliance was the pledges and resolutions of Associations and Conventions. However strong the hopes these might awaken, they possess no permanent influence, and hence they failed.

Next, the church spirit was appealed to. Denominational pride often leads to effective exertion in promoting Christian enterprises. But if this be the only motive to exertion, it soon cools and dies. A strong and appropriate motive may be found in considering the inevitable doom of the heathen world. But even this, powerful as it is, is subordinate to a higher one, upon which we can only rely. This is the love of Christ. This is the great missionary want of our age. This influence is that which has wrought upon the great missionaries of every age, and can alone be of permanent and efficient force. No other motive is adequate to the emergencies of the work we have undertaken. When this motive shall work with its proper force among the churches, men and means will never be wanting for carrying on the missionary enterprise.

Christian Intelligencer.

This last, is the only motive on which any reliance can be placed to induce men to obey the command to "go into all the world and preach the gospel to every creature." Any selfish motive, or that looks to the aggrandizement of the church, detracts so much from the glory of God—which should be the great prompter to action. A love of CHRIST, a desire to honor, obey, and glorify him, and to save souls, if sincere and heartfelt, will result in a performance of one's whole duty. Any other motive soon loses its charm of novelty, and fails. CHRIST has commanded. Those who love him will keep his commandments. They have nothing to do with results, whether many or few will be saved by so doing. They have no right to base their obedience on results which God has never promised; and to withhold, unless certain expectations are to be realized. But they are to obey—to preach the preaching which God bids them, whether man will hear or forbear. And while thus obeying, they may rest assured that God will find ways, means, and instrumentalities to effect the very results which he purposes to accomplish.

The Bible.

O may the Bible be to us, a rock, a pillar, a compass, a chart, a statute, a directory, a polar star, a traveller's guide, a pilgrim's companion, a shield of faith, a ground of hope, a history, a chronology, an armory, a store house, a mirror, a toilet, a closet, a prayer book, an epistle, a love letter, a friend, a foe, a revenue, a treasury, a bank, a fountain, a cistern, a garden, a lodge, a field, a heaven, a sun, a moon, a star, a door, a window, a light, a lamp, a luminary, a morning, a noon, an evening, an hour glass, a day's man, a servant, an handmaid. It is meat, food, drink, raiment, shelter, warmth, heat, a feast, fruit, apples, pictures, wine, milk, honey, bread, butter, oil, refreshment, rest, strength, stability, wisdom, life, eyes, ears, hands, feet, breath. It is a help to seeing, hearing, feeling, tasting, smelling—understanding, forgiving, loving, hoping, enjoying, adoring, and saving—It teaches salvation, justification, sanctification, redemption, and glorification. It declares condemnation, destruction, and desolation. It tells us what we were, are, and shall be, begins with the beginning, carries us through the intermediate, and ends only with the end—It is past, present, and to come—It discovers the first great cause, the cause of all effects, and the effect of all causes—It speaks of life, death, and judgment, body, soul, and spirit—heaven, earth, and hell—It makes use of all nature as figures, to sum up the value of the gospel of nature—and declares itself to be the Word of God—And your friend and brother believes it.

WILLIAM MILLER.

Hampton, April 10th, 1833.

HORRIBLE MURDER AT NATICK.

A most horrible murder was perpetrated in the town of Natick, sometime during the night of Friday last. Mr. OUVRA TAYLOR, a shoemaker, was found on Saturday morning, lying dead on the floor of his shop, with several gashes in his head, and his wife was found in another part of the house, weltering in her blood, and evidently in a dying condition. The following are the distressing particulars in detail:

Mr. TAYLOR was about 38 years of age, and has resided several years in the town of Natick, and by hard work and strict economy had managed to accumulate a snug little property, valued at about \$2000. He was married some years since to Miss ANGELINE, daughter of Mr. CHARLES DAVIS, of Sherburne, and was the father of three interesting children.

Mr. TAYLOR's shop was in an L at the rear of the house, and within a short distance of several other houses. About 6 o'clock on Saturday morning, two of Mr. TAYLOR's children greatly alarmed a neighbor named ISAAC HALL, by rushing into his house in their night clothes, and stating that their parents were both killed. Mr. HALL and his brother promptly repaired to Mr. TAYLOR's, and entering by the back way, found Mr. TAYLOR lying dead on the floor of his shop, with no less than five horrid gashes in his head, apparently inflicted with an axe found on the premises besmeared with blood, with hair stick-

ing to it. These wounds are severally described as being 3 1-2, 6 1-2, 4 3-4, 4, and 3 1-2 inches deep. Leaving the mutilated body of Mr. TAYLOR in the same position in which they found it, the Messrs. HALL commenced searching the house, and in a bedroom adjoining the shop, discovered the post of a bedstead nearly split down as if with a blow from an axe. From this room they passed into the front room, where they found Mrs. TAYLOR, sitting on the floor, nearly senseless, with her head resting on the seat of a rocking-chair, and a ghastly wound in the front part of the head, penetrating and dividing a portion of the brain. An infant was sleeping beside her on the floor, covered with her blood. Numerous pools and spots of blood were about the room, in the entry, and other parts of the house, all tending to indicate that a severe struggle had occurred.

By this time, other neighbors began to enter the house, and Mrs. TAYLOR occasionally turned her eyes towards them, but was unable to articulate, having lost much blood, and to all appearance she was near her end. She was placed upon a bed, and a physician called, who gave it as his opinion that she was past recovery. Restoratives were administered, with the hope of obtaining her declaration as to the murderer; but up to yesterday afternoon she remained in much the same condition, having been unable to utter a syllable.

A boy named PERRY is the only one of the neighbors who appears to have observed any unusual disturbance about the house on Friday evening. The children, the eldest being seven years old, were not aroused or disturbed during the night, their first knowledge of the affair being when they entered the rooms in the morning. From the fact that an Irishman, twenty years old, named THOMAS CASEY, had been at work for Mr. TAYLOR the past six weeks, and that he was then missing, in connection with some other circumstances, suspicion rested on him as being the murderer, and citizens started in every direction in pursuit. CASEY was finally discovered on the road to Framingham, and without resistance was taken into custody and conveyed back to the scene of the murder. No traces of blood were discovered upon his clothing. He gave an excuse for being found where he was, that he had missed his way. He also denied having harmed either Mr. or Mrs. TAYLOR, and declared that he wished them to harm. He was shown the body of Mr. TAYLOR, and also taken into the room where Mrs. TAYLOR lay, but exhibited no signs whatever of guilt.

CORNER ALEXANDER COOLIDGE summoned a jury of inquest on the body of Mr. TAYLOR, but their investigation of the case was not concluded Saturday evening, and they adjourned till to-day. Many of the above facts were testified to by Mr. ISAAC HALL, as appears by the *Traveller*, which paper gives the testimony of the boy, GEORGE E. PERRY, as follows:

"Heard voices from this house Friday night; the man (deceased) would speak and the Irishman (CASEY) would answer him; the talk was loud; I was at our gate, which was about fifteen rods distant. This was about six o'clock; they appeared to be angry with each other; I judge that they were angry because they talked so loud; heard it but a few minutes, but when I left the gate they were still talking; last saw CASEY Friday morning."

A brother of Mrs. TAYLOR states that he saw CASEY at the house on Friday, and the eldest child says that Friday evening, after the lamps were lighted, his whole family, CASEY included, ate supper together, and that after supper his father and CASEY went into the shop, and shortly after the children went up stairs to bed.

A Scotchman named —, was arrested in this city on Saturday morning by officer HAM, upon suspicion of being concerned in the murder, and was delivered to the authorities of Natick, and both prisoners were committed to jail for safe keeping, and to await further investigation of the matter. The affair created the most intense excitement in Natick and the adjoining towns.

Boston Journal.

"MURDER WILL OUT."

This familiar adage was verified in a most remarkable manner by an occurrence at New Orleans, the particulars of which are given as follows:

On the 2d inst., a laborer saw a barrel revolving in an eddy of the river, and brought it on shore, supposing he had secured a prize. On knocking in the head, the feet of a boy sprang out of the barrel, and the man was shocked to find a body surrounded by the litter of a horse stable. The post mortem did not develop any fatal injury, but an intelligent policeman took the matter in charge, examined the marks on the barrel, and the quality of flour adhering to its sides, the kinds of weeds mixed with the hay, among which was also found some broken glass. He succeeded in tracing the barrel to a certain grocery store, to which a stable was attached. There the hay corresponded exactly with that which was placed with the boy's body in the barrel. The same weed was plentifully discovered in it, and the bed of the horse and the refuse of his stall were profusely mixed with the tell-tale weed. Moreover, pieces of broken glass were found beneath the horse's feet, corresponding in every particular with the pieces which had been taken from the barrel. Some panes of glass in the horse's manger had been broken, and had furnished the transparent reasons for a suspicion of foul play so strangely brought to light. Further search in the store developed the fact that a flour barrel of the same make and brand as that in which the body of the murdered boy had been stowed away, was there, with a similar incrustation of damaged flour around its sides and bottom. Jean Despony, A. Dartigues, Jean Tape, and Francois Casandre, attached to the store, were arrested, but all denied any knowledge of the circumstances. Subsequently, Tape made a confession, stating the following facts:

That he is employed as a drayman by Mr. Dartigues; that on day before yesterday saw several children playing there; Mr. Dartigues got angry at said children, and told them to go out of the store; that the children, with the exception of one, ran out, and that one was assaulted and struck with a piece of iron on the neck by the said Dartigues; that said boy fell behind a pile of sacks of bran, and deponent then saw said Dartigues throw a number of sacks of bran over the body of the boy. Dartigues then told deponent not to say anything of what he had seen, and ordered him to go about his work. On the next day deponent wanted to pile up the sacks of bran in their original place, but was ordered by Dartigues not to touch the same, but to go to his work; deponent then went out, and did not hear again of the body at that time; that this morning he saw a light in the store, through the hatchway, and having walked down stairs, he saw Mr. Dartigues removing the sacks of bran which he had thrown on the boy. Deponent also saw Mr. Dartigues put something in a barrel and cover it with hay. He then took it outside, and soon after returned and blew out the light and went back to bed. Deponent now recognizes the piece of iron produced and shown to him as the same used by said Dartigues in striking said boy. That on this morning there was a crowd on the levee, and Dartigues and Despony told deponent not to say anything about what he had seen, but to go about his business. Deponent further states that when he saw Dartigues put something in a barrel, he saw a foot projected from said barrel, and saw it forced back into the barrel by Dartigues. Deponent saw the body when taken from the barrel by the side of the river, and recognized it as that of the boy that had been struck by Dartigues as herein before-mentioned. Deponent went on the levee, although told by Dartigues and Despony not to go.

The Rag Gatherers in Paris.

MR. CALVERT, in his admirable little work on the European world, furnishes this among other sketches:

"The daily inaugurating act of each house in Paris, is to purge itself of its sweepings and rejected kitchen fragments of the past twenty-four hours, which are thrown out in piles on the edge of the sidewalk, where they await the scavenger carts that come along towards night. But ere these can arrive, squalid Poverty, pricked out of sleep by hunger, has started from its filthy couch, and dispersed through the streets its tattered hordes. At this moment over every pile of garbage bends a hungry proletarian seeking therein his breakfast, and it may be his dinner. Look at that man, a deep, wide mouthed basket strapped to his back. With a short stick, hooked at one end, he rakes into the pile, drives his hook into rag or paper, delivers what he has pinned into the basket with a rapid jerk of the stick over his shoulder, and ferrets again into the foul heap with an eye made keen by want. Here is another who has laid down the hook, and with his hands is picking out bones. I have seen a man and a dog fraternally exploring the same pile. A little further a woman is sorting, at the edge of the gutter, the rejected lemon peels of a cafe; the best of them—for to poverty there is choice in lowest degrees—she throws into her basket, and will, perhaps, out of this refuse of an orgie, concoct a savory draught for her sick child. These are the chiffonniers, the rag-gatherers."

We heard it remarked on a late occasion that these rag-gatherers and other scavengers, in and about the streets in Paris and London, are always noticed to have a certain shaped nose. He stated that they were usually alike in that respect—it being long, pointed, lean, and the end of it having a downward tendency. He also said that he had noticed that men of a jealous, envious suspicious character, who are always on the watch for the foibles of others, and are very self-righteous themselves, usually have a nasal organ similarly developed. It may not be proper here to state what observed fact called forth the comparison.

SINGULAR PHENOMENON.—A correspondent of the *Cumberland Telegraph*, writing from Fetterman, (Va.) under date of Sept. 3, says:

"Our town was visited last night with a most singular natural phenomenon. Nothing less than a flood of insects, somewhat similar in appearance to the 'miller' fly. They appeared instantly, and instantly rooms, wherever lights were burning, were filled with them, and such a putting down of windows and shutting of doors was never known in this region before. Some rushing to the streets with candles in hand, were literally compelled to drop them and *examine* as they would from a swarm of bees. One gentleman sat his lamp in the street, and in about five minutes they were lying on the ground around it to the depth of six inches. Bonfires were built, and as the blaze cast its light abroad, the scene was most singular, and, in their passage to the flames, looked for all the world like snow-flakes coming as thick as any snow you ever saw, pouring a constant living stream into the fires. Soon men and boys commenced shoveling them into the flames, which caused anything but pleasant sensations upon olfactory nerves. Upon observation, it was discovered that wherever they alighted, they remained, depositing at once two eggs, and then a few moments afterwards expiring. Within ten minutes after it was first noticed that their numbers were decreasing, they ceased coming entirely."

LETTER FROM BRO. WM. M. INGHAM.—Bro. INGHAM writes from Rector, Ill., Sept. 11th, that previous writing, he has visited Albany, Troy, Syracuse, Rochester, Ogden, Lima, Leroy, Akron, and Buffalo, N. Y., Detroit, Waterloo, Nankin, and Chelsea Mich., Chicago and other places in that region of country, has labored some, and had an interesting and profitable journey. He thinks some of stopping there till spring, but wants to hear first from Nova Scotia. He thinks there is a great field of labor in that western country.

CORRESPONDENCE.



THE PROXIMATE WORK OF GOD.

"For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory."—Haggai 2:6, 7.

Mingled with prophecies and descriptions of events transpiring under the "old" dispensation or arrangement, are those relative to events fulfilled in connection with the "new" covenant; and standing thus connected, those under the old, may be regarded as typical—there is an analogy between them. For example we read in the first verse of the book of Nahum "the burden of Nineveh." Yet in the same chapter we read that "the earth is burned at his presence, yea, the world, and all that dwell therein;" thus pointing to a future scene;—Nineveh's destruction leads us to contemplate the dissolution of the earth. Haggai, as also Zechariah, prophesied when the second house of the Lord was building, in the days of Darius the Persian, (Ezra 5:24 and 5:1, 2) which house shadows forth that, that shall be filled with glory simultaneous to the shaking of the heavens and the earth, &c. This will be noticed in its order.

In the text four propositions are stated.

1. I will shake the heavens, earth, sea, and dry land.

2. I will shake all nations.

3. The Desire of all nations shall come.

4. I will fill this house with glory.

1. "I will shake the heavens and the earth." (Read vs. 21, 22.) We learn from Peter (Acts 3:21) that "the heavens must receive (retain) Jesus, until the times of restitution spoken of by the mouth of all God's holy prophets since the world began." If the prophet Haggai has thus spoken, the language is contained in the text; to learn still farther this fact, let us refer to Heb. 2:26—"Whose voice then shook the earth." When? From v. 18, also Ex. 19th chap. we are informed that it was at Mount Sinai, when, amidst the wild scene, the people at the base could not endure that which was commanded and Moses said himself, I exceedingly fear and quake; when God gave the "old covenant," which shaking was a preface to the introduction of the kingdom of Israel: "but now he has promised (referring to the promise of the text) saying, Yet once more, I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that may be shaken (margin) as of things that are made, that those things which cannot be shaken may remain. Wherefore (for which reason) we receive a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." The words "once more" teach us that at that shaking, all things will be shaken and removed that can be; consequently after the one more shaking there can be no more; and as did the former preface the introduction of the former kingdom, so will this latter preface the introduction or "setting up" of the everlasting kingdom of God, or restored kingdom of Israel. (On the mediation of the covenants see the "Pneumatologist," published by Elder J. Litch, No. 70 1-2 North 11th street Philadelphia.) As there is to be a future shaking, the prophecy is yet to be fulfilled. But perchance one affirms that it is figurative language; to determine the point the connection must speak. Did the earth quake literally at Mount Sinai? (Ex. 19: 18.) "Once more" will it shake: like as Christ came once, so will he "come again"—once more. The necessity of a restitution—shaking—or change for a pure state, may be learned from everything around us in nature aside from the word of God: thus the stagnant water pool, and decaying substance strown everywhere in our pathway, producing the noxious worm, the tormenting vermin, also emitting their deleterious effluvia impregnating the atmosphere with disease and death; the blighting mildew injuring the plant; the pinching frosts destroying vegetation, causing the autumnal leaf to droop—die—fall and decay: the pale-faced child—young man or woman, and middle aged, whose rosy tint cheeks once excited admiration; the old man wasting away; all, all, show the necessity of a restitution for a world of purity. The Gnostics, the leading heretical sect in the first century and onward, (according to Mosheim) in which some doctrines of Roman Catholicism probably had their origin, undoubtedly contemplated nature in this way; and because they did not see by an eye of faith (either wilfully or otherwise) the earth as it flowed out from the plastic hand of God, originally, and the past change as recorded in his word, and because they did not understand the future change,

as also of all Christ's offices, they gave sanction to, and entertained one of the most absurd and false theories. They believed the globe was created by an evil principle—that evil resided in matter as its centre, and source, hence they denied the resurrection of the body—the humanity of Christ—that He had a real body, or that he suffered really. They farther believed that Christ came with no other view than to deprive the malevolent genii, or evil spirits (who presided in nature and were the authors of diseases, wars, &c.)—from the influence they had over virtuous and heaven-born souls—destroy their empires—and teach mankind how they might separate the divine mind from the impure body, &c. Thus Christ to them was a destroyer, but not a restorer—an exterminator, but not a redeemer: they disbelieved the Old Testament. How important to adhere to the Bible. Again we learn from the apostle (2 Pet. 3d chap.) that the prophets have spoken of Christ's coming—day of judgment, and perdition of ungodly men—dissolution of the earth—new heavens and new earth—preparation for the day, and scoffers: Haggai in accordance with these New Testament declarations, is prophesying of the termination of the present dispensation, when "the heavens shall pass away with a great noise," when "heaven is rolled together and departs as a scroll," (Rev. 6: 14) when the heavens and earth shall be "no more" in this present state, when "every mountain and island move out of their places," and when sinners' hearts shall fail them if not before: Was it a fearful time, even with the Jews at the base of the mountain, amidst the wild terrific scene of burning fire—fearful blackness—thick darkness—howling tempest—roaring thunder—vivid lightning—long, loud, sounding trumpet, and voice of words? The earth only shook then; how will it be when heaven and earth shake? "O sinner, you will tremble in that great day; the chilling horror will suddenly seize upon you; the sheltering rocks will not protect you; the falling mountains will not hide you; the fiery stream will not spare you; the wail of anguish will not relieve you nor gushing tears; nor Mercy's name, nor bleeding Lamb, will then avail you! Now is the accepted time; now is the day of salvation! Now while the last tide may be ebbing, while the last sound may be falling—fly to Jesus, swiftly fly—your sins confess—for mercy plead; while he is on the mercy seat."

2. "I will shake all nations." Not only heaven and earth but all nations shall be shaken. That God has power thus to do may be learned from Isa. 40: 15-17—"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. . . . All nations before him are as nothing; and they are counted to him less than nothing, and vanity." However strong they may entrench themselves in their fortresses—governments, or others do it for them, "down they come" as it was once said of the Ottoman power "in spite of all their fostering care." A general view of the nations is presented in Dan. 2d chap. Look at Babylon's king (the nation symbolized by the gold) as he was once entrenched within his strong walls, engaging in a sacrilegious, drinking revelry: God caused him to tremble, and shake, in manifesting his power slightly by the apparition of a hand, writing upon the wall, "Mene, Mene, Tekel, Upharsin," significant of his fall, and the passing of the kingdom to the second in the series represented by the silver, viz., Media and Persia, Dan. 5th chap. Cities like Tyre, Nineveh, and Jerusalem, although strongly fortified, yet when God lifted his hand directly or indirectly, they fell, and some of them at least left to moulder away in the winds that howl around as if to sound out their requiem—imploping rest for the departed. The splendor of Media and Persia has long since been numbered with the past; the glory of Grecia (the brass) is no more; the pomp and magnificence of consolidated Rome (the iron) has passed away; its divided, broken state (iron and clay) exists, with relics only of former empires, but destined to be ground to powder—blown away like chaff, and Roman Catholicism destroyed by the brightness of Christ's coming. (2 Thess. 2d chap.) Already the coming event appears to cast its shadows before: the events of a century have been crowded into a single week, within five years past. France taking the lead hurled her king from his throne, and he became an exile in a foreign land; insurrection followed in different places, until, in process of time, the Pope flees from before his subjects; although at times there is something of a calm, yet it gives time for politicians to mature their plans; now there is no permanence, and the minds of the people are maturing for the final; from the Cuban, Mexican, Sandwich Islands, and Kossuth movements, they seem nearly ready for the torch to be applied, and politicians have ventured to predict the world's battle in '52. Although scarcely ripe enough yet, a few years at most we have a reason to believe will witness the scene. England appears to be the prey of France as Louis Napoleon thinks he owes a mission to the memory of his uncle in attack-

ing her; Switzerland is the tool of France to expel her refugees from Swiss soil; Austria and Russia hold Hungary; Russia's eye is upon Constantinople as a prey for its power; the fishery question is not yet settled; the Pope is sustained by foreign bayonets who desire remuneration for their services; (so reported) yet we are informed that the Pope has already set the time when he is to strike for the conquest of the world; ere long,—"it is a little while," and the nations will reach the long-selected battle-ground, (Joel 3:9-17) and the beast—false prophet, and kings of the earth and their armies will fall before the victorious King of kings and his armies. (Rev. 19th chap. Matt. 25th chap.)

3. "The Desire of all nations shall come." What or who is the Desire of all nations that is to come at this time? The phrase "desire shall come" embraces the desirers, the desire, and the desired: the desirers are the nations; they are also the receivers; but in what sense is the term nations used? Is it according to the common acceptance of the term? Are they the nations officially speaking? What is their desire, and is it to come at this shaking of the heavens—earth and nations? Is it worldly socialism? according to the above remarks that cannot come. Is it republicanism? Kings in prophecy mean kings, and not presidents, then the cherished expectations of many worldly-wise men will not be realized. Is it monarchialism absolute or limited? Not as they desire it for the kingdoms of earth are to pass away. Is it the word of God—pure religion? It cannot be thought that the nations officially, in reality desire it. Is it the universality of spiritual manifestations or spiritualism, as advocated by Swedenborg and others down to the "mediums" of the present day? Whether they desire it or not, dealing with familiar spirits is strictly forbidden in the word of God, (Isa. 8:18-20) and as a consequence will share among the "things that can be shaken." From the foregoing we may safely say, that there is no desire to be fulfilled to the nations in this sense at that time. In what sense then is the term nations used in the text? In Rev. 5:8-10 we are informed that among the redeemed there will be a representation from all tongues; in Rev. 21:24 we read of "the nations of them who are saved;" and in Dan. 7:13, 14, 18, 27 we learn that all nations shall serve the Son of man in his kingdom forever even forever and ever. What or who is the desire of the nations in this sense? Says the Psalmist, after viewing the Lord's goodness in preserving him from complete backsliding, "Whom have I in heaven but thee? and there is none upon earth that I desire before thee."—Psa. 73:25. The Lord is the desired object—"the chiefest among ten thousands." In him is centered all the Christian desires. They desire him 1st, because of personal qualities. Says one writer when speaking of Christ, "Here every grace that can recommend religion, and every virtue that can adorn humanity, are so blended, as to excite our admiration, and engage our love." He is meek, kind, liberal, patient, good, loving, long suffering, gentle, just, forgiving, and holy, hence they desire him. 2d, Because of received physical blessings. He made us, gives us a life to do good in, and prepare for the "kingdom which cannot be moved" (Phil. 1:20, 26; Dan. 12:3), a sun to give us light and heat, an atmosphere to inhale, the rain to water vegetation, the earth to live upon, clothing for our nakedness, bread for food, and water to quench our thirst, (James 5:17,) hence they love him. 3d, Because of social blessings. Given by the Lord are the society of parents, a companion, brethren and sisters, children, kindred friends, kind neighbors, and the children of God whom we tenderly love, consequently their affections are entwined around him. 4th, Because of spiritual blessings. Through him we are redeemed from sin, and if faithful, "kept by the power of God through faith unto salvation;" if we go astray, he loves us still, and pardons when we return with right hearts: he imparts to us his Spirit, and gives us the Bible which contains "exceeding great and precious promises," also a good understanding of it if we keep his commandments: He has promised to come again, (Jno. 14:1-3) "the desire of all nations shall come" (text). He has promised a city, a new earth, immortality by the Spirit of God, eternal life, peace without molestation, joy without a mixture of sorrow, glory that will never tarnish—fade away; yes "then glory in the Son of God that never will go down." In a word they desire the kingdom under the whole heaven and therefore pray "Thy kingdom come." The desire of all nations shall come.

4. "I will fill this house with glory." That the house here alluded to does not refer to the house then building only as a shadow may be learned 1st, from the fulfilment of the promise simultaneous to the shaking time; 2d, from a want of proof in the narration of the completion of that house, of its being "filled with glory," (Ezra 6:14) as is recorded in reference to the tabernacle in the wilderness, (Ex. 40: 34) also Solomon's temple (2 Chron. 5:14.) Again it cannot have reference to the new Jerusalem for that

is already filled with glory, as it is the abode of God—Christ—angels—church of first-born—spirits of just men (not just men, when spirit soul and body will be united as in the resurrection) made perfect, &c., (Heb. 12:22-24) but there will be a temple filled with glory in that day, (not mere praise, but)—a glory as visible as that in the tabernacle or former temple. Paul in Eph. 2:19-22 speaks of the church as a temple built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, in harmony with which the Apocalypse declares, (Rev. 21:22) that, "the Lamb is the temple of it" (new Jerusalem.) What does the church hope for? "Christ in you the hope of glory."—Col. 1:27. The hopes for glory says Peter, (1 Pet. 5:4) "when the Chief Shepherd shall appear ye shall receive a crown of glory that shall never fade away." Says Paul (Col. 3:4), "When Christ who is our life, shall appear, then shall ye also appear with him in glory." And again (Rom. 8:16-18), "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

A few words by way of

Improvement, and I close. My reader, we learn from a contemplation of this subject that a great and trying scene is immediately at hand: "It is a little while and (saith God) I will shake the heavens, earth, and all nations." The solemn inquiry should arise in every mind, "Who shall be able to stand?" O! how many choose to attend to any other question, rather than this weightier one: what shall I eat—drink—wherewithal shall I be clothed? What course shall I pursue to make a fine appearance—to secure worldly fame—popular applause! How can I quickly accumulate riches—make money fast? What establishments of pleasure can I visit, to most fully secure the desired object? besides many other inquiries raised, the object of which is to accomplish their selfish designs: but the time is drawing near when this question will interest them. (Rev. 6:17) Ah! it will be too late to effect them for good; "the great day of wrath" will then have come: the Lord Jesus is revealed taking vengeance on those who know not God and obey not the gospel: if you are among the class, let me exhort you to stir yourself up to lay hold upon this subject, repent of your sins, believe on the Lord Jesus, live to, and for his glory, for "now is the accepted time, now is the day of salvation." But if the Lord is your portion, if in him is centered your chief joy—all you desire, the devil may frown, demons may throw into our pathway their deceptive influence, the heavens may gather blackness, the earth reel to and fro like a drunkard, and the fires of the last day kindled, yet there is a permanency, blessed be God, as "those who trust in the Lord shall be like Mount Zion which cannot be removed:" they shall share in his glory. May this be the happy portion of reader and writer. Amen.

J. P. FARRAR.

THE DAY AT HAND.

Verily—verily—what do I hear!

Sounds of sweet melody salute my ear,

Hosannah to the great triumphant King,

Evermore, evermore, his praises sing.

Faithfully, faithfully, pray and believe,

Until the enemy no more deceive;

Jesus has conquered him, O hail the day!

Victory—victory—we'll shouting say.

Verily—verily—day is at hand,

Christian professors unite in our band;

The King in glory comes, behold him nigh!

Evermore, evermore, this be your cry.

Joyfully, joyfully, sing of the birth,

Mount Zion's glory in the new earth,

Hail, happy choristers! singing around,

Victory—victory—shall still resound.

Verily—verily—sweet anthems swell,

Triumphant voices proclaim "all is well!"

Eternal glories bright! hail happy home!

Evermore, evermore, the day has come.

Joyfully, joyfully, what do we hear?

Harp of the blest delighting the ear,

Celestial melodies filling the air,

Victory—victory—for ever there. E. P. B.

OBITUARY.



"I AM THE RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

By request it becomes my painful duty to record the death of three Advent sisters in Bristol, R. I., all of whom have passed away within the last five months. Sister SARAH WILSON the widow of our departed Bro. Philip Wilson, died April 26th aged thirty years. Her health had been failing for the

last two years. Since the death of her husband which was some three or four years since she has enjoyed much of the Saviour's presence and Spirit, and as she drew near her end her faith and confidence in God and the promises greatly increased. She has left behind her the evidence that she rests in hope and that she will come forth in the resurrection to a glorious immortality. She with her companion lie side by side in the slumbers of the grave waiting the sound of the trumpet and the voice of the archangel to awaken and call them forth to life again.

Sister LYDIA LISCOMB died June 26th, just two months after the death of Sister Wilson, aged sixty-four years. She was a most consistent and devoted Christian and a woman of kind, benevolent and sympathizing disposition. At the very close of life and when she could no longer speak she declared by signs, in answer to inquiries, that all was well—that she was happy in God, and was supported in the dark hour of conflict.

Sister JOANNA REED, died in August last, aged 71 years. Sister Reed had been converted only about fifteen years, but had from that time shown that she had truly experienced a change of heart. She was a woman of much prayer and enjoyed much of the Saviour's presence. Each one of these departed sisters deserves a larger space to set forth in a true light their moral qualities than you can possibly give them in the *Herald*. I have for several years been acquainted with them and can therefore speak with confidence in respect to their Christian character and worth. Their true merit will be known in that world where they we trust with all the redeemed of the earth shall hereafter dwell in endless blessedness, and light. We can say of them, "The memory of the just is blessed."

I have just learned of the death of our beloved Bro. TEWKSBURY, of Middletown, Conn. I understand he died in a fit of apoplexy. I hope you will obtain the facts and publish his obituary in the *Herald*. He has long been a devoted and faithful Christian, and friend to the Advent cause.

O. R. F.

It falls to my lot to record the death of another of our number, HANNAH CHAMBERS, daughter of Philip and Polly Chambers, of Stanbridge, C. E., who fell asleep August 24th, at 6 o'clock A. M. Hannah embraced the Saviour about 1843, while listening to the evidences of the end at hand. About eight or nine months ago when she was attacked with the disease which baffled the skill of physicians and terminated her life, she had a good hope of immortality at the appearing of Christ. May it be sanctified to our good, and may we all meet in a land where death and the tomb can divide us no more.

D. W. S.

RECENT ERUPTION OF MOUNT ETNA.

The following account is given of the recent eruption of Mount Etna by one of a party who were near spectators of the magnificent scene:

At 8 P. M. of the 20th of August, a party of English, with three guides, three muleteers, and a servant, together with eleven mules, left Nicolini, with an intention of ascending Mount Etna, and taking a shelter at the Casa Inglese. At 11 o'clock the party, in excellent spirits, reached the Bosco, where they put on their light clothing.

Passing the Bosco about two miles, the huge crater below Etna, called the Colossi, glared awfully, and shortly threw up large bodies of fire and smoke. Immediately after Etna vomited forth its fire and ashes, and as the wind set toward the Casa Inglese, it was not prudent to seek its friendly shelter, as in all probability it would be destroyed; their course was therefore changed, the Colossi being now the point to which it was directed.

The weather, which had been very cold, was increasing in its comfortless intensity, and when our travellers had got above the height of the Casa Inglese, in a narrow defile, of which sand and small lava were the component parts, they were overtaken by a hurricane, so violent, that in an instant seven mules and their riders were blown over, and not only so, but to render the scene more terrific, it was afterwards found that they were blown to the edge of the crater.

For the gentlemen to descend in search of their companions was the result of a moment's decision. At this time the scene was indescribably grand; heaven and earth presented one magnificent glare of light; Etna above vomiting its sulphuric flames—the Colossi below belching forth its dense masses of smoke, lurid from the furnace below—the huge mountain, pouring out from its interior prolonged moanings—without, the hurricane roaring in all its mighty and awful majesty. Crawling on their knees and hands, unable to face the violence of the hurricane, the gentlemen sought the ladies, who were not discovered and collected together till after a search of thirty minutes. They were then placed under columns of lava, their clothing literally blown off their backs, and a pyramid of living beings was formed around them for their safety and protection.

As by magic the scene suddenly changed. An earthquake shook the land. Up jumped the guides, bawling their ominous *avanti! avanti!* (get on, get on!) mules broke from their keepers, and were abandoned to their fate, the hurricane increased in strength—the scene around was too majestic for contemplation, too diversified for description—in ten minutes the little party had fallen from sheer exhaustion on the pointed lava. To face the wind, charged with sand and small stone, was beyond their power. In this manner two hours passed away, and most anxiously did they look for the approach of dawn.

Within the crater, which some of the party had courageously examined, forty small furnaces were burning awfully; these, as they reached Catania, seemed to amalgamate, and one vast issue appeared to carry destruction to some villages and pasture lands, which, as is reported, have been seriously injured.

Often has the indomitable courage of the soft sex, when tested, been proved to be greater than that of man. Nothing on this occasion could equal their

more than heroism. On setting forth on their return, the sharp points of the lava presented no obstacle; courageously did they walk their six mile walk, regardless of all inconveniences, and reached the Bosco at 7 A. M., when, after an absence of sixteen hours, a hasty *dejeuner* was a welcome event. After spending a few minutes in this employment they continued their journey by mules, and reached Nicolini by ten, whence they started for Catania, which they reached at 2.30 P. M.

LINES

Written in the year 1753, by Rev. CHARLES WESLEY, A. M.

Come on my Whitfield! (since the strife is past,
And friends at first are friends at last.)
Our hands and hearts and counsels let us join
In mutual league to advance the work divine.
Our one contention, now, our single aim,
To pluck poor souls as brands out of the flame;
To spread the victory of that bloody cross,
And gasp our latest breath in the Redeemer's cause.
Too long, alas! we gave to Satan place,
When party zeal put on an angel's face.
Too long we listened to the cozening fiend,
Whose trumpet sounded, "For the faith contend!"
With hasty, blindfold rage, in error's night,
How did we with our fellow soldiers fight!
We could not then our Father's children know,
But each mistook his brother for his foe.
"Foes to the truth, can you in conscience spare?"
"Tear them (the tempter cried) in pieces, tear!"
So thick the darkness, so confused the noise,
We took the stranger's for the Shepherd's voice;
Rash nature waved the controversial sword,
On fire to fight the battles of the Lord;
Fraternal love from every breast was driven,
And bleeding Charity returned to heaven.
The Saviour saw our strife with pitying eye
And cast a look that made the shadows fly;
Soon as the day-spring in his presence shone,
We found the two fierce armies were but one;
Common our hope, and family, and name,
Our arms, our Captain, and our crown the same—
Enlisted all beneath Immanuel's sign,
And purchased every soul with precious blood divine.
Then let us cordially embrace,
Nor e'er infringe the league of gospel grace;
Let us in Jesus' name to battle go,
And turn against the common foe;
Fight side by side beneath our Captain's eye,
Chase the Philistines, on their shoulders fly,
And more than conquerors, in the harness die.
For whether I am born to "blush above,"
On earth suspicious of electing love,
Or you o'erwhelmed with honorable shame,
To shout the universal Saviour's name,
It matters not if all our conflicts past,
Before the great white throne we meet at last,
Our only care, while sojourning below,
Our real faith by real love to show;
To blast the alien's hope, and let them see
How friends of jarring sentiments agree;
Not in a purly narrow banks confined,
Not by a sameness of opinions joined,
And bound together in the heart of God.
Can we forget from whence our union came,
When first we simply met in Jesus' name?
The name mysterious of the God unknown,
Whose secret love allured, and drew us on
Through a long lowly, legal wilderness,
To find the promised land of gospel peace.
True yoke-fellows, we then agreed to draw
The intolerable burden of the law,
And jointly laboring on with zealous strife,
Strengthened each other's hands to work for life,
To turn against the world our steady face,
And valiant for the truth, enjoy disgrace.
Then, when we served our God through fear alone,
Our views, our studies, and our hearts are one;
No smallest difference damped the social flame,
In Moses' school we thought and spoke the same,
And most we now in Christ's with shame confess
Our love was greater when our light was less!
When darkly through a glass with servile awe,
We first the spiritual commandment saw,
Could we not then, our mutual love to show,
Through fire and water for each other go?
We could—we did, in a strange land I stood,
And beckoned thee across the Atlantic flood.
With true affection winged, thy ready mind
Left country, fame, and ease, and friends behind;
And eager at heaven's counsels to explore,
Flew through the watery world and grasped the shore.
Nor did I linger at my friends' desire
To tempt the furnace and abide the fire.
When suddenly sent forth, from the highways
I called poor outcasts to the feast of grace;
Urged to pursue the work by thee began,
Through good and ill report I still rushed on,
Nor felt the fire of popular applause,
Nor feared the torturing flame in such a glorious cause.
Ah! wherefore did we ever seem to part,
Or clash in sentiment, while one in heart?
What dire device did the old serpent find
To put asunder those whom God has joined?
To fully and self-love opinions rose,
To sever friends who never yet were foes;
To baffle and divert our noblest aim,
Confound our pride, and cover us with shame;
To make us blush beneath her short-lived power,
But lo the snare is broke, the captive's freed,
By faith on all the hostile powers we tread,
And crush, through Jesus' strength, the serpent's head.
Jesus hath cut the cursed down,
Hath rooted up the tares by Satan sown,
Kindled anew the never-dying flame,
And rebaptized our souls unto his name—
Soon as the virtue of his name we feel,
The storm of strife subsides, the sea is still—
All nature bows to his benign command,
And two are one in his almighty hand—
One in his hand O may we still remain,
Fast bound by love's indissoluble chain—
(That adornment which time and death defies,
That golden chain which draws us to the skies!)
His love the tie that binds us to his throne,

His love (let all the ground of friendship see)
His only love constrains our hearts to agree
And give the rivet of eternity.

THE GUANO QUESTION.

The following is the most important part of a letter to the New York *Herald*, dated Lima, Aug. 10th, giving some idea of the preparations made to receive Capt. Jewett's guano expedition, and, as would appear by the letter, to protect the Lobos Islands from the depredations of the Yankees at all hazards:

The whole of Peru is up in arms, owing to the last accounts received from the United States, stating that the American Government had offered protection to a set of adventurers to load guano at the Lobos Islands. The precipitate letter of Mr. Webster has been the cause of creating a most bitter feeling in all classes against the American Government, and the nation, *en masse*, is preparing for the worst, ere they give up what is theirs by right and by nature.

The executive government has been extraordinarily active. It called a meeting of the council of State, which, by the Peruvian Constitution, is the body authorized, during the recess of Congress, to grant extraordinary powers to the Government, and stating to it that the property and even independence of the nation was menaced by a foreign power. It requested the fathers of the country to grant the Government the means of augmenting the army and navy; to which that respectable body immediately complied. The standing army of the line has been raised to 8000 men; the national guard throughout the country has been called into active service. The Government has purchased a French man-of-war steamer in Valparaiso, and ordered four more steamers to be immediately purchased. In Callao a frigate is being armed with twenty-four long guns, other vessels are preparing, and the splendid steam frigate *Amazonas* is daily expected with orders to proceed to the Lobos Islands, where all the present men-of-war of Peru are stationed. Gen. Destina, a man of the most daring and proved valor, has been named commander-in-chief, and five hundred infantry of the line have been placed under his command, besides the vessels of war. His instructions are to warn off vessels intending to load guano, three times; should they persist, then to sink them.

In Lambayeque, which is the coast opposite the Lobos, there are two thousand troops of the line under arms, and two thousand national guards to defend that part of the sea shore from any attack. The vessels of war are not prepared merely to protect the Lobos Islands, but also to attack the Raritan or other vessels of war that may wish to protect the guano plunderers. The popular feelings are very much excited, and the leading idea is, if the Americans should succeed in robbing guano, to confiscate the property of American residents here. In Callao, there is a prevalent idea amongst English, French, and others, to arm privateers, and go and assault the California steamers, and vessels in that route, which if carried into effect, would be most fatal for American commerce.

The Minister of Foreign Affairs, Don Jose Joaquin de Osma, Plenipotentiary to Spain, has been named Envoy Extraordinary and Minister Plenipotentiary to the United States, and leaves by the present steamer."

Vandalism.

Scarcely a day passes without bringing its account of gardens robbed, plants destroyed, or some other depredations upon the necessarily exposed property of our citizens. The time is now at hand when the horticulturist hopes to see his labors awarded by the ripening fruits of autumn, or the fragrance of those blooming plants and shrubs that amply repay during the winter months for the time and labor spent upon them during the drought and heat of summer.

As soon as it is fairly dark, groups of idle, evil disposed boys congregate about the corners of the streets, awaiting the opportunity to commence their nightly ravages upon the unprotected gardens of the suburbs. But a few nights since a party of these ruthless little scamps entered the premises of a gentleman at the Point, and committed sad havoc upon the contents of his garden. Several flowering shrubs, just beginning to blossom were entirely pulled to pieces, and one thrifty pear tree, that hung uncommonly full, was sadly broken down, so that the fastidious rouges could have the pears in clusters. Another gentleman had his grapery visited, and the vines, among which were several choice varieties, were completely stripped. This outrage was rendered doubly aggravating by the fact that the grapes, though changed in color, were still unripe, and being unfit to eat, they were strewn about the premises and wantonly wasted. To complete the destruction, the robbers trampled everything that came within their reach, into the ground, making perfect havoc and devastation.

These bands of ravagers increase nightly in numbers and daring, and on some occasions they have turned upon those who have endeavored to drive them off, and abused them shamefully. It is high time that a stop was put to such proceedings. The peace and comfort of our citizens require it, and the standing and character of the city demand that such a system of robbery be no longer tolerated in our midst. This species of crime has increased until now we find almost every horticulturist possessing anything valuable or rare upon his vines or trees, is continually apprehensive that each rising sun may reveal his trees broken, vines pulled to pieces, the garden desolated, and he himself robbed of the fruit of his labor. Cannot some measures be adopted to eradicate this evil, which has now increased to such an alarming extent?

Boston Journal.

THE UMBRELLA.—It was first introduced into Bristol, (Eng.) about 1780. A lady now eighty-three years of age remembers its first appearance, which occasioned a great sensation. Its color was red, and it probably came from Leghorn, with which place Bristol at that time maintained a great trade.

THE ADVENT HERALD.

This paper having now been published since March, 1860, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of Christ at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The testowment of Immortality, (in the Scriptural, and not the secular use of this word), through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing not over four pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 300 miles; and 2 cents for any distance over that.

If not pre-paid when it is mailed, it will be 1 cent, for each ounce or part of an ounce under 300 miles, and 3 cents over that, at the Post-office where it is received.

Those ordering books, can know what the postage is by the weight of the book. When the amount of postage is sent with the price, we will pay it; and when it is not thus sent, we shall leave it for the one ordering it, to pay it.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 300 miles; 2 cents if over that and under 300; 3 cents if over that and under 300; 4 cents if over that and under 300; 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, as received with the warm commendations of all who read it.—Price, 75 cts. (12 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.)

DO do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political, Commercial, and Social, his Image and Oversight; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (5 oz.)

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.)

ADAMANT TRACTS (bound).—Vol. 1.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.)

The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith; with Scripture Proofs," by L. D. Fiebing, "The World to come! The present Earth, to be destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Day of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 35 cts. (6 oz.)

The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-brink, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts. (7 oz.)

Agents of the Advent Herald.

Albany, N. Y.—W. Nicholls, 183 Morrisville, Pa.—Sam'l G. Allen, Lydius-street.
Auburn, N. Y.—H. L. Smith, New Bedford, Mass.—H. V. Davis.
Buffalo, "—John Powell, Newburyport, "—Dea J. Pearson, sr., Water-street.
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L. Hampton, N. Y.—D. Bosworth

FOREIGN NEWS.



The British steamship *Niagara* arrived at this port on the 15th, with news from Liverpool to the 4th.

England.

There is nothing from England but a few items of general news. Politics are quiet. The Premier has gone to Doncaster races, and the Queen to her seat at Balmoral, Scotland. The fishery dispute is regarded as virtually settled.

Numerous authorities are being cited in the papers to prove that the Lobos Islands belong to Peru.

Two more ships have arrived from Port Philip, Australia, with thirty thousand ounces of gold, and another is on the way with 35,000.

Ship *Tropic*, at London, reports that on the 17th of July, at 7.20 A. M., when seventy miles west of Jamaica, she experienced a severe shock of an earthquake, lasting nearly two minutes. The wind was light at the time, and the water smooth.

It is reported that Col. Law, at present commanding the troops in Newfoundland, will be appointed to the vacant Governorship of that colony.

Mrs. Harriet Beecher Stowe's *Uncle Tom's Cabin* is having an unprecedented run in England. The *Times* reviews it in a three column article, not at all favorably.

Harvest is progressing satisfactorily throughout the kingdom. In Ireland the potato rot has subsided, if indeed it ever existed to any extent. Reaping of wheat, barley, and oats goes on in all the earlier districts without intermission, and with favorable weather.

France.

The Minister of Commerce has informed the ship owners of Havre, that the Government will not protect them in loading guano at the Lobos Islands.

Paris papers assert that the French troops are not to be withdrawn from Rome or Civita Vecchia.

The latest Parisian gossip is that Louis Napoleon is indifferent to securing the hand of the Princess Vasa, having transferred his admiration to a daughter of Prince Czartoriskie.

Intelligence just received states that the French settlements in India have taken the oath of fidelity to the President. The king of Siam has sent his felicitations to Louis Napoleon.

Marshal Haynau dined on Sunday last in Paris, at a party where a number of distinguished officers were present, and in an after dinner speech he declared, on his honor as a soldier, that he never ordered a lady to be flogged; and that when he heard that an officer, sixty leagues off, had caused the Countess — to be flogged, he (Haynau) expressed disapprobation, and put the officer under arrest. As to his other alleged severities, he admitted them, and contended that they were necessary.

The *Moniteur* has the following:—"On the 15th August, the French Admiral Romaine des Fosses celebrated the *fete* of Napoleon at the Piræus, in Greece. Seven Russian, Greek, Piedmontese, and American ships of war took part in it. At half-past ten a military mass was celebrated. At the moment of the elevation of the Host, the French and foreign vessels fired a salute of twenty-one guns."

Italy.

Roman Catholic Bishops O'Connor and Vandervelt had arrived at Rome, the latter as bearer of the decrees of the first Roman Catholic National Convention in America, held at Baltimore a few months since.

A letter from Rome of Aug. 24th says that the special envoy, name not mentioned, sent by the English Government to convey their friendly feelings to the Pope, had been very cordially received.

The mail between Civita Vecchia and Rome, was stopped and robbed last week by eight brigands.

A conspiracy has been discovered in Sicily, in communication with Ruggiero Settimo, chief of the ex-government, now a refugee at Malta. The centre of operations was at Castro Giovanni, and the conspirators had succeeded in tampering with some of the troops.

Prussia, &c.

On the 31st of August, Prussia presented a declaration of the Zollverein question, to which Hanover, Brunswick, Oldenburg, and the Thuringian States have given their adhesion. The declaration insists that the remodelling of the Zollverein must be conditional with the negotiation of a commercial treaty with Austria—Prussia willing, as soon as the Zollverein shall have been reconstructed, to open negotiations with Austria, from which, however, a customs union is to be expressly excluded. A reconstruction of the Zollverein for a term under twelve years will be rejected. The Customs Congress is prorogued to the 15th inst., when a final decision by the coalition States is expected.

Great activity prevails in the Austrian navy-yard at Venice. Two new propeller frigates are also ordered from England.

It was rumored that an outbreak had occurred at Madeira, and that the principals had been ordered to Lisbon, to undergo the extreme penalty of the law.

Distressing Occurrence.—Mrs. Farrell, her daughter, and a child, were burned at Goldsborough, N. C., so as to cause their death, on the 6th inst., in the following manner:—Mrs. F. was filling a barrel of brandy from a still which was the property of her husband, and while the daughter was holding a candle to enable the mother to see, the fumes of the liquor came in contact with the flame of the candle, which was followed by the instantaneous explosion of the barrel, covering the persons of all three with the burning liquid, and enveloping them in flames. The explosion was heard throughout the neighborhood, and immediate assistance rendered, but too late to save the victims. Mr. Farrell was also badly burned in extinguishing the flames.—*Journal*.

THE ADVENT HERALD.

BOSTON, SEPT. 25. 1852.

NEW WORK.

"The Phenomena of the Rapping Spirits, &c. : A revival of the Necromancy, Witchcraft and Demonology forbidden in the Scriptures : Shown by an exposition of Rev. 15—18 to be symbolized by the Frog-like spirits which were to proceed from the mouth of the Dragon, Beast and False Prophet. 'For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.'—Rev. 16:14. 80 pp. Price, 12c. single—\$8 per hundred, or ten copies for \$1. Postage on single copy 2 cts. for each 500, or any part of 500 miles.

This is the title of a pamphlet published at this office. It begins with the 15th chapter, and gives an exposition of that and the three chapters next following—ending where the tract called the *Approaching Crisis* begins. It gives :

1. The Victors on the Sea of Glass.—Rev. 15:1-4.
2. The Angels with the Seven Vials.—15:5-8; 16:1.
3. The First Vial.—16:2.
4. The Second Vial.—16:3.
5. The Third Vial.—16:4-7.
6. The Fourth Vial.—16:8, 9.
7. The Fifth Vial.—16:10, 11.
8. The Sixth Vial.—16:12.
9. The Unclean Spirits.—16:13, 14.
10. The Admonition.—16:15.
11. The Success of the Spirits.—16:16.
12. The Seventh Vial.—16:17-21.
13. The Judgment of the Harlot.—17:1, 2.
14. A Woman on a Scarlet Colored Beast.—17:3-18.
15. The Fall of Babylon.—18:1-3.
16. The Voice from Heaven.—18:4-8.
17. The Destruction of Babylon.—18:9-24.

The evidence is given that we are under the sixth vial—that at this time there were to be the manifestations symbolized by the Unclean Spirits—that it was to be a body of religious teachers, who should present a belief common to Paganism, Romanism and Mohammedanism, which religions are respectively the mouth-piece of Imperial Rome, decem-regal Rome, and the eastern Roman Empire,—that demon-worship is common to those three religions—that the teachings of the rapping spirits, are in accordance with that demon-worship—that as the necromancy of the Canaanites (Deut. 18th) preceded their destruction, so these are to be instrumental in gathering the nations to the battle of Armageddon—that this battle will commence in a violent conflict between the opinions of men and the word of God—that these new lights have arrayed themselves in direct conflict with the Bible—and that it will terminate by the destruction of the wicked from the earth.

In the Field again.

It is some time since I have been able to make a tour of any length among the Advent churches, although I have been constantly employed, devoting my time and energies to the best interests of the cause. My attention and labors have been required by the Chardon-street church for some time past, and they are still required. The wants of this church have greatly oppressed me, and for a time have caused me to hesitate about going abroad. But the calls from all parts of the land have been so numerous, and strongly urged upon me, that I have been constrained to leave home for a time, for the purpose of doing what I could to build up the cause abroad. Whether I shall be able to endure the hardships incident to such a field of labor, remains to be seen. I shall, however, by God's help, do what I can. I ask the prayers and sympathies of the people of God.

I left Boston Sept. 7th, and after a journey of two hundred and fifty miles, arrived at the house of Bro. S. Foster, Derby Line, where I was kindly welcomed. Here meetings were held two days, at which I delivered four discourses. The congregations were good, and a spirit of revival was manifested. There is a large number of intelligent and faithful Adventists in this region, who constitute a strong and promising church. They let their light shine, and liberally sustain the cause. I had the pleasure to greet several brethren in the ministry at this meeting, among whom were Bro. Orrock, Reynolds, Thumber, and Billings. The meetings closed on the 9th. I shall visit them again Oct. 10th.

On the 10th I came to this place, in company with Bro. Orrock, and commenced a meeting in the afternoon, which is to hold over the Sabbath.

J. V. H.
Hatley (C. E.), Sept. 10th, 1852.

CHARGE OF ABANDONMENT.—Mrs. Anna Thornton, residing at No. 353 Seventh Avenue, a few days since appeared before Justice Stuart, and preferred a complaint against her husband, Edward Thornton, whom she charges with neglecting to provide for herself and their five children. She states that for six months past he has kept them on bread and water, refusing to work for their support, and alleging that she and her family are accursed of the Lord, who is coming shortly in fiery judgment to destroy them and all unbelievers. She goes on further to state, that her husband, and two men named Samuel Smallman and George Mortimer, occupy a room at the house; that they eat and sleep there, and do nothing else but talk of the coming of the Lord, which they expect every moment; that, were it not for the kindness of some of her neighbors, herself and children would, ere this, in all probability, have starved, and she asks the magistrate to compel these two men to leave the house, and her husband to take care of his family. A warrant was issued for the arrest of the accused, who was brought before Justice Stuart, to whom he stated that the charge was true, that he firmly believed the coming of the Lord was nigh at hand, and that his conscience would not allow him to neglect serving the Lord for the sake of his family. The magistrate told him, that unless he produced bonds in \$300 for his future good conduct towards his family, he should be locked up. He promised to procure the bonds.

N. Y. Herald.

When such brutes as the above desire the day of the Lord the language of Amos is applicable to them: "Wo unto you,

that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"—Amos 5:18-20.

POSTAGE.—Subscribers will remember, that by paying at the Post-office where they receive their paper, in advance, they will receive the *Advent Herald* for four cents a quarter, seven cents a volume, or thirteen cents a year anywhere in the State of Massachusetts; and for seven cents a quarter, thirteen cents a volume, or twenty-six cents a year, anywhere in the United States out of Massachusetts.

SUMMARY.

A keg of powder exploded at Chillicothe, O., a few days ago, demolishing six houses, and it is supposed killing several persons.

A remarkable grotto, 800 by 70 feet, richly encrusted with stalagmites and stalactites, the work of ages, has recently been revealed at Montecatini, in Tuscany, a mountainous region long celebrated for its mineral springs.

Orson Pratt, one of the Mormon prophets, has put forth a proclamation to the Spanish Americans in California and elsewhere, inviting them to look into the mysteries of the new revelation, and assuring them that they are the descendants of the original Mormons, Nephi and Laman, two brothers who emigrated from Jerusalem two thousand four hundred years ago, and settled upon the American continent.

Mr. Blake, of Connecticut, who escaped from the collision on Lake Erie, by which the Atlantic was sunk, says that of the 500 or 600 on board, not over 125 were saved, making nearly 400 persons to have perished. He says, so crowded was the boat, that the captain had to leave fifty or sixty at Buffalo. He describes the night as almost clear, and thinks that the strongest cause is due somewhere.

A few days ago a woman accused of common drunkenness was pursued by an officer in Charlestown, but she leaped from a window ten or twelve feet from the ground, and uninjured ran into another dwelling-house, and again leaped from a widow a distance of fifteen feet. She was finally arrested, but was not injured by her gymnastic performances.

On Saturday morning, the 11th, there was no trace of a bridge over the one hundred and fifty feet span on the Housatonic, thrown down on Wednesday. The Saturday evening express train was delayed ten minutes to spike on the last rails, when the cars with 500 passengers passed over in safety. This feat would have been attempted in any other country.—*New Haven Courier*.

In Dauphin county, Va., are to be seen the smallest specimens of humanity probably in existence, viz., two brothers, perfect in every respect, the elder three years old, seventeen inches in height, and weighing only seven pounds; the younger six months' old, weighing only three pounds. The parents are very large persons, the father weighing 204 pounds, and the mother 496 pounds.

Rev. H. Ballou, editor of the *Universalist Quarterly*, has an article upon the tendency of Universalist ministers to run into new notions. He thinks that there has been but one other denomination which has hatched such a brood of Messmerists, Rationalists, Biologists, Fourierists, and Necromancers; and he comes to the conclusion that "we must put a stop to this fecundity, or it will put a stop to us."

A boy named Emory Short, about fifteen years of age, was run over by a wagon conveying baggage to the muster field, and instantly killed, at Groton, on the 12th. He was endeavoring to get upon the team when in motion, when he fell, and the wheels passed over his head.

Dreadful Casualty.—The house of Peter Moore, in Wardsboro', Vt., took fire on the night of the 8th, and was burned, together with his six children. It is reported that the children slept in the second story, and the family did not perceive the fire until awakened by a neighbor living at some distance. They broke into the gable end to rescue the children, but the moment it was opened it was enveloped in flames. The fire took, it is supposed, from boiling will near the house. Mr. Moore had ten children, three of whom were from home; of the seven in the house, six were burned up.—*Brattleboro' Statesman*.

Singular Discovery.—It is stated in an English paper, that the work of draining the Lake of Haarlem has led to the discovery of an immense mass of human remains, deeply imbedded in the mud, and placed precisely on the spot where, according to a topographic chart laid down in 1511, and which has always been considered as perfectly accurate, the unfortunate village of Nierewenkirk was situated, and which in 1539 was swallowed up by one of those irruptions of the North Sea which formed the immense Lake of Haarlem.

The Season of Calamities.—This will be recollected as emphatically the season of calamities. Besides a large number of disasters on the Western rivers, there have been the devastating fire of Montreal, the heart-rending catastrophes of the Henry Clay and the Reindeer, on the Hudson river, and the Atlantic on Lake Erie, and also terrific storms at Mobile, Augusta, and other places at the South, all involving a frightful loss of life and property, and causing an amount of affliction and suffering difficult to estimate and realize.—*N. E. Religious Herald*.

Fiendish Barbarity.—One of the most fiendish and atrocious acts of barbarity ever recorded in our public journals, was perpetrated at St. Joseph, Mo., a short time since, by Langston, Jennings, and Anderson, three worse than incarnate fiends, on Mr. Willard, a merchant in St. Joseph. The monsters seized him, handcuffed him, carried him to the neighboring wood, lashed him to a tree, and after having gagged him, continued to whip him by turns for three hours, until wearied with their diabolical work, they went back to the village and took refreshments. They then returned to their suffering, bleeding victim, and continued their fiendish work of flagellation until he was just ready to expire, when they knocked him on the head, and put an end to his horrible sufferings. This was all done because the poor man was unable to pay his debts; and at the time of the heinous deed, his family at home were upon the point of starvation. The wretches were arrested, and it was with the utmost difficulty that the people could be restrained from tearing them into pieces. They will have their trial in a short time, and justice, strict and impartial, will doubtless be administered.—*Litchfield Republican*.

Sad Effects of Spirit Rappings.—Scarcely a day passes but what we see records of most melancholy cases of insanity produced by the spirit rapping delusion. The following is but one of many which we might copy:—Mrs. Catharine Mileham, a widow lady of Cincinnati, and the mother of five children, was taken to the insane asylum last week, in consequence of becoming deranged through the spirit rapping delusions. It appears that another female had pretended to have communication with the other world, and thus put Mrs. M. in correspondence with her deceased husband, in heaven. She became intensely interested in the rappings, and held, as she was led to suppose, frequent interviews with her husband, until finally she became deranged. Among her other mental vagaries, she imagines the spirit of her husband occupies her body, that her own has departed to give place to his, and that if she could discover his mortal remains, she would be enabled to endow them with life, by returning to him the soul which, though properly his, now animates her.

"Youth's Guide."

The Sept. number (No. 5, Vol. 6) of this interesting and beautiful little monthly paper is now out.

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Richard Bakewell (Chap. 5.) The Enemy Within.
Guard against Voluptu. A Knowing Throb.
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The Notorious Glutton. The Art of Swimming.
Home Influence. What a Lie will do.
Truthful and Untruthful Habits. A Tribute of Affection to Boys.
Warning to Boys. For the Curious.
Charlie on the Bridge. Enigmas, &c. &c.

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Twenty-five copies (to one address) 5 (4) "
Fifty copies 9 (4) "

Appointments, &c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday morning, or they cannot be inserted until the following week.

Bro. Himes will preach as follows:
West Sheffield, Tuesday, 25th, at 4 o'clock.
East Farnham, in the chapel at Hurlburt's Corner, Wednesday, 29th, at 10 o'clock, and continue two days.
Stanbridge, in the Baptist house, Stanbridge Ridge, Friday, 1st Oct. at 10 o'clock, and continue over the Sabbath.
Montgomery, 1st Oct. 5th and 6th—two days.
Ridgford, Oct. 7th, evening.
South Troy, 8th, Oct. 8th, evening.
Derby Line, Sunday, Oct. 10th.
Barnston, C. E., Oct. 11th, at 11 o'clock.
Sugar Hill, N. H., Oct. 13th, evening, and continue over the Sabbath.

Bro. Orrock will accompany Bro. Himes, and do part of the preaching.

There will be a Conference at Waterbury, Vt., on Wednesday and Thursday, Oct. 8th and 9th. The object of this conference will be to transact such business as may be deemed necessary to promote the general interests of the Advent cause in this State. It is desirable that Advent ministers, and others interested, should attend. The conference will be opened for business each day at 10 A. M. Preaching and devotional exercises may be expected.—E. L. CLARK, D. T. TAYLOR. (In behalf of the church in Waterbury.)

Elder Wesley Burnham and myself will hold conferences in the following places:—West Parsonfield, Me., Oct. 1st, where my father and Bro. L. Tuck may appoint; Waterbury, Me., Oct. 8th, where Bro. Wm. Taylor may appoint. Each to continue over the Sabbath. We hope to see a general gathering of the friends.

CHAS. E. TAYLOR.

The friends in Kennebec, Me., are hereby informed that I will be with them on the first, third, and fourth Sabbaths in October, but cannot remain during the week time.

The friends in Penobscot, R. I., are informed that I will visit them on the second Sabbath in October, and remain two or three days.

EDWIN BURNHAM.

I will preach at Low Hampton, N. Y., Sabbath, Sept. 26th; Greenfield, 30th—one meeting; Middle Grove, Oct. 1st, and remain over the Sabbath; Lansingburg, 5th; West Troy, 6th; Albany, 8th, and remain over Sunday.—N. BILLINGS.

The Lord willing, I will preach at West Stratford, Vt., Sabbath, Sept. 26th; Holderness, N. H., 28th; Meredith Centre, 29th; Meredith Neck, 30th; London Mills, Oct. 1st; Colcord, 3d; Nashua, Sabbath, 5th.—L. D. THOMPSON.

I will preach in Champlain Sunday, Oct. 3d, at 10 A. M.; at the stone school-house in Odelltown, one mile west of Bro. Cronk-wright's, at 2 P. M.; and in the school-house near Bro. Robinson's in the evening.—D. T. TAYLOR.

I will preach at the Outlet, C. E., Sunday, Oct. 10th; Cabot, Vt., evening of the 20th, and continue over the Sabbath.—J. M. ORROCK.

Bro. J. P. Farrar will preach in Truro, Mass., the first two Sabbaths in Oct.

The Lord willing, I will preach the word at South Hope, Me., Sabbath, Sept. 26th.—THOMAS SMITH.

BUSINESS DEPARTMENT.

Special Notice.

We would say to all subscribers and agents, who are indebted to this office, that we are in pressing need of the monies due by them. They have received bills of the various amounts they owe, and we hope that this notice will ensure an immediate response to the same. There is due on the *Herald* about \$2000, in sums of from \$1 to \$5, the payment of which would relieve us from much embarrassment. Those indebted, will find the sum they owe marked on the margin of their *Herald* of June 25th.

Business Notes.

NOTICE.—A few packets of tracts ordered to be sent over 500 miles distance, we have kept back till the 1st of October, when they can be sent for single postage.

M. H. Case—Have changed your Youth's Guides from eight to two copies. The mistake arose from misreading yours for another similar name, who ordered additional copies and was disappointed in their non reception.

S. M. Case—The above will explain the other matter.

S. B. Gleason—The Youth's Guide is paid for to No. 72—next May. So we have credited the \$1 on the *Herald*.

R. Pike—If we received we sent; but now we send again.

The Advent Herald.

TERMS.—\$1 per semi-annual volume, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 1/2 cts. per volume, or \$2 25 cts. per year. \$3 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

CANADA SUBSCRIBERS.—As papers to Canada will not be permitted to leave the United States without the payment of *Postage to the line*, which under the new law is 25 cents a year, if pre-paid in Boston, the terms to Canada subscribers will be \$2 a year, pre-paid, or \$1 1/2 a vol. of six months; or \$1 will pay in advance for the paper and postage of 23 Nos. If not pre-paid \$2 50 per year.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 25 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, will be 13 cents a year to any part of Massachusetts, and 25 cents to any part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

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Receipts from Sept. 14th to the 21st.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the reader will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 530 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

Mrs. R. Bentley, 35; N. Wood, credited as denoted and sent; J. Fairbanks, 60; E. Bucklin, 60; J. T. Richardson, 56; G. A. Moulton, 61; T. D. Vessey, 61; M. R. Powers, 61; Mrs. M. Neal, 61; O. M. Wade, 58; M. O. Pray, 58; Z. Wilson, 63; S. H. Gleason, 60; R. Andrew, 62; and H. C. Sargent, 50—each \$1.
H. Caswell, 56—25 cts. due; A. Cook, 62; and tracts: S. Cook, (by J. V. H.), 61; H. B. Tooker, 63—no record of that; J. Purington, 59; M. A. Fay (two copies), 60 and tracts; J. T. Whitaker, 61—tracts sent; Wm. B. Schiermerhorn, 62; N. M. Carpenter, 61; D. New, 62, tracts and postage—each \$2.
R. Clark, 58; and tracts: N. Clark (you were credited on our books to 50—it was misprinted), 62; C. Babcock, 65 and tracts &c.—each \$3.
A. R. Bradbury, 66; N. M. Adams, 59; J. J. Biegelow, 61—each 50 cts. F. H. Kenny, (by J. V. H.), 60—\$1 57. M. Boyden, 60—77 cts. A. Wadleigh, 64—\$1 20. P. Bailey, 62; W. Wells, 62; Hannah Leavitt, 62—each \$1 20.